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Chiffon, if not too badly soiled, may be cleaned by brushing carefully with powdered starch and borax, two parts of the former to one of the latter. Spread the chiffon on some clean surface and rub over several times with the mixture, using a soft cloth or brush. Shake free of the soiled powder each time. After going over it several times in this way fill the chiffon with clean powder and leave for a day or two where it will be free from dust. When this last application is removed the chiffon should be fresh and clean. Chiffon is a very difficult material to clean, but dry processes are invariably more satisfactory than those which necessitate wetting the chiffon. It will sometimes answer quite well to use benzine or gasoline, but there is always the danger of pulling it out of shape and there is rarely any crispness left after such cleaning.

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Dry flour subbed on a carpet and left for some hours will absorb grease or oil.

PASTOR RUSSELL'S SERMON

TO HELL AND BACK.—WHO ARE THERE?

Hope for the Return of Many of Them

A large audience listened attentively Sunday to Pastor C. T. Russell's anti-infidelity discource entitled, "To Hell and Back. Who Are There? Hope for the Return of Many of Them." He said:

Although the caption of my topic has a sensational aspect, I assure you all that it is not really so, that I shall treat the subject most earnestly and prove every assertion most conclusively from the Scriptures. God forbid that I should treat lightly a subject which has caused more distress, more heartache, more sorrow of mind, than all other subjects combined—caused these distresses to the very best amongst the Lord's followers. I care not to specially address those who are so selfish as to regard merely themselves and their family connections, and who are quite content that all others might suffer an eternity of torture so long as their friends are saved from such a calamity. I would reach especially those whose hearts and heads have been troubled almost to the extent of distraction over this subject—those who have wept and prayed as they remembered sons and daughters, friends and neighbors, parents and children, who had died without having accepted Jesus as their Savior, without having taken upon them the only name given under heaven and amongst men whereby we must be saved.—Acts 4:12.

I hold that it is the best of God's people, the tenderest of heart, the most Christlike, who have had trouble with the question of eternal torment. I know how to sympathize with them because once I had a similar distress of mind, and, like others, was obliged to say, "If I believe this doctrine and meditate upon it it will surely make me crazy, as it has done hundreds and thousands of others." Such loving hearts have found a palliation but not a relief, not a satisfaction, in the thought that somehow, perhaps, somewhere, at some time, God's character would be cleared of the dreadful stain cast upon it by this doctrine which we believe to be the teaching of God's book, the Bible.

I, too, once so believed and feared, and was ashamed of my God because of the injustice, lovelessness, devilishness implied in the theory taught me from infancy, that God, knowing the end from the beginning, had created our race under conditions as we see them: that he provided a great place called hell for their torture, and created a corps of fire-proof devils to attend to the matter, and provided also fuel enough to perpetuate the torture to all eternity. I felt thankful indeed to realize myself an object of divine mercy and favor but my heart went out for the thousands of millions of human beings of civilized as well as heathen lands who had gone down into death utterly ignorant of "the only name given under heaven and amongst men whereby we must be saved,"—"neither is there salvation in any other."

THE PASTOR'S EARLY EFFORTS.

That I thoroughly believed this doctrine you may know when I tell you that at seventeen years of age it was my custom to go out at night to chalk up words of warning in conspicuous places, that peradventure I might save some from the awful doom. And the while I wondered why God, who is of infinite power, did not blazon forth some words of warning upon the sky or cause angel trumpeters to announce positively and forcefully the doom to which the world in general was, I supposed, hastening. I was an admirer of the great Baptist preacher, Charles Spurgeon, and esteemed him very highly for the honesty and candor which made his sermons so dreadfully hot, believing as I did that he was an exceptionally honest minister, and that others who believed similarly were grossly direlict of duty in not preaching hell more strenuously.

But I am here this afternoon, dear friends, to explain to you how in great mercy God opened the eyes of my understanding to see that the doctrine of eternal torment is not the teaching of the Bible, but on the contrary is a misrepresentation and blasphemy of the great and holy name. I am here to prove to you that the doctrine of eternal torment has come down to us from the Dark Ages in the hymns and catechisms and creeds, and that it is not only contrary to reason but also contrary to the Word of God.

A RELIC OF THE DARK AGES.

Demon gods, vicious, spiteful, merciless, are known to all the heathen peoples. The bible alone of all religious books teaches a God of love, sympathy and compassion, sympathetic with his creatures and desirous of rescuing them from their fallen estate. It was during the "Dark Ages," when the spirit of Christ, the spirit of love, became so nearly extinct even amongst Christians, that they thought it perfectly proper and pleasing to God that they should tear one another limb from limb on the rack, that they should burn one another at the stake, that they should torture one another with thumbscrews and fill each other's mouths and ears with molten lead—it was at that time and by those our deluded ancestors that this doctrine of eternal torment was torn from heathendom and engrafted upon the teachings of Jesus and his apostles.

We find indeed that the inquisitors of old justified the tortures of their fellow-creatures with the very claim that they were thus copying God, and that their victims would receive still worse treatment when after death they should come into the hands of the Almighty. People will copy their conceptions of the Creator—how necessary, therefore, that we have the right conception, that we worship a God who is greater in Justice, Wisdom, Love and Power than ourselves. With such a terrible misconception of God the wonder is that Christianity has made any progress at all. The only offset has probably been the thought of the love of Jesus and of his willingness and endeavor to rescue men.

INFIDELITY FOSTERED BY HELL THEORY.

Intelligent people everywhere are very generally discarding the doctrine of eternal torment as being contrary to reason. But, alas, thinking that it is taught in the Scriptures, these same intelligent people are rejecting the Bible, losing faith in it, drifting into unbelief in general, into Christian Science, Spiritism, Theosophy, etc.

If this afternoon I shall succeed in proving to you that the Scriptures do not teach this unreasonable theory of eternal torment, which is supposed to be built upon its statements—if on the contrary I shall show you that the "hell" of the Scriptures is logical and reasonable, I shall hope to have planted the feet of somo upon firmer ground, to have re-established to some extent faith in the Bible as the Word of God, and to have prepared your minds to see that as this error is not of Scriptural foundation, so likewise all the unreasonable teachings of the creeds of tho "dark ages" are without foundation in the Bible. I hope thus to lay a foundation for your future growth in knowledge and in grace. I could not possibly ask for you of the Lord a greater blessing than has already come to my own heart and life through better knowledge of the Scriptures along these lines.

THE HELL OF THE BIBLE.

I will endeavor to give you Scriptural proofs that the hell of the Bible is not a place of torment at all: that the word refers to the state of death, the tomb, the grave. I shall show you that the Scriptures teach that both the good and bad alike go to the Biblical hell, the tomb, and that their hope of salvation is a resurrection hope—to be delivered from the power of death by the Redeemer in God's due time.

You are all aware that the Old Testament portion of the Bible was written in the Hebrew language and the New Testament in the Greek. We will commence with the Old Testament. We find that the word "hell" everywhere throughout the Old Testament is a translation of the Hebrew word "sheol" which occurs altogether sixty-six times, and is translated three different ways in our common version: thirty-two times grave, thirty-one times hell and three times pit. It should have been translated grave or pit or tomb in every instance. Indeed in two instances, where it is rendered hell in the common version, the marginal reading says, "Hebrew, the grave."

One of these is Jonah 2:2. Jonah is represented as telling how he prayed to God while he was in the belly of the great fish. He was buried alive, entombed. Our common version reads, "Out of the belly of hell cried I;" the literal meaning is "Out of the grave-belly I prayed." Adding these two instances to the last we would have grave thirty-four times, pit three times and hell twenty-nine times, or the word is erronously rendered twenty-nine times ont of sixty-six. I shall not weary you by giving you all of these sixty-six passages, nor is this necessary, for we have provided in the hands of the ushers at the doors a free pamphlet to which you are all welcome on request. It takes up every text in which the word hell occurs from Genesis to Revelations, and every passage which in any sense of the word appears to teach an eternity of torture. It analyzes these with their context, and shows what they do and what they do not mean. It will convince any fair-minded man in this audience who will give it careful examination.

In passing, I remark that much of the difficulty on this subject has arisen from careless handling of the Word of God, adding to its statements in our minds if not in our words. For instance when we read in the Bible, "All the wicked shall God destroy" (Psa. 145:20), we unwittingly said to ourselves, "Destroy must mean preserve, preserve in fire, preserve in torment, preserve with devils eternally." Thus we distorted the Word of God to our own injury as well as to the injury of others. Similarly the word die—when we read in the Scriptures, "The soul that sinneth, it shall die" (Ezek. 18.20), we perverted the word of God as we would not think of perverting any other writings and said, "Die must here mean live, live in torment eternally with devils in suffering." Similarly the word perish: on reading in the Scriptures that the "wicked shall perish" (Psa. 37:20), we turned the language upside down and said, "Perish means preserve." Thus our confusion continued; we were blinded by the Adversary on the lines on which he has blinded the entire heathen world, hindering the glorious light of the goodness of God from shining more and more into the hearts of men. —II Cor. 4:4.

GRAY HAIRS IN HELL.

The first occurrence of the word sheol is in connection with the patriarch Jacob and his twelve sons. His two youngest sons, nobler than their brethren, were most beloved by Jacob. Joseph, his favorite, clothed in his handsome coat of many colors, was sent to his brethren, who were pasturing the sheep at a distance from home, to take them delicacies and bring back word of their welfare. The brethren, moved with envy, first thought to kill him, and subsequently sold him to the Ishmaelites, who in turn sold him to the Egyptians, in whose land under God's providential care he in after years became the ruler next to the king. Meanwhile the brethren took the peculiar coat of many colors, bedraggled it in the blood of a goat and in the dust, and sent it home to Jacob, inquiring if he recognized it. He answered, Alas, it is Joseph's coat, and wild beasts have devoured him. I will go down to sheol to my son mourning. (Gen. 37:35.) What did he mean? Did he mean by sheol a place of fire and torment? Did he believe that Joseph his best son had gone there, and that he, Jacob, also expected to go to that place? No! we answer. He meant that evidently Joseph was dead, and that he would morun for him the remainder of his life, until he also should go for more, but they explain-sheol, into hell.

The second occurrence of the word is a little further on in the same narrative. The brethren had been to Egypt to buy corn, because of famine in Canaan. It was necessary that they should go for more, but they exeplained to Jacob that the governor, whom they knew was not Joseph, had required of them that if they came again they must bring with them Benjamin, their brother, the one whom Jacob now specially loved. Jacob protested, but finding that there was no escape he finally told them to take Benjamin, but told them also that if thy did not bring him back alive and safe it would bring down his gray hairs in sorrow to the grave, sheol. Jacob evidently meant not that he would go to a place of eternal torment if Benjamin did not return, but that a failure to bring Benjamin back would hasten his death through sorrow. Does any sane person have any doubt as to the meaning of sheol in these instances, the first two occurrences in the Bible? No! you have no doubt, nor reason for any. And the word has the same meaning exactly in its every occurrence throughout the Scriptures, as you will see when you read our free pamphlet.

HELL IN OLD ENGLISH LITERATURE.

Just a word in defence of the translators of our common version English Bible. All living languages are subject to variation in meaning, and this seems to have been particularly true of the English. To illustrate, the word hell at one time meant the grave in the English language. But gradually this meaning has been dropped out of the word, until now it is never so used in ordinary conversation. As illustrations of its use in bygone times we find in ancient English literature references to the helling of a house, meaning not the burning of the house nor the torturing of it, but the thatching of it. Similarly we read of the farmer helling his potatoes, the meaning of the expression being not the roasting of potatoes nor the torturing of them, but the putting of them into a pit for preservation from the frosts, etc., until needed for use.

As for the translators of the revised version they seem to have been too honest to use the word hell as a translation for sheol and)hades, but not honest enough to tell the people the truth on the subject. Hence you will find that in the revised version no translation at all is given, but the Hebrew word sheol in the Old Testament and the Greek word hades in the New Testament are used instead of the word hell when grave is not used. The translators evidently anticipated what occurred, namely, that the public, knowing nothing about Greek and Hebrew, would eseteem this was an attempt to do away with hell, wherens the real animus of the translators was to perpetuate it. The translators knew that the public would say that hell was just as hot and just as real although now called sheol and hades. They knew that the public would never suspect that the wool was being pulled over the eyes of their understandings to hinder them from seeing the plain teaching of God's Word, that sheol means the grave or tomb or death state—nothing more, nothing less.

PRAYING TO GO TO HELL.

Job, one of the most prominent characters of the Old Testament, one especially mentioned as a favorite with God, made a most eloquent prayer that he might go to hell, to sheol, to the tomb. And no wonder, poor man, for surely in his case was fulfilled the statement, "Many are the afflictions of the righteous." (Psa. 34: 19.) Unwilling to suicide, he craved relief from his sorrows and troubles in death. Refresh your memory respecting his troubles: the Almighty, while approving him, permitted the Adversary to vex him sorely, to the extent of taking away of every earthly possession except the mere thread of life itself. His children, gathered for a birthday party, were killed by a cyclone; later his flocks and herds and property in general were utterly destroyed. Finally his health gave way, and he broke out in boils from head to foot.

To add to his sorrows his friends and neighbors, instead of consoling him, turned against him and declared that he had been acting the part of a hypocrite, and that God was now exposing him, showing his disapproval. In vain did Job protest his innocence and appeal to the Lord, until subsequently the Lord gave his verdict in favor of Job against the friends. But as though all these trials and difficulties were not enough for the poor man, to cap the climax his wife exclaimed, "You are accursed of God and should die." Then poor Job poured forth his praper for death saying, "O, that thou wouldst hide me in sheol until thy wrath be past!"—Job. 14:13.

Does any one of sane mind think that poor Job, after passing through all these afflictions, was in these words praying to God to cast him into a place of eternal torment, to be the sport of devils? No! such a supposition would be irrational. Very evidently Job meant that, if God were willing, he would be glad to die, to go into sheol, the tomb, the state of death.

SHEOL NOT DESIRABLE FOREVER.

But Job had a hope for the future—he was not desirous of being annihilated; hence his prayer is, "O, that thou wouldst hide me in sheol (hell, the tomb) until thy wrath be past." The "wrath" here mentioned is elsewhere called the "curse." Back in Eden, when our first parents were perfect, by disobedience they brought upon themselves the divine sentence or "curse" or "wrath"—the death sentence, which includes all the mental, moral and physical degeneracy known to our race, and which has been afflicting us as a whole for now six thousand yars. Job was looking beyond the period of the permission of this "curse" or "wrath" to a time future, when the "curse" would be removed, and instead of it a "blessing" would come to every member of the race, himself included. As a prophet he recorded his hope of a coming Redeemer:" I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth." Through this Redeemer's work he realized that the "curse" would be abolished, and his prayer to be hid in sheol the grave, the tomb, was merely until the "curse," the "wrath," would be over, and until the great blessing time, the Millennial reign, should begin. His prayer continuing shows his hope of a resurrection, "that thou wouldst appoint me a set time and remember me." Then particularly referring to the resurrection he says, "Thou shalt call and I will answer thee, for thou wilt have regard unto the work of my hands."—Job 14:15.

We remember also the prophet David's prayer for deliverance from death. He said, "O, save me for thy mercies' sake. For in death there is no remembrance of thee: in sheol (hell, the tomb) who shall give thee thanks? (Psa. 6:4, 5.) We remember the good king Hezekiah also, whose life was spared fifteen years in answer to prayer. In thanking the Lord for this he said, "Death can not celebrate there; sheol (the tomb) can not praise thee." —Isa. 38:18.

QUOTE THE ENTIRE PROVERB.

One of Solomon's inspired proverbs much quoted is, "Do with thy might what thy hand findeth to do," but very rarely do we ever hear the remainder of the quotaiton, namely, because "there is neither wisdom nor knowledge nor device in sheol (the grave) whither thou goest." (Eccl. 9:10.) How reasonable is this statement, rightly understood—there is no wisdom nor knowledge nor work in the hell to which the good and the bad, all mankind, have been going on for the past six thousand years. The dead are really dead, extinct, except as God has provided for them a resurrection from the dead, a reawakening to sentient being. The very moment of their awakening will seem to each to be the next moment to the one in which he died, because there is no wisdom nor knowledge in the tomb, in sheol, in hell. How wonderful the goodness and mercy of God will appear to the great mass of our race when they are awakened from the sleep of death and learn for the first time of the goodness of God, that instead of having provided devils and torture, he has provided through his Son an opening of the prison-doors of the tomb and a setting at liberty of the captives of death, providing also for their future uplift out of sin and degradation under the favorable conditions of the Millennial Kingdom of God's dear Son.

SHEOL IS THE GREEK HADES.

We now call your attention to the fact that the word sheol in the Old Testament, which we have shown means merely the tomb, the death state, is the exact equivalent of the word hades in the New Testament Greek, which likewise means the tomb, the state of death. For instance, in Psalm 16:10 we read, "Thou wilt not leave my soul in sheol" (hell, the tomb), and we find St. Peter quoting this on the day of Pentecost (Acts 2:-27-31), "Thou wilt not leave my soul in hades," hell, the grave. St. Peter proceeds to explain that David spoke this not respecting his own soul but the soul of Jesus, and thus foretold our Lord's resurrection from the dead on the third day. How simple, how plain the entire matter is from this the Scriptural standpoint.

Take another illustration: the prophet Hosea declares, "I will ransom them from the power of sheol (the grave, hell), I will redeem them from death: O death where is thy sting? O sheol (grave, hell) I will be thy destruction." The Apostle Paul quotes this passage in his great discourse on the resurrection saying, "O death where is thy sting? O hades (grave) where is thy victory?" (I Cor. 15:55.) What could be simpler, plainer? All that we need is to get the smoke of the dark ages out of the eyes of our understanding, and to allow the true light from the inspired Word of God to speak to us plainly and be its own interpreter.

SHEOL, HADES, THE GREAT PRISON.

Our topic inquires who are in hell. The Scriptures answer that all go to hell, the tomb, the death state, as Solomon says, "There is no wisdom nor knowledge nor device in the grave (sheol), whither thou goest." In this vast prison-house it has been estimated that something like 20,000,000,000 of Adam's children are prisoners. But the very word prison implies that they are not extinct, that it is in the divine power and purpose to bring them forth, as Job expressed it, "Thou shalt call and I will answer thee." Our Lord Jesus was the first of these prisoners to come back from sheol, from hades, as the Apostle Peter and the prophet David have just told us. He went to hell, to sheol, to hades, to the tomb, to the death state, and came back by a resurrection. As the Apostle declares, "God raised him from the dead by his own power." The Apostle tells us that in the resurrection of Jesus we have God's assurance of his ability and willingness to deliver all from sheol, hades, the tomb—to raise all the dead through him.—Acts 17.31:

This figure of death as a prison-house, holding captive until the glorious morning of the resurrection the whole world of mankind, is frequently set forth in the Bible. There the dead are spoken of as "prisoners of hope." In his last message to the Church our Lord declares, "I am he that was dead; and, behold, I am alive forevermore, and have the keys of death and hades"—the grave, hell the tomb.—Zech. 0:12; Rev. 1:18.

How glad we are to know that the keys of the great prison are in the hands of one who so loved the world as to give his life a ransom price for theirs, "that God might be just and yet the justifier of those who believe in Jesus." How we who now believe do rejoice exceedingly in this great Savior, able to save unto the uttermost How glad we are to know that, although the number of believers now is small, the day is coming when all shall know of the Redeemer and the provisions and conditions of the eternal salvation. As it is written, "The knowledge of the Lord shall fill the whole earth as the waters cover the great deep," then, as the prophet declares, "None shall need say to his neighbor or brother. Know thou the Lord, because all shall know him from the least to the greatest."—Isa. 11:91; Jer. 31:34.

JESUS HOLDS KEY OF HELL.

The keys of death and the grave—which the Lord holds, and is ready to use, merely waiting the Father's due time—symbolizes his rightful authority to control the dead and the dying. If the Lord had said, I have a crowbar or a sledge-hammer, it would have signified his violent opposition to the dying and death conditions and that he would rescue the people by force; but the choice of a key as a symbol represents right and authority, and the Scriptures everywhere coincide with this thought, declaring that it was God himself who condemned our race to death and that our Lord Jesus in no sense of the word designs to oppose the Father's power and authority. The Bible declares that our Lord redeemed us by paying our penalty for us, and thus "bought us with his own precious blood," and that thus justly he has the authority to do with the race of mankind as he will. And, thank God, he wills their blessing and uplifting in accordance with the Father's promise to Abraham, "In thy seed shall all the families of the earth be blessed."

OPENING THE PRISON DOORS.

It was to this great prison that our Lord referred in his sermon on Isaiah 61 and his application to himself of the prophecy, that he would open the prison doors and set at liberty the captives. Our Lord made no effort to rescue prisoners from the literal prisons of Palestine or other parts of the world at his first advent—he had a higher and grander mission. He even allowed John the Baptist to be beheaded in prison without so much as uttering a word of protest or giving one particle of assistance for his liberty. Our Lord was in the process of redeeming the world, purchasing all the prisoners and the prison-house, with a view to eventually set all free during the Millennial age by a resurrection from the dead.

Did time permit we would like to point out how the testimony of the Scriptures respecting the resurrection of the dead is in full accordance with the setting the captives free. We would like to show that the life resur-

(Continued on Third Page.)

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Boiling—Peter D. Sterling, Box 68, East Chicago, Ind.
Finishing—James Cadman, Box 112, East Chicago, Ind.
Sheet—Blanford L. McKay, Box 316, Indiana Harbor, Ind.

Fifth District.

Boiling—Wm. Hornberger, 1109 Wells street, Ft. Wayne, Ind.
Finishing—Fred. Wilder, 2304 Liberty avenue, Terre Haute, Ind.
Sheet—Otto Sellers, 125 E. Ninth street, Muncie, Ind.
Tin—Frank M. Piggott, 1409 South J street, Elwood, Ind.

Sixth District.

Boiling—Moses Colclough, 82 Darrow street, Youngstown, O.
Finishing—Samuel E. Williams, 93 Marion avenue, Youngstown, O.
Sheet—Thomas J. Hobbins, C street, Niles, O.
Tin—Joseph Drewett, N. Bentley avenue, Niles, O.

Seventh District.

Boiling—P. H. McGowan, 1315 Avenue C. Birmingham, Ala.
Finishing—William Jenkins. 1513 Quintard avenue, Anniston, Ala.

Eighth District.

Tin—John Kaufman, 559 Cunningham avenue, New Castle, Pa.

Ninth District.

Boiling—W. J. Hanlin, 2529 S. Seventh street, St. Louis, Mo.
Finishing—Eugene Donnelly, 1223 Russell avenue, St. Louis, Mo.
Sheet—Charles Hoffmeister, 1111 Gano avenue, St. Louis, Mo.
Tin—John Eynon, Box 626, Granite City, Ill.

Tenth District (Eastern).

Frank Clemens, 1221 Caphouse avenue, Scranton, Pa.
George A. Laub, 1205 W. Front street, Berwick, Pa.
W. J. Hurley, 68 Howard street, Cohoes, N. Y.

Officers and Corresponding Represenatives will please notify the Secretary-Treasurer promptly of any change in their addresses.

THE WEEK IN IRON CIRCLES.

THE MARKET AT LARGE.

The Iron Trade Review says:

"The Carnegie Steel Company last week booked the heaviest tonnage of structural steel of any week in its history, in spite of the fact that it was unable to promise delivery on any of the material before three or four months, while in some instances shipments will be delayed fully six months. The American Bridge Company expects to book enough orders this week to make the total for the year a new record.

"The eastern bar iron manufacturers have reaffirmed their official price of $30.00 on bar iron, but are exacting premiums of from $5.00 to $10.00 per ton, depending upon the size of the order. In the central west the quotation of the principal producer is still $40.00 Youngstown, but Indiana mills are selling at lower prices.

"There is a strong demand for basic iron in the east. The arrival of several car loads of English low phosphorus iron has had some effect on the demand for that grade.

"The scarcity of crude steel continues, and a large sale of Bessemer billets at over $27.00, Pittsburg, is reported.

"The buying of ore stopped as suddenly as it started. It is estimated that many eastern consumers have not covered for more than half of their requirements, and as Bessemer ores have been sold and the supply of non-Bessemer is limited, sellers are wondering where eastern buyers expect to obtain their ore. Statistics of receipts of ore for the season at Lake Erie ports show a total of 29,012,754 tons, an increase of more than 11,000,000 tons over the receipts for 1904; while the ore on dock is 6,746,410 tons, an increase of only 1,000,000 tons over last year, showing that the movement directly from the vessels to the furnace has been at an unprecedented rate."

* * *

PIG IRON.

Bessemer pig is the strongest feature in the market and there is a fear, as reported last week, of a scarcity after the first of the year for first quarter delivery and in some instances this feeling extends to second quarter delivery. The inquiries have been heavy for both Bessemer and basic and foundry iron has been stronger than for some time past, one sale of 4,000 tons of gray forge being reported at $16.50 valley furnace, or $17.35 Pittsburg. Four thousand tons of Bessemer sold in three orders at $17.50, furnace, and over half that much sold at $17.75. The Bessemer Pig Iron Association during the past week was continued for another year with the same executive committee. We quote:

Bessemer, Valley	$17 50 to 17 75
Bessemer, Pittsburg	18 35 to 18 60
No. 1 Foundry, Pbg.	18 60 to 18 95
No. 2 Foundry, Pbg.	18 10 to 18 35
Gray Forge, Pittsburg.	17 10 to 17 60
Basic, Valley	17 25 to 17 50
Basic, Pittsburg	18 10 to 18 35

* * *

FERRO-MANGANESE.

Market conditions as far as ferro-manganese is concerned have not materially changed as there is none to be had for prompt shipment and quotations are, therefore, but nominal, although there is no doubt $150 could be obtained.

* * *

SKELP.

The transactions have not amounted to much during the week and on grooved iron skelp 1.70 was refused on the offer of a 5,000-ton contract, the producer holding for 1.75 and the deal was not closed. We quote as follows, Bessemer, grooved, 1.65c to 1.70c; sheared, 1.70c to 1.75c; Basic, grooved, 1.65c to 1.70c; sheared, 1.70c.

* * *

MUCK BAR.

With the prevailing high price, $32, delivered Pittsburg, being quoted, there has been but little activity in muck bar. The supply is not plentiful by any means.

* * *

STRUCTURAL MATERIAL.

The business of the leading interest during the past 10 days has been the largest in the history of the concern, in spite of the inability to promise delivery short of three or four months on anything and in some instances delivery being postponed six months. The mills are running to capacity on structural shapes and there is considerable talk of new capacity, plans for which have been drawn but no announcement will be made until after all details have been determined. We quote: Beams and channels, 15 inches and under 1.70c; over 15 inches, 1.80c; zees, 1.70c, 1.75c; angles, from 3 to 8 inches, inclusive, 1.70c; universal and sheared plate, 6 1-4 inch and wider, 1.60c, base.

* * *

BILLETS.

While $26.50 strong is being quoted as the nominal market there is but small likelihood that Bessemer billets could be secured at this figure. A fairly large contract is reported at better than $27 and a sale of open-hearth forging billets has been made at $35, while the market is quoted nominally at $27 to $28.

* * *

PLATES.

Aside from the continued good business and a steady pressure of new specifications there have been no special features in this market during the week, although the bookings have been unusually heavy, showing no decrease on account of the holiday season. We continue to quote: Tank plate, 1-4 inch thick, 6 1-4 inch to 100 inches, 1.60c, f. o. b. mill, Pittsburg. Extras are as follows per 100 pounds: Flange and boiler steel, 10c; marine, A. B. M. A. and ordinary fire box, 20c; still bottom, 30c; locomotive fire box, 50c; plates over 100 inches up to 110 inches in width, not less than 5c extra; plates 110 inches to 115 inches wide, not less than 10c extra; 115 to 120 inches, not less than 15c extra; plates 120 inches to 125 inches wide, not less than 25c extra; plates 125 inches to 130 inches, not less than 50c extra; plates 130 inches wide, not less thn $1 extra; plates 3-16 inch thick, 10c extra; gauges 7 and 8, 15c extra; No. 9, 25c extra. Five cents extra for less than carloads.

* * *

SHEETS.

Prices have remained unchanged and the business of both the leading interest and independent manufactures continues to flourish. New business in satisfactory quantities is being received in fair volume and the only plants of the leading interest not in operation are those out for repairs or for which an adequate supply of raw material can not be assured. We continue to quote unchanged: American Bessemer steel sheets box annealed, cold rolled, one pass: Nos. 11-12, 1.90c; Nos. 13-14, 1.95c; Nos. 15-16, 2c; Nos. 17-21, 2.05c; Nos. 22-24, 2.10c; Nos. 25-26, 2.15c; No. 27, 2.20c; No. 28, 2.30c. Galvanized: Nos. 10-11, 2.25c; Nos. 12-14, 2.35c; Nos. 15-16, 2.45c; Nos. 17-21, 2.60c; Nos. 22-24, 2.75c; Nos. 25-26, 2.95c; No. 27, 3.15c; No. 28, 3.35c. Corrugated roofings, 1.70c per square for No. 28, painted, 2 1-2 inch corrugation; 2.95c per square for No. 28, galvanized, 2 1-2 inch corrugation. Quotations f. o. b. Pittsburg for large lots.

SANTAL-MIDY
These tiny CAPSULES are superior to Balsam of Copaiba, Cubebs or Injections and CURE IN 48 HOURS the same diseases without Inconvenience.
MIDY
Sold by all druggists.

* * *

MERCHANT STEEL.

Makers of agricultural machinery are expected to come into the market with heavy specifications about the latter part of January. Current business is flourishing and premiums of $2 to $3 are being exacted in many instances and premiums of $4 have been paid for quick delivery. The demand for shafting and tool steel is particularly heavy.

* * *

RAILS AND TRACK MATERIAL.

Despite the output of the new mill at the Edgar Thomson plant deliveries are from five to seven months behind. We quote: Fifty pounds and heavier, 500 ton lots and over, $28; carloads and lss than 500 tons, $30; less than carload lots, $32; light rails, 16 pounds, $29; 20 pounds, $27.50 to $28; 25 to 45 pounds, $27; angle bars for standard sections, 1.50c; spikes, $2.

* * *

MERCHANT BARS.

There have been but few transactions in iron bars reported in this district during the week, but the local market is still quoted at 2c Youngstown, or 2.05c Pittsburg. Eastern iron makers at their recent market reaffirmed their old official price of 1.50c base, but all are exacting a premium of from $5 to $10 per ton, depending on size of orders. We quote: Common iron bars, 2c, Youngstown; 2.05c, Pittsburg; hoops, 1.85c in carload lots, and 1.95c in less than carload lots, with regular hoop card for extras. Bands, 1.50c; Bessemer steel bars, 1.50c; open-hearth steel bars, 1.50c; plow and cultivator, 1.50c, net; channels, angles, zees and tees under 3 inches, 1.60c, all f. o. b. Pittsburg. The following differentials are maintained on steel: Less than 2,000 pounds, 10c advance; less than 1,000 pounds of a size, 30c advance.

* * *

WIRE AND WIRE NAILS.

The specifications of jobbers on their old contracts continues unabated and the stocks at mills are reported to be almost nothing. The advance was not made this week, but is expected within the next 10 days. We quote: Wire nails, jobbers' carload lots, $1.86; retailers' carload lots, $1.85; painted barb wire $1.95 for jobbers in carloads, with 30c for galvanizing. Annealed smooth fence wire is held at $1.65, with the usual differentials. Iron and steel cut nails, $1.75 to $1.80.

* * *

COKE.

Furnace coke for spot delivery is quoted at $2.65 and for delivery throughout next year at $2.50 to $2.75. For delivery through the first six months from $2.75 to $3 is quoted. For foundry coke $3.70 to $3.80 is quoted on contracts for the first three months and $3.50 to $3.75 for prompt.

Rules for Home.

Remember that open windows make health epidemic.

If you must worry, take a big thing. The little things will knock you out.

Keep your children, your dogs and your troubles away from your guests.

The dining room should always be sacred. That is the one room where no scraps should be allowed.

Have the same standard of morals for yourself as for your children. You need it as much as they do.

There are three standpoints to every home—your own, your wife's and the cook's. Try and forget your own.

Put over the front door for every member of the family to read, "He who enters here leaves satire behind."

Buy everything on the instalment plan by paying it all in one instalment—the first.

There are lots of things in this world that we do not understand because they are none of our business, and we have no right to.

THE MORNING CUP THAT LIGHTENS THE LABOR OF THE DAY
ADMIRAL COFFEE
BRACES LIKE A SEA BREEZE.
HIGH GRADE, LOW PRICE.
DECIDEDLY BETTER THAN MOST JAVAS.
Properly roasted to develop richest drinking merit. Freed from all stones, chaff and dust. Packed in handsome one pound double cartons with inner seal of wax which keep it
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Grocers have it or can get it from
DILWORTH BROTHERS CO., PITTSBURG, PA.

Best Things in Tobacco.
Old Honesty Plug,
Jolly Tar Plug,
Standard Navy Plug,
Newsboy Plug,
Five Brothers Pipe Smoking.
Sensation Cut Plug
Please All Tastes Because They Are the Best.

Pastor Russell's Sermon

(Continued from Second Page.)

rection will be an instantaneous one to perfection, embracing only those who during the present life have made their peace with God through faith and have remonstrated their loyalty to him, and whose trial therefore is ended and their full reward to be granted them in the moment of their resurrection. We would like to show how the remainder of the world will be awakened from the state of death during the Millennial age, in practically the condition in which they died, but surrounded by the new conditions of the Millennial Kingdom—Satan and every evil influence surrounding them, and with the Church of this Gospel age, the Bride of Christ, the Royal priesthood, their assistants, governors, guides, to help the willing and obedient up, up, up, out of sin and degradation and death conditions, back to the full perfection of perfect humanity, the image and likeness of God—back to all that was lost in Adam and Eden, with added blessings of increased knowledge through experience.

THIS IS NOT UNIVERSALISM.

We find nothing in the Scriptures implying that all men will eventually attain to eternal life, but, quite to the contrary, a provision of Second Death for all who will refuse the divine favors and blessings and privileges that through Christ shall ultimately come to every member of the race. We do claim that the Scriptures teach a universal opportunity through which every member of the race may come to a knowledge of "the only name" and to obedience to the King of Kings and Lord of Lords. Thus each if he will may ultimately attain to everlasting life through the Lamb of God which taketh away the sin of the world. (John 1:29.) We urge all who feel a deeper interest in the Word of God through this presentation of its teachings, and who consequntly would feel a deeper reverence and love for the Almighty and for the Savior, that such shall not content themselves with what they have now heard, but shall avail themselves of the helps for Bible study which God is now granting to his people, that they may come to "full assurance of faith" and to that full rest of heart which is the privilege of the "sanctified in Christ Jesus."

On next Sunday afternoon our topic will be—The Resurrection of Life, and the Resurrection of Damnation.—John 5:29.

THINGS TALKED ABOUT.

(M. Dash, in Boston Labor Leader.)

Success sanctions everything.

Your dollar is your best friend.

Women rush into trouble—men rush out.

We all make too much of our difficulties.

When fortune flatters she does it to betray.

No set of men are wise and good at all times.

Having a good times often leads to bad times.

He who hustles at all times gets there all the time.

A joke at the expense of another is always ill-timed.

Some actors move their audiences; others stampede them.

A smile is the sauce which makes the life of man endurable.

Too many clerks and not enough salesmen—that is the cry.

A man is always different from what a woman thinks he is.

Wisdom is simply the ability to hold fast to that which is good.

Even if you have riches you will die as dead as anybody else.

The pride which scorns to owe a debt is sadly needed these days.

If you have no confidence in your employer, draw your pay and quit.

Man's conscience never troubles him so long as his wife is not suspicious.

The truth is never discovered, but simply liberated from its hiding place.

A man always remembers his enemies even if he does forget his friends.

When men think seriously of marriage they generany remain bachelors.

Work is the papacea for all life's troubles—it makes you forget them.

Many a man refers to his blonde typewriter girl as a recording angel.

To do more than one thing at a time is to do none of them thoroughly.

Many men would have Solomon's wisdom if they had his experience as well.

We all have enough to be cross about. Still it is not a good idea to show it.

The man with the smallest capacity for digestion usually has the largest appetite.

People like to be called enthusiastic, but how they hate to be designated as gushing.

You want to have a good argument as well as good teeth when you start to chew the rag.

Even when a woman knows her husband is lying she won't stop asking him questions.

The one advantage of being married is that you can blame all your failures on your wife.

Opportunity and happiness wait for no man. You must pursue both if you would enjoy them.

If more people who advise us not to worry told us how not to, this would be a happier world.

When a girl don't know what else to do she either talks about some other girl or chews gum.

One-half the world does not know how the other half lives, but it tries very hard to find out.

Pain! Racking, continuous pain. How hard to bear. What a hapiness to have it over. No remedy wins the gratitude of sufferers as does the world-renowned Anchor Pain Expeller—for rheumatism and nervous pains nothing better. 25c and 50c.

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Local Lodge Directory

INTERNATIONAL ASSOCIATION OF MACHINISTS.

Pittsburg District, Lodge No. 6—Headquarters, room 305 Arnield building, 1119 Penn avenue; D. R. Dorland, president; James Short, secretary; William A. Mineely, business agent. Lodges under the jurisdiction of district lodge and recording secretaries follow:

Pittsburg 52—Saturdays, 416 Wood street, Harry J. Niebaum, S. Main and Taylor avenues, 39th ward.

Duquesne 199 (Linotype) — First Tuesday, 535 Smithfield street, William A. Shaw, 1509 Main street, Sharpsburg.

Lawrence 487—Mondays, Kumer hall, Butler and 52d streets. F. S. Reid, 5110 Dresden street.

Ft. Pitt 228—First and third Tuesdays, Lacock and Federal streets, Allegheny. H. L. Fullerton, 13 California avenue.

McKees Rocks 260—First and third Tuesdays, 219 Chartiers avenue, McKees Rocks. T. J. Hughes, Esplen.

McKeesport 151—Second and fourth Tuesdays, 440 Market street, McKeesport. R. D. Cowan, box 365, Wilmerding.

New Kensington 541 — Second and fourth Wednesdays. Blosser's hall, New Kensington. L. A. Parr, box 691.

Junior Machinists 4—First and third Fridays. 1000 Fifth avenue. Fred. W. Dillemuth, 528 Second street, Allegheny.

PATTERN MAKERS' LEAGUE OF NORTH AMERICA.

Pittsburg Association—Wednesdays, 210 Ferguson block. E. W. Beuchling, business agent.

AMALGAMATED SHEET METAL WORKERS' INTERNATIONAL ALLIANCE.

No. 12—Fridays. Moorhead hall. N. S. Glass, business agent, Moorhead hall.

INTERNATIONAL UNION OF STEAM ENGINEERS.

No. 66 — Headquarters, 416 Wood street, Wednesdays. P. J. Naughten, business agent.

No. 95—Wednesdays, 18 Fifth street. O. W. Janke, secretary, 715 East street, Allegheny.

BROTHERHOOD OF PAINTERS, DECORATORS AND PAPER-HANGERS OF AMERICA.

District Council—Headquarters, 416 Wood street, Fridays. E. A. Eisel, secretary; Alfred Firth, Homer E. Schreckengost and C. J. Frenz, business agents.

INTERNATIONAL ASSOCIATION OF BRIDGE AND STRUCTURAL IRON WORKERS.

No. 3—Headquarters, room 305, 1119 Penn avenue, Mondays, W. C. Bennett, secretary; M. Galentine, business agent.

No. 74—(Housesmiths and Architectural Iron Workers) — Second and fourth Wednesdays, 302 Grant street. H. W. Legleitner, business agent.

BROTHERHOOD OF BOILER-MAKERS AND IRON SHIP BUILDERS.

District Council—First and third Tuesdays, Old City hall. President and treasurer, H. F. Young; secretary, Nich Gutenthorpe.

Smoky City Lodge 154—Thursdays, Old City hall. Henry J. Tummel, business agent, 183 Iten street, Allegheny.

AMALGAMATED ASSOCIATION STREET AND ELECTRIC RAILWAY EMPLOYES OF AMERICA.

Division 85 — Second and fourth Thursdays, 1119 Penn avenue. J. C. Negley, business agent, office, 302 Ferguson block.

UNITED BROTHERHOOD OF CARPENTERS AND JOINERS.

District Council—Office, 307 Arnfeld building, first and third Tuesdays, Arnfeld hall, 1119 Penn avenue. Samuel Lindsay, president; J. C. Kephart, secretary, 1115 Ross avenue, Wilkinsburg. A. M. Swartz, N. F. Storm, C. C. Douglass and H. C. Whitfield, business agents.

INTERNATIONAL ASSOCIATION OF MARBLE WORKERS.

No. 24 (Setters)—Tuesdays. Moorhead hall, Charles C. Gunther, business agent.

No. 15 (Helpers)—Second and fourth Fridays. Moorhead hall. James Lynch, business agent.

INTERNATIONAL ASSOCIATION OF STEAM, HOT WATER AND POWER PIPE FITTERS AND HELPERS.

No. 218 — Headquarters, Moorhead hall. Mondays. E. A. Maginn, business agent.

KNIGHTS OF LABOR, INCORPORATED.

District Assembly No. 3—Headquarters, 535 Smithfield street. Regular meetings third Wednesday of each quarter. John Fernau, master workman; James Roden, worthy foreman; M. W. Williams, secretary; I. N. Ross, E. W. Hambleton, M. Muldowney, J. A. Bacharach, A. J. Hurney and J. O. Flynn, executive board. Local assemblies attached to district and secretaries follow:

No. 6266 (Pavers and Rammers)—Alternate Sundays, 535 Smithfield street. Hugh McGovern, 535 Smithfield street.

No. 1577 (Teamsters)—First and third Sundays, 2 p. m., 535 Smithfield street. William F. Teeters, 1110 East street, Allegheny.

No. 4907 (Salespeople)—Wednesdays, 535 Smithfield street. C. B. Hays, 7 Marie apartment.

No. 1374 (Cigar and Stogie Makers)—Second and fourth Thursdays, 535 Smithfield street. John L. Frank, 535 Smithfield street.

No. 10604 (Theatrical Mechanics)—Second and fourth Sundays. 2 p. m., 535 Smithfield street. Thomas G. Mason, box 352.

No. 1588 (Hardwood Floor Layers and Helpers)—Second Tuesday, 535 Smithfield street. Albert Hutchins, 132 Bausman street, Knoxville.

JOURNEYMEN STONE CUTTERS' ASSOCIATION OF NORTH AMERICA.

Pittsburg branch—First and third Tuesdays, McKnight's hall, Federal and Lacock streets, Allegheny. T. B. Sanders, secretary, box 230.

WOOD, WIRE AND METAL LATHERS' INTERNATIONAL UNION.

No. 35—Wednesdays, 535 Smithfield street. E. F. Boozer, secretary, River avenue, Esplen.

UNITED LABOR LEAGUE OF WESTERN PENNSYLVANIA.

Second and fourth Sundays, Knights of Labor hall, 535 Smithfield street. John Fernau, president; J. J. Gallagher, vice president; George H. Driver, recording secretary and corresponding secretary; E. W. Hambleton, financial secretary; Anthony Kelly, treasurer; Jos. L. Evans, C. B. Hayes and J. W. Patterson, trustees.

UNITED MINE WORKERS OF AMERICA.

District 5—Headquarters, 426 Diamond street, Patrick Dolan, president; Uriah Bellingham, vice president; William Dodds, secretary-treasurer; Frank McKenna, Matthew Kerrigan, A. J. Kwaterski, John Dwyer, Thomas Dean, John McCartney, Thomas Phillips, Thomas Sheehan and J. W. Fisher, executive board.

INTERNATIONAL BROTHERHOOD OF ELECTRICAL WORKERS.

No. 5 (Inside Wiremen) — Fridays, 302 Grant street. A. S. Borard, business agent.

No. 14 (Linemen) — Thursdays 302 Grant street. S. D. Young, business agent.

INTERNATIONAL SLATE AND TILE ROOFERS' UNION.

No. 2—First and third Wednesdays, 302 Grant street. P. Mulvehill, business agent.

AMALGAMATED SOCIETY OF ENGINEERS, MACHINISTS, MILLWRIGHTS, SMITHS AND PATTERNMAKERS.

Branch 622—Alternate Saturdays, 535 Smithfield street. Edwin Ogden, secretary.

INTERNATIONAL UNION OF UNITED BREWERY WORKMEN.

No. 22 (Brewers)—Second and fourth Sundays, 2 p. m., Moorhead hall. Chris Kull, secretary.

No. 67 (Drivers)—First and third Sundays, 2 p. m., Moorhead hall, William Stirm, secretary.

No. 144 (Bottlers) — Second and fourth Sundays, 2 p. m., Butler and Thirty-sixth streets. Albert Tess, secretary, 3525 Mulberry alley.

IRON CITY CENTRAL TRADES COUNCIL.

First and third Thursdays, Arnfeld hall, 1119 Penn avenue. C. C. Douglass, president; C. A. Lands, recording secretary; J. B. Culley, financial secretary; N. F. Storm, treasurer; E. A. Maginn, H. J. Carey and Lottie Williamson, trustees.

INTERNATIONAL UNION OF ELEVATOR CONSTRUCTORS.

No. 6—Headquarters, 535 Smithfield street. Second and fourth Mondays. E. M. Douglas, business agent.

UNITED ASSOCIATION OF JOURNEYMEN PLUMBERS, GAS FITTERS, STEAM FITTERS AND STEAM FITTERS' HELPERS OF THE UNITED STATES AND CANADA.

No. 27—Headquarters, 440 Sixth avenue. Tuesdays, Old City Hall. James J. McKee and E. F. Welsh, business agents.

No. 218 (Steam Fitters)—First and third Thursdays, 229 Fifth avenue. John A. Hite, secretary, 2352 Bedford avenue.

BRICKLAYERS' AND MASONS' INTERNATIONAL UNION.

Headquarters, 440 Sixth avenue. Joint arbitration board, second and fourth Wednesdays; executive board, stonemasons' Fridays; executive board, bricklayers' first and third Wednesdays.

No. 2—Fridays, 416 Wood street. Daniel Gildernew, business agent, 440 Sixth avenue.

IRON MOLDERS' UNION OF NORTH AMERICA.

No. 14—Alternate Fridays, Lorena hall, 105 Federal street, Allegheny. Wm. Peart, secretary, 41 Halsey place.

No. 46 — Tuesdays, Moorhad hall. John Barnett, secretary 1632 Penn avenue.

Wrinkles.

If our forehead is rigid with wrinkles before 40, what will it be at 70? There is one consoling thought about these marks of time and trouble—the death angel almost always erases them. Even the extremely aged in death often wear a smooth and peaceful brow, thus leaving our last memory of them calm and tranquil. But our business is with life. Scowling is a silent kind of scolding. It shows that our souls need sweetening. For pity's sake let us take a sad iron or a glad iron or a smoothing tool of some sort and straighten the creases out of our faces before they become indelibly engraved upon our faces.

Some Questions.

The question—Asking her father.

The servant question—To get one.

The money question—How to raise it.

Th divorce question—How much alimony.

The social question—To live beyond your means and keep out of debt.

The race question—What are the odds?

The Sunday question—Getting up in time for church.

The marriage question—What time did you get home last night?

Labor Tribune

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ASTRONOMICAL.

Bro. A. B. Hall Extracts Some Philosophy from the Almanac.

Greenville, N. Y., Dec. 29.

Editors National Labor Tribune:

Why don't the new year strictly begin at the winter solstice, December 21, because that is the shortest day, ending at 12 midnight and the new year beginning then? The 22nd is one minute longer at evening—old year dead, new year alive—Bible the evening (end of the year) and morning the first day. On the same principle of reckoning why not apply it to the processional of the solar system (astronomical) 28,500 years, one-fourth of that circle, 6450 years? So if Adam was placed on earth at the end at 12 so he would be the first in the beginning. When the first quarter came or comes it would correspond to our earth's first quarter, March 21, when the sun melts ice and snow and physical trouble begins. So when Christ came at the end of the first quarter of procession circle trouble begins to oppressor, and then the new spiritual governor will reign. His scepter, peace and good will to all, not as it is now to a special few and the masses slaves.

This is the only way that I can understand the coming of our Saviour—time, when and why, etc.

A. B. HALL.

THE RESURRECTION OF DAMNATION.

Carnegie Hall, Allegheny, was crowded Sunday afternoon to hear Pastor Russell's discourse on the Resurrection of Life, and the Resurrection of Damnation. He took for his text the words of Jesus, "Marvel not at this: for the hour is coming in which all that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—John 5:28, 29.

The doctrine of the resurrection of the dead, so prominent in the Bible, is one of its unique features, one of its internal evidences that it is not of human origin. Had the Bible been written fraudulently to deceive the people to establish a religion, it undoubtedly would have seized upon theories already entrenched in the human mind the world over, and would have avoided doctrines antagonistic thereto. On the other hand, if the world by its wisdom knows not God and discerns not his plan, it is entirely reasonable that we find this doctrine of the resurrection of the dead to be a part of the divine record and out of harmony with all human wisdom.

RESURRECTION A STRANGE DOCTRINE.

We might well inquire, as the Apostle Paul inquired of his hearers, Why should it be thought a thing incredible to you that God should raise the dead?" (Acts. 26:8.) Strange to say, however, it seems easier for the great mass of Christendom to believe the doctrine of heathendom on the subject of a future life than to believe the doctrine of the Bible. Heathendom teaches that life is inherent in man, that he can not die, that when he seems to cease to live he begins a new form of existence in some unknown and unexplainable manner, that he becomes more alive than ever when he seems to die. Strange to say the masses of Christendom accept this untenable, unreasonable proposition of heathendom in the face of the Scriptural declarations to the contrary. To the majority it seems easier to believe that humanity never dies, even though it appears to do so, than to believe the divine record, "The soul that sinneth, it shall die," "The wages of sin is death," "The gift of God is eternal life through Jesus Christ our Lord"—by a resurrection from the dead.—Ezek. 18:4; Rom. 6:23.

If upon investigation we find that the Scriptures teach that death is a reality and not a sham, and that the entire hope of a future life is based upon the divine power and promise of a recovery by resurrection, we shall thereby be proving that the Bible is the one and only religious standard which takes this position, and its very opposition to the prevalent opinions of the whole world should constitute to us an evidence that its records, covering thousands of years, are not of human origin but divine, and accepting this fact we should give earnest heed to its teachings upon every other subject.

Our Lord, in discussing the resurrection of the dead, declared that Moses' experiences proved a resurrection, when at the burning bush he heard the voice of God declare, "I am the God of Abraham and the God of Isaac and the God of Jacob." The argument of Jesus is logical, that when God thus spoke of those who had been dead for centuries it implied their resurrection at some future time, because, as our Lord expressed it, God would not declare himself to be the God of those who are out of existence. Let us remember that the argument here used by our Lord was in proof of a resurrection of the dead, and not a proof of a continuance of the life of Abraham, Isaac and Jacob. He was discussing the resurrection with the Sadducees, who denied the resurrection and a future life.—Matt. 22:23-32.

THE STILL EARLIER FAITH.

Still earlier than Moses, Abraham and Job believed in the resurrection of the dead: the latter in his prayer to the Lord declares not only that he knew that his Redeemer lived and should stand upon the earth at the latter day, but declared also his faith in a recovery from the tomb, saying, "Thou shalt call and I will answer thee; thou wilt have respect unto the work of thy hands."—Job 14:15.

Of Abraham we also read that he had such faith in the Oath-Bound Covenant that he hesitated not to offer his son Isaac in response to the Lord's testing command, accounting that God was able to raise him from the dead. Abraham had not the heathen thought that if his son were slain he would go to heaven and be the better off; he realized the truth that the dead are dead, but he thoroughly believed in God's power, trusting for the resurrection of his son if, in obedience to the divine command, he died. We may suppose that this hope was built upon the Oath-Bound Covenant, because in that promise the Lord had said to Abraham, "In thy seed shall all the families of the earth be blessed." This implied an awakening of all the families of the earth, for many of them had already fallen asleep in death before Abraham received this Oath-Bound Covenant of divine favor for all peoples.

CARE FOR THE DEAD.

We see the same lesson of faith in a resurrection illustrated amongst the Israelites in their care for the dead, the grave itself is a symbol of hope of a resurrection, else why preserve or memorialize those who have died if we had no hope for our dead, or if we believe they have moved out of the fleshly body to a higher, better and brighter condition? The heathen method of destroying the body by burning would be the reasonable one if we so believed, but wherever the teachings of the Bible have gone, wherever the resurrection hope has penetrated, there the grave and cemetery are to be found rather than the funeral pyre and incinerating furnace. Not that there is hope that the same atoms of matter that once composed the body shall be reassembled in a new body, but that the new body which will be given the dead in the resurrection by the power of God is memorialized by the old body so long as it in any measure continues, and in our thoughts and tender affections after it has gone to dust.

"AWAKE IN THY LIKENESS."

The Psalmist David exclaims, respecting the resurrection hopes, "I shall be satisfied when I awake in thy likeness." (Psa. 17:15.) But while the doctrine of the resurrection was tenaciously held by the Jews as their only hope of future life, it was necessarily a faith without a clear and definite foundation until our Lord's first advent and his sacrifice of himself as the redemption price for the sins of the whole world. Previously those who believed in a resurrection might well have asked, Why believe in a resurrection? If God wanted to keep mankind alive would he not have done so? If he has sentenced them to death as unworthy of life because of sin, what occurs during the time of their death which would lead to any change in the divine program that they might be restored to life?

However, after Christ's death, and after the explanation given by the apostles, that he died for our sins the just for the unjust, that we might be restored to divine favor, then an answer to their query was furnished. Admitting the fact that death is the wages of sin, the other fact is produced that Christ tasted death for every man, that he paid the penalty for Adam, and thus incidentally for the whole race, and that all thus might be judicially relieved from the sentence of death, as the Apostle Paul declares, that "God might be just and yet be the justifier of those who believe in Jesus."—Rom. 3:26.

"JESUS AND THE RESURRECTION."

The keynote of the New Testament is Jesus and the resurrection—the sacrifice of Jesus as the redemption price for our sins, and the resurrection from the dead, the release from the penalty of sin, as the natural, logical result. Thus Paul, when before the judgment seat of Felix, enlisted the interest of a large proportion of the mob around him when he declared, "For the hope of the resurrection of the dead I am called in question." (Acts 24:21.) The primary question was whether or not Jesus had risen from the dead. The Scriptural declaration is plain that God raised him from the dead on the third day; that his soul, being, was not left in sheol, hades, the death state, the tomb condition, but raised up by the divine power, so that our Lord was indeed the "first that should rise from the dead." (Acts 26:23.) Others indeed had been awakened from the sleep of death, but none previous to our Lord was raised up out of death completely to the full perfection of life. This is the real thought in the word anastasis, translated resurrection in the New Testament.

Many of the Jew's in Paul's day had become Sadducees, or what we to-day would term materialists, total unbelievers in a future life by a resurrection or otherwise; others, but a small part, the Essenes, had accepted the heathen doctrines that death is not real but merely a deception; but when the Apostle declared himself on trial because of his faith in the resurrection of the dead he instantly drew to his support the mass of the Jews, the Pharisees, and those who sympathized with their view, the Scriptural view. And thus all through his preaching Paul, as well as the other Apostles, made prominent the resurrection hope of the Church. Note for instance the clear expressions of the fifteenth chapter of I Corinthians on this subject; there the Apostle distinctly avers that if there be no resurrection of the dead all Christian hope is vain, all teaching is vain, and the apostles and other teachers of Jesus and the resurrection were false teachers—"If there be no resurrection of the dead your faith is vain; ye are yet in yiur sins."—I Cor. 15:14.

To what an extent Christendom has left the teachings of the Scripture on this point and has gone over to the teaching of heathendom, we leave for each intelligent mind to decide for itself, merely asserting that the doctrine of the resurrection might be entirely expurgated from practically all the creeds of Christendom and leave them all much more logical. It is really a distressing farce to those who have information respecting the Scriptures to hear the minister at a funeral service read Scriptural passages from the prayer-book setting forth the hopes of the resurrection of the dead, and declaring that if there be no resurrection all faith is vain, and then perhaps in the next breath hear the same minister declare that the one who is dead is more alive than ever before—perhaps tell the congregation that he is present, hovering over them, etc.

If that be true, if it were an advantage to die, if the dead are more alive than they ever were, of what use is a resurrection? Ah, they tell us that the resurrection is to get back to the old body; but we call their attention to the fact that elsewhere they claim that they were glad to shuffle off this mortal coil and to be free without it. Where is the logic? Where is the consistency? We answer that to be logical we must either choose the Bible doctrine that he really dies—"The wages of sin is death,"—that "there is neither wisdom nor knowledge nor device in the grave whither all go," that the "dead know not anything," and that the only hope for the dead lies in a resurrection of the dead, and the only hope of a resurection centers in the great sacrifice which Christ paid, the death penalty for our sins.

"RESURRECTION OF JUST AND UNJUST."

One of the arguments of the Apostle on this subject he states in these words, "I have hope toward God, which they themselves also allow, that there shall be a resurrection both of the just and the unjust," (Acts 24:15.) We are thus assured that the divine provision, in its lengths and breadths and heighths and depths, embraces not only those who during the present time have heard of the grace of God and the redemption provided in Christ, but also for others, for all the remainder of the race, all the unjustified, all whose eyes have been holden by the ignorance and superstition and degradation incident to the fall and to the blinding influences of the Adversary. Resurrection opportunities have been provided for all and, more than this, it is in view of the divine favor yet to be extended to the unjust that there is to be a Millennial age at all for their trial, for their testing, for their development, for their raising up, if they will, to full harmony with their Creator. The just, justified through faith, acceptable to God, need not the Millenial age, need not the day of judgment promised in the Scriptures. This we shall see more particularly in the examination of our text.

"THE GOOD AND THE EVIL."

What the Apostle calls the just and the unjust, our Lord in our text calls the good and the evil. That neither the Lord nor the Apostle meant to intimate that any of mankind are good, perfect in the absolute sense, is most evident from the trend of the Scriptures, which assure us in various forms that the whole race is fallen, that "there is none righteous, no not one." (Rom. 3:10.) The good then of our Lord's statement, the just of the Apostle's statement, are those who are justified in God's sight through faith, justified from sin, their sin's covered, not imputed to them, because of their having accepted the divine arrangement and because they are seeking to walk in the Lord's way. The Apostle explains the situation elsewhere, saying, "The righteousness of the Law is fulfilled in us, who walk not after the flesh but after the Spirit." (Rom. 8:4.) These can not walk up to the spirit of God's law, because of their inherited blemishes under the fall; but since these are covered by God's grace in Christ, such as are walking to the best of their ability after the spirit of God's law are reckoned as though walking up to the spirit of that law. In their minds they are up to the standard, and their flesh approximates perfection as closely as may be from day to day.

But if only these received the life resurrection how few they are! How few you know and how few I know who are thoroughly regenerated, and who would even claim to be walking not after the flesh but after the Spirit. Only these few, therefore, need hope for a part in the life resurrection. All the remainder will have their part in what our text refers to as the resurrection of damnation. But, thank God, we find that a mistranslation in our common version has seriously beclouded the true import of our Master's words.

We might say something in defence of those here listed as doing evil. Many of them are heathen who know not God, whose eyes of understanding have never opened to a knowledge of the grace of God in Christ, and the hope there is before them of eternal life through the precious blood. Many of this class even in civilized lands could have something said on their behalf, as, for instance, that, although they have heard something respecting God and the Redeemer, what they have heard has not been good tidings of great joy to all people, but in the main the very reverse—bad tidings of great misery for all people. They have thus been deceived by the confusion which abounds in all the creeds of Christendom on this subject, as the Lord declares through the prophet, "Their fear toward me is not of me but is taught by the precepts of men."—Isa. 29:13.

Moreover, the entire race is mentally, morally and physically impaired through the fall, and God alone knows how to make proper allowances for these conditions as they bear upon the various members of our race. It is for this reason that he warns us that we shall not attempt a final judgment of one another, "Judge nothing before the time." (I Cor. 4:5) When God's time shall come another judgment will be effected, no room for doubt will be left; every member of our race shall come to a clear knowledge of the truth that he may be saved, or, rejecting it, he may be destroyed from amongst the people in the second death.—Acts 3:23.

THE "RESURRECTION OF DAMNATION."

How our translators fell into the mistake of giving this dreadful mistranslation of the word krisis is difficult to understand. Three times they have translated the word krisis in the context properly by the English word judgment, and this is what it should have been in our text. Those of you who have the revised version will find that it is rendered judgment in it.

The Greek word here rendered damnaton is crisis, and whether Greek scholars or not you all know the meaning of the word crisis. Our English language absorbs words and phrases from all languages, and thus it has absorbed crisis from the Greek. We frequently use it, especially in connection with fevers. The physican when asked about the patient will sometimes say, On the fourteenth day or twenty-first day we will expect the fever to reach its crisis, and the decision for better or worse will be prompt. This is the legitimate meaning of the word crisis, wherever it occurs, and it is the meaning of it in our text. The crisis or judgment of the unjust will be reached at the time of their coming forth from the dead—in that day—in the Millennial day.

An explanation here is necessary, because the majority of people seem not to discern between awakening or coming forth and a resurrection. Notice carefully that the implication of our text is that they who have done evil shall come forth unto or in order that they may have a resurrection by judgments. The coming forth is not the resurrection, but merely the awakening, such as Lazarus and others of that time had. They were not resurrected in the Scriptural sense of the term; they were not brought to the full perfection of life; they were not lifted completely out of death. Indeed the Scriptures in so many words assure us that Jesus was the "first that should rise from the dead" (Acts 26.23), that he "was the first-born from the dead."—Col. 1:18 .

Those referred to as having done evil—that is, as not having come up to the divine standard of worthiness for the life resurrection—will include many fine, noble men and women who, like Confucius, for instance, had never even heard of the only name given whereby we must be saved, and it will include also the depraved characters who have never yet received their share of the glorious opportunity secured through the great atonement sacrifice for sin. The intimation is not that these will all come forth at the same time, but rather that the awakening of the world during the Millennial age will be a gradual one, in the reverse order to which they went down to sleep in death. In other words, that Adam and his contemporaries will probably be amongst the last of the race to be awakened. Nor can we suppose that any of them will be awakened until the knowledge of the Lord shall have been well established amongst the living of the nations.

RESURRECTION OF JUDGMENTS.

But we are specially interested in the resurrection which will be their privilege, their opportunity, after they shall have been brought forth from the tomb by the voice and call, the authority and power of our Lord. We notice the contrast between the resurrection promised to these and the promise to those who have passed divine approval. These are to have a resurrection by judgment. What does this mean? Notice first the meaning of the word resurrection, in the Greek anastasis. It signifies to raise up again. It imples that a thing was once up and got down, and is to be brought up again to the place where it originally was, if not higher. Applying this to the human family, we see that Adam was created perfect in the image of God; that by dsobedience he came under divine condemnation, and fell from that high position into sin, degradation, death, mental, moral and physical decrepitude and blemish—into absolute extinction, for such was his penalty, and from such extinction he was saved by the great atonement sacrifice of Christ, and because of this redemption he is not only to be awakened from the tomb under the favorable conditions of the Millennial age, with Satan and all evil under restraint, and the knowledge of the Lord filling and enlightening the whole earth, but he is to have the opportunity of coming back again to all that was originally lost.

If we take the place of Adam himself we have no difficulty in seeing that he lost the image and likeness of God, mentally, morally and every way, under the sentence, "Dying thou shalt die," and that for him to be raised up again to what he was before would mean a wonderful blessing of restitution, restoration. Thank God! We shall be glad to see father Adam come back again to all that he lost. But more than this, although his children were born in sin and shapen in iniquity, as the Scriptures declare—although they never were on the mountain heights of perfection of life as he was—nevertheless they were counted in with him in his sentence, and are counted in with him also in the redemption accomplished by Jesus. Hence the uplift that is coming will not only bring father Adam back to all that he lost, but will bring all the willing and obedient of his children as well back to the original perfection, to all that was lost. Those who will refuse to come back under favorable conditions, and the clear knowledge of that Millennial day, will die the death—not again on Adam's account, however, not the Adamic death, but on their own accounts; and this death for their own sins is Scripturally called the Second Death—"everlasting destruction from the presence of the Lord and the glory of his power."—Rev. 20:14; II Thess. 1:9.

THE JUDGMENTS OF THAT DAY.

Our text tells us that this resurrection will be by judgments, and we want to understand what this means. The Apostle comes to our assistance, declaring, respecting the Millennial age, "God hath appointed (a thousand years) a day in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31.) He tells us further that when Christ shall judge the world in righteousness, the Church will be associate judges. His words are, "Know ye not that the saints shall judge the world?" (I Cor. 6:2.) We see, then, that the judgment of the world is separate from the judgment of the saints. That the judgment of the saints takes place during this Gospel age is evident, and it will be after they have been judged and found worthy of the life resurrection, after the little flock shall be with the Lord as his Bride and joint-heir in his throne and in the Kngdom, that the judgment of the world will proceed.

That judgment will not be an accounting for present sins and weaknesses and failures. Present wrong doing, in proportion as it is committed against light and knowledge, makes its mark upon the characters of men at the time committed, and the characters thus broken down or depraved will be the more ignoble; and when the future awakening time shall come and the opportunity for restitution, then each notch of degradation will be that much more to be overcome in their attempt to work righteousness and to be obedient to the laws of the Kingdom, the conditions of eternal life. Thus indeed every transgression of the present time will receive a full, just recompense of reward.

But this judgment which is recorded in the characters of men is not the judgment referred to in the Scriptures as belonging to the Millennial age. The whole world will start in the Millennial age on a footing of forgiveness under the terms of the New Covenant, just as believers by faith have such a justified start in their trial now during this Gospel age. As our sins and iniquities are passed over by the Lord, so will also the sins and iniquities of the world be passed over—not held against them for future retribution. But as our past wrong doings still trouble us through the aggravated disorder and degradation of our mortal bodies, so with the world in their flesh, awakened in practically the same condition in which it went into death, they will have the harvest of the present life according to their degree of unrighteousness.

When the Scriptures speak of the Millennial age as a day or age or epoch of judgment of the world, they are contrasting that time with the present time, thus: Now the Lord does not judge amongst men. Earthly prosperity is not proof of divine favor, and earthly adversity is not a proof of divine disfavor. On the contrary, as the Scriptures point out, it is "he that will live godly that shall suffer persecution" in this present time; while as for the wicked, "their eyes stand out with fatness, and they have more than heart could wish." (II Tim. 3:12; Psa. 73:7.) The divine judgments are not now in the earth, but they will be everywhere manifest during the Millennial Kingdom established and its rule to begin this very night; let us suppose that this city of Tampa has been placed under the supervision or judgment of Martin Luther or John Wesley; let us remember that of the glorified saints and their judgment it is written, "They shall not judge by the hearing of the ear nor by the sight of the eye, but they shall judge righteous judgment."—Isa. 11:3, 4.

WESLEY AS A JUDGE.

In his transformed condition as a spirit being, Wesley, for instance, would be able to know all the affairs of this city, good and bad, able to read the hearts of all. Suppose he saw in one the purpose, the intention of robbery, and allowed him to go to the length of making every preparation, and then just before the committal of an overt act suppose he smote his hand with paralysis. Suppose another crook about the same time attempted a confidence game and was smitten with blindness, and similarly with others. Suppose that, obtaining cures for these ailments, these same persons subsequently attempted other mischief, and again received a just recompense of reward for their wrong course. What think you would be the effect?

I answer that the Word of God tells us what the results would be, saying, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9.) In a very short time the world would learn to rightly apply a proverb that is sometimes of doubtful

(Continued on Third Page.)

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Officers and Corresponding Represenatives will please notify the Secretary-Treasurer promptly of any change in their addresses.

THE WEEK IN IRON CIRCLES.

THE MARKET AT LARGE.

The Iron Trade Review says:

"Never has a year dawned with industrial conditions in a more thoroughly sound condition than are those of the beginnng of 1906. So substantal is the prosperity that it does not seem probable that, for six months at least, even the machinations of the stock speculators, in which lies the only peril at present, can have much depressing effect on manufacturing interests.

"While there promises to be steady progress this year in new construction in many parts of the country, the prospect of development in the south is especially bright. A large majority of the stock of the Republic Iron and Steel Company and the Tennessee Coal, Iron and Railroad Company is now held by men who, having become convinced of the great possibilities of the south, will make improvements more extensive than that section has ever witnessed. The amalgamation of the two companies will be effected in the not far distant future and the preparation of plans for the erection of new plants will soon follow. The labor problem is receiving careful attention from the Republic-Tennessee interests, and arrangemnts are being made not only to encourage migration of desirable laborers to the south, but also to insure their comfortable housing, so that they will become permanent residents. Reports recently received from some of the new plants of Alabama have furnished positive evidence of the highly satisfactory results which can be obtained with up-to-date equipment, able management and intelligent labor.

"Following the recent period of dullness, the pig iron market shows much strength, indicating that a heavy buying movement will soon set in. The strong demand for basic is a prominent feature, especially in the Pittsburg district and in the east. The minimum quotation of Bessemer is now $17.50 and several sales of 2,000 tons each have been made at $17.75. During December in the Pittsburg district from 65,000 to 75,000 tons of Bessemer were sold at about $17.60. There is a strong demand for foundry gardes in the central west. Pipe interests are inquiring for 18,000 tons of iron for the first half. Ferro-manganese has made a new high record, a cargo of foreign having ben sold at $175.00

"The American Sheet and Tin Plate Company in 1905 shipped 1,050,000 tons of sheets and tin plates, which is within 150,000 tons of the theoretical full capacity of the plants. A previous high record was made in 1904, when 840,000 tons of sheets were shipped.

"The outlook for structural material is excellent. Lake ship builders are again inquiring plates for new vessels. The market for wire products is very strong.

"Iron ore interests are now figuring on a production of 39,500,000 tons for 1906, an estimate 1,500,000 in excess of highest figures heretofore considered possible.

"The American Bridge Company has secured a contract for 20,000 tons of bridge material for the Northern Pacific railway. Total sales for December were over 55,000 tons, making the total for the year over 5,000,000 tons, a new record."

* * *

PIG IRON.

The strength of Bessemer pig iron is still the feature of the local market and a heavy buying movement is expected to begin at any time. One sale of 2,000 tons of Bessemer to eastern parties for first quarter delivery was made at $17.75, valley furnaces. During December between 65,000 and 75,000 tons of Bessemer iron was sold at prices ranging from $17.60 to $17.65, valley, but practically all new quotations are $17.75, valley. We quote:

Bessemer, Valley	$17 60 to 17 75
Bessemer, Pittsburg	18 45 to 18 60
No. 1 Foundry, Pbg.	18 60 to 18 95
No. 2 Foundry, Pbg.	18 25 to 18 45
Gray Forge, Pittsburg	17 10 to 17 60
Basic, Valley	17 45 to 17 60
Basic, Pittsburg	18 30 to 18 45

* * *

FERRO-MANGANESE.

We note the sale of a carload of foreign ferro-manganese, 80 per cent, at $175 per ton for immediate delivery.

* * *

SKELP.

Transactions during the week have been light and but little information can be secured. We continue to quote: Bessemer, grooved, 1.65c to 1.70c; sheared, 1.80c.

* * *

MUCK BAR.

Under prevailing conditions we continue to quote $32 nominally, although we have heard of no sales during the past week.

* * *

STRUCTURAL MATERIAL.

The mills are running months behind. We quote: Beams and channels, 15 inches and under, 1.70c; over 15 inches, 1.80c; zees, 1.70c, 1.75c; angles, from 3 to 8 inches, inclusive, 1.70c; universal and sheared plate, 6 1-4 inch and wider, 1.60c, base.

* * *

BILLETS.

Bessemer billets are now quoted strong at $27 and 50c higher than has been secured. An interesting feature is that among the heaviest buyers at the present time are companies which are themselves manufacturers of billets, but having contracted to the limit of capacity for outside use are now buying for their own consumption. Open-hearth forging billets are quoted at $33.

* * *

PLATES.

Lake shipyards are again making inquiries for plates to be put into new ships on the lakes despite the fact that lake yards are practically filled for 1906 delivery. The steady pressure of specifications on contract continues unabated and mills are running to capacity.

* * *

SHEETS.

The American Sheet and Tin Plate Company during 1905 broke all previous tonnage records and it is officially announced that the shipments of sheets and tin plate during the year just closed were 1,050,000 tons, which is but 1,500 tons less than the theoretical maximum capacity, which is 1,200,000 tons. The placing of the Ohio works of the Carnegie Steel Company, Youngstown, on sheet bars will in a measure alleviate the condition which threatened to become acute. We continue to quote unchanged: American Bessemer steel sheets box annealed, cold rolled, one pass: Nos. 11-12, 1.90c; Nos. 13-14, 1.95c; Nos. 15-16, 2c; No. 17-21, 2.05c; No. 22-24, 2.10c. Nos. 10-11, 2.25c; Nos. 12-14, 2.35c; Nos. 15-16, 2.45c; Nos. 17-21, 2.60c; Nos. 22-24, 2.75c; Nos. 25-26, 2.95c; No. 27, 3.15c; No. 28, 3.35c. Corrugated roofings, 1.70c per square for No. 28, painted, 2 1-2 inch corrugation; 2.95c per square for No. 28, galvanized 2 1-2 inch corrugation. Quotations f. o. b. Pittsburg for large lots.

* * *

MERCHANT STEEL.

The specifications by makers of agricultural implements are extremely heavy and the railroads and car companies have been unusually heavy. The demand for shafting and tool steel has been strong and mills are working practically to capacity. We quote: Cold rolled and ground shafting, 50 per cent off in carload lots, and 45 off in less than carloads, delivered in base territory; tire steel, 1.70c to 1.80c; open-hearth spring steel, 2.25c to 2.50c; sleigh shoe fiat, 1.50c to 1.55; smooth finished machinery steel, 1.90c to 2c; toe calk, 2.05c to 2.10c. The price of planished and machine straightened tire is 1.70c base half extra as below. Iron finished tire up to 1 1-2 inch by 1-2 inch, 1.65c base half extra tire list. Iron finished tire 1 1-2 inch by 1-2 in and over to be sold on regular bar basis at 1.50c base, half extra steel card.

* * *

RAILS AND TRACK MATERIAL.

The leading interest has announced an advance of $1 a ton on light rails effective at once. The demand for light sections has been in such volume that the advance was warranted, on account of the rush. We quote: Fifty pounds and heavier, 500 ton lots and over, $28; carloads and less than 500 tons, $30; less than carload lots, $32; light rails, 16 pounds, $30; 20 pounds, $28.50 to $29; 25 to 45 pounds, $28; angle bars for standard sections, 1.50c; spikes, $2.

* * *

MERCHANT BARS.

There has been no change in condition or prices and but few transactions have been reported, a majority of local producers being out of the market, and we continue to quote: Common iron bars, 2c, Youngstown; 2.05c, Pittsburg; hoops, 1.85c in carload lots, and 1.95c in less than carload lots, with regular hoop card for extras. Bands, 1.50c; Bessemer steel bars, 1.50c; open-hearth steel bars, 1.50c; plow and cultivator, 1.50c, net; channels, angles, zees and tees under 3 inches, 1.60c f. o. b. Pittsburg. The following differentials are maintained on steel: Less than 2,000 pounds, 10c advance; less than 1,000 pounds of a size, 30c advance.

* * *

WIRE AND WIRE NAILS.

Specifications during the last week in the old year were particularly heavy, but whether this may be attributed to actual needs and is indicative of specifications held in abeyance until the last week when deliveries could not be made before January 1 and thus not come into the inventory of 1905 or whether it is in anticipation of the advance, is hard to determine. Prices during the past year held stiffer than for the past eight or nine years, this being attributed to the good business and it being unnecessary for the independents to make price inducements in order to get the business, there being plenty to go around. We quote. Wire nails, jobbers' carload lots, $1.80; painted barb wire, $1.95 for jobbers in carloads, with 30c for galvanizing; plain wire, $1.65 to jobbers and $1.70 to carload buyers. Annealed smooth fence wire is held at $1.65 with the usual differentials to retailers. Quotations are all f. o. b. Pittsburg. ron and steel cut nails, $1.75 to $1.80.

* * *

RODS.

Rods are quoted nominally at $37 to $38, but there are few to be had at any price.

Swearing Off.

"No," said the bald man with a pink clearing above his forehead. "How glad I am I had the courage to forego smoking. Tobacco is injurious. A man is a fool to use it in any form. Some men smoke till they are 90. I suppose it is not fatal, but it's not clean. It's queer how one misses it, though. The correct way would be to use it in moderation. I believe I'll smoke just one. Ah, how good it tastes. It's worth swearing off 24 hours to improve the flavor."

Sunday-school Teacher—Now, children, was Adam very happy in the Garden of Eden?

Chorus of Pupils—Yessum!

Teacher—And what great misfortune happened which ended his happiness?

Chorus—The Lord made him a wife!

SANTAL-MIDY
These tiny CAPSULES are superior to Balsam of Copaiba, Cubebs or Injections and CURE IN 48 HOURS the same diseases without inconvenience.
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BRACES LIKE A SEA BREEZE.
HIGH GRADE, LOW PRICE.
DECIDEDLY BETTER THAN MOST JAVAS.
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Sensation Cut Plug
Please All Tastes Because They Are the Best.

THE RESURRECTION OF DAMNATION.

(Continued from Second Page.)

application now, namely, "Honesty is the best policy." From the moment that God's Kingdom begins to exercise justice and power, from the moment the judgments of the Lord are in the earth, the world would have no further use for policemen and jails and prisons; the saints would be the judges, and all matters would come to them through prayer and through earthly representatives, respecting whom the Scriptures would be found very explicit had we time to examine them.

The world would thus speedily have an opportunity of coming to a knowledge and appreciation of righteousness, of sin working in themselves and in their fellows, working unhappiness, sin, sorrow and death. The future would teach all not only that righteousness is but what the joys of righteousness are, and each one accepting the situation and coming into harmony with God would begin at once to have a reward for every good endeavor, and thus to rise up, up, up in a social uplift, mentally, morally and physically, until by the close of the Millennial age not only the living, but all in their graves having been awakened and come forth, would thus have experienced the resurrection, the raising up which the Lord declared he would accomplish for them at that time. Only those who intelligently and wilfully reject the divine arrangement will then be utterly destroyed from amongst the people in the Second Death.

"SOME TO SHAME AND CONTEMPT."

The Lord speaking through the prophet (Dan. 12:2) declares, respecting this coming forth from the tomb, that some shall come forth to shame and everlasting contempt. The word everlasting here is an inaccurate translation; the Hebrew word signifies to an end instead of without an end. The thought would be more accurately rendered in English if "ever" were omitted. The awakening of those who have not made good use of opportunities will certainly mean shame to them, and in proportion as they in the present life have gone downward instead of upward they will deserve and have the contempt of all the right minded. We can imagine, for instance, Nero, the murderer of his own mother, the murderer of many of the Lord's faithful disciples, coming forth, his history known to the world, his own meanness of disposition recognized by himself—he would surely be an object of shame and contempt.

Nevertheless the great atonement sacrifice in redeeming the race included Nero, and he must have a share, an opportunity, for profiting thereby. Whatever measure of light and knowledge he lacked previously he will surely get in the world to come, in the Millennial age, when he shall have been awakened under the favorable conditions then prevailing. And his shame and contempt, thank God, may gradually be lifted, until he will be free from them, provided he shall be responsive to the blessed conditions of that time. He will have a hard road to travel because of his miserable use of opportunities in the past; but his shame and contempt will culminate either in his full acceptance of the divine blessing of restitution to perfaction or in his utter destruction in the Second Death, and this illustrates the blessed righteous judgments which God has arranged for the day of Christ.

DELANEY'S STORY.

Factory Inspector's Reply to United Labor League.

State Factory Inspector Delaney has made public a letter he sent to a committee representing the United Labor League of Western Pennsylvania, which is a reply to a communication from the league regarding the number of accidents occurring in many of the manufacturing establishments in Allegheny county, many of which the league believes might be obviated if proper safeguards were provided. Delaney promises to co-operate with the league for the protection against accident to employes in the factories and workshops. His letter follows:

Harrisburg, Pa., Jan. 2, 1906.

Messrs. P. W. J. Gilfoyle, G. J. Churchill, H. W. Legleitner, Joseph L. Evans, Committee United Labor League of Western Pennsylvania:

I have your very kind communication of the 29th ultimo. I regret very much that your organization was made the medium of some irresponsible newspaper scribbler, to give color to the absurd statement made by Hugh O'Donnell in his foolish vaporings. I know that no member of your organization believed for a moment that there were killed and injured in four of the Carnegie mills during 1905, 6,000 men, and yet that is the number given by some cracked-skull individual who wrote to a Philadelphia paper some days ago.

The number of accidents which Hugh O'Donnell in his wild hallucinations magnified into thousands amounted to exactly 92. That was the actual number of cases sent him to investigate, and he had them in his possession going on two months, during which time he claimed to have investigated three cases, but the truth is he did not investigate a case—at least he never reported a case to this office.

That he did not investigate a case I have the most convincing proof, as the package of accident blanks sent to him came back to me in the same covering, and in the exact same order I personally sent them to him. I send you under separate cover a copy of my 1904 report, only a few days from the printer. Look over it with your usual care for information and truth and see if there is the slightest justification for the falsifying and miserable vaporings that have been resorted to by the few feather-brained creatures that have been slandering your workers and your employers, in that the greatest of the world's beehive of industries, Allegheny county.

Why, my dear friends, if such conditions as reported existed, the shame and disgrace should and would be charged to the organization that you represent. Such a condition would justify the workers to rise in their might and tear down such human slaughterhouses.

Look at the law, section 20, for the reporting of all accidents, and section 23, for the penalty.

When a report of an accident reaches this office and it is of a nature to warrant an investigation a notice is at once sent to the deputy in whose district the accident occurred, to investigate in the most thorough manner the cause, and report to this office and order the necessary remedy for the prevention in the future. It is due to this energetic action that accidents have been reduced so rapidly.

Manufacturers and deputies vie with each other to protect by the best safeguards the life and limb of the workers. You men know that no employer of labor wants to see his people killed or injured.

That every dangerous piece of machinery is not guarded I freely admit, but at the same time I assure you that we are doing everything possible to that end, and it is my hope and determination to have as near as human possibility will admit every dangerous piece of machinery safeguarded.

You gentlemen know even better then I how reckless and criminally careless working people are, and that nothing short of a guard with a loaded shotgun with orders to shoot will prevent them from getting hurt. As in the past, I most earnestly solicit your aid and that of all organization workers and others to help me uplift and bring to as near perfection as possible this great safeguarding department.

Help my deputies, help me, by calling our attention to anything you know to be in violation of our laws. Thanking you for your courteous letter and wishing for you and all mankind, health, happiness, prosperity, for the new year, I remain,

Yours very sincerely,
JOHN C. DELANEY.

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Local Lodge Directory

INTERNATIONAL ASSOCIATION OF MACHINISTS.

Pittsburg District, Lodge No. 6—Headquarters, room 305 Arnfeld building, 1119 Penn avenue; D. R. Dorland, president; James Short, secretary; William A. Mineely, business agent. Lodges under the jurisdiction of district lodge and recording secretaries follow:

Pittsburg 52—Saturdays, 416 Wood street, Harry J. Niebaum, S. Main and Taylor avenues, 39th ward.

Duquesne 199 (Linotype) — First Tuesday, 535 Smithfield street, William A. Shaw, 1509 Main street, Sharpsburg.

Lawrence 487—Mondays. Kumer hall, Butler and 52d streets, F. S. Reid, 5110 Dresden street.

Ft. Pitt 228—First and third Tuesdays. Lacock and Federal streets, Allegheny. H. L. Fullerton, 13 California avenue.

McKees Rocks 260—First and third Tuesdays, 219 Chartiers avenue, McKees Rocks. T. J. Hughes, Esplen.

McKeesport 151—Second and fourth Tuesdays, 440 Market street, McKeesport. R. D. Cowan, box 365, Wilmerding.

New Kensington 541 — Second and fourth Wednesdays. Blosser's hall, New Kensington. L. A. Parr, box 691.

Junior Machinists 4—First and third Fridays. 1000 Fifth avenue. Fred. W. Dillemuth, 528 Second street, Allegheny.

PATTERN MAKERS' LEAGUE OF NORTH AMERICA.

Pittsburg Association—Wednesdays, 210 Ferguson block. E. W. Beuchling, business agent.

AMALGAMATED SHEET METAL WORKERS' INTERNATIONAL ALLIANCE.

No. 12—Fridays. Moorhead hall. N. S. Glass, business agent. Moorhead hall.

INTERNATIONAL UNION OF STEAM ENGINEERS.

No. 66 — Headquarters, 416 Wood street, Wednesdays. P. J. Naughten, business agent.

No. 95—Wednesdays, 18 Fifth street. O. W. Janke, secretary, 715 East street, Allegheny.

BROTHERHOOD OF PAINTERS, DECORATORS AND PAPERHANGERS OF AMERICA.

District Council—Headquarters, 416 Wood street, Fridays. E. A. Eisel, secretary; Alfred Firth, Homer E. Schreckengost and C. J. Frenz, business agents.

INTERNATIONAL ASSOCIATION OF BRIDGE AND STRUCTURAL IRON WORKERS.

No. 3—Headquarters, room 305, 1119 Penn avenue, Mondays. W. C. Bennett, secretary; M. Galentine, business agent.

No. 74—(Housesmiths and Architectural Iron Workers) — Second and fourth Wednesdays, 302 Grant street. H. W. Legleitner, business agent.

BROTHERHOOD OF BOILERMAKERS AND IRON SHIP BUILDERS.

District Council—First and third Tuesdays, Old City hall. President and treasurer, H. F. Young; secretary, Nich Gutenthorpe.

Smoky City Lodge 154—Thursdays, Old City hall. Henry J. Tummel, business agent, 183 Iten street, Allegheny.

AMALGAMATED ASSOCIATION STREET AND ELECTRIC RAILWAY EMPLOYES OF AMERICA.

Division 85 — Second and fourth Thursdays, 1119 Penn avenue. J. C. Negley, business agent, office, 302 Ferguson block.

UNITED BROTHERHOOD OF CARPENTERS AND JOINERS.

District Council—Office, 307 Arnfeld building, first and third Tuesdays, Arnfeld hall, 1119 Penn avenue. Samuel Lindsay, president; J. C. Kephart, secretary, 1115 Ross avenue, Wilkinsburg. A. M. Swartz, N. F. Storm, C. C. Douglass and H. C. Whitfield, business agents.

INTERNATIONAL ASSOCIATION OF MARBLE WORKERS.

No. 24 (Setters)—Tuesdays, Moorhead hall, Charles C. Gunther, business agent.

No. 15 (Helpers)—Second and fourth Fridays Moorhead hall. James Lynch, business agent.

INTERNATIONAL ASSOCIATION OF STEAM, HOT WATER AND POWER PIPE FITTERS AND HELPERS.

No. 218 — Headquarters, Moorhead hall, Mondays. E. A. Maginn, business agent.

KNIGHTS OF LABOR, INCORPORATED.

District Assembly No. 3—Headquarters, 535 Smithfield street. Regular meetings third Wednesday of each quarter. John Fernau, master workman; James Roden, worthy foreman; M. W. Williams, secretary; I. N. Ross, E. W. Hambleton, M. Muldowney, J. A. Bacharach, A. J. Hurney and J. O. Flynn, executive board. Local assemblies attached to district and secretaries follow:

No. 6266 (Pavers and Rammers)—Alternate Sundays, 535 Smithfield street. Hugh McGovern, 535 Smithfield street.

No. 1577 (Teamsters)—First and third Sundays, 2 p. m., 535 Smithfield street. William F. Teeters, 1110 East street, Allegheny.

No. 4907 (Salespeople)—Wednesdays, 535 Smithfield street. C. B. Hays, 7 Marie apartment.

No. 1374 (Cigar and Stogie Makers)—Second and fourth Thursdays, 535 Smithfield street. John L. Frank, 535 Smithfield street.

No. 10604 (Theatrical Mechanics)—Second and fourth Sundays, 2 p. m., 535 Smithfield street. Thomas G. Mason, box 352.

No. 1588 (Hardwood Floor Layers and Helpers)—Second Tuesday, 535 Smithfield street. Albert Hutchins, 132 Bausman street, Knoxville.

JOURNEYMEN STONE CUTTERS' ASSOCIATION OF NORTH AMERICA.

Pittsburg branch—First and third Tuesdays, McKnight's hall, Federal and Lacock streets, Allegheny. T. B. Sanders, secretary, box 230.

WOOD, WIRE AND METAL LATHERS' INTERNATIONAL UNION.

No. 35—Wednesdays, 535 Smithfield street. E. F. Boozer, secretary, River avenue, Esplen.

UNITED LABOR LEAGUE OF WESTERN PENNSYLVANIA.

Second and fourth Sundays, Knights of Labor hall, 535 Smithfield street. John Fernau, president; J. J. Gallagher, vice president; George H. Driver, recording secretary and corresponding secretary; E. W. Hambleton, financial secretary; Anthony Kelly, treasurer; Jos. L. Evans, C. B. Hayes and J. W. Patterson, trustees.

UNITED MINE WORKERS OF AMERICA.

District 5—Headquarters, 426 Diamond street, Patrick Dolan, president; Uriah Bellingham, vice president; William Dodds, secretary-treasurer; Frank McKenna, Matthew Kerrigan, A. J. Kwaterski, John Dwyer, Thomas Dean, John McCartney, Thomas Phillips, Thomas Sheehan and J. W. Fisher, executive board.

INTERNATIONAL BROTHERHOOD OF ELECTRICAL WORKERS.

No. 5 (Inside Wiremen) — Fridays, 302 Grant street. A. S. Borard, business agent.

No. 14 (Linemen) — Thursdays 302 Grant street. S. D. Young, business agent.

INTERNATIONAL SLATE AND TILE ROOFERS' UNION.

No. 2—First and third Wednesdays, 302 Grant street. P. Mulvehill, business agent.

AMALGAMATED SOCIETY OF ENGINEERS, MACHINISTS, MILLWRIGHTS, SMITHS AND PATTERNMAKERS.

Branch 622—Alternate Saturdays, 535 Smithfield street. Edwin Ogden, secretary.

INTERNATIONAL UNION OF UNITED BREWERY WORKMEN.

No. 22 (Brewers)—Second and fourth Sundays, 2 p. m., Moorhead hall. Chris Kull, secretary.

No. 67 (Drivers)—First and third Sundays, 2 p. m., Moorhead hall, William Stirm, secretary.

No. 144 (Bottlers) — Second and fourth Sundays, 2 p. m., Butler and Thirty-sixth streets. Albert Tess, secretary, 3525 Mulberry alley.

IRON CITY CENTRAL TRADES COUNCIL.

First and third Thursdays, Arnfeld hall, 1119 Penn avenue. C. C. Douglass, president; C. A. Lands, recording secretary; J. B. Culley, financial secretary; N. F. Storm, treasurer; E. A. Maginn, H. J. Carey and Lottie Williamson, trustees.

INTERNATIONAL UNION OF ELEVATOR CONSTRUCTORS.

No. 6—Headquarters, 535 Smithfield street. Second and fourth Mondays. E. M. Douglas, business agent.

UNITED ASSOCIATION OF JOURNEYMEN PLUMBERS, GAS FITTERS, STEAM FITTERS AND STEAM FITTERS' HELPERS OF THE UNITED STATES AND CANADA.

No. 27—Headquarters, 440 Sixth avenue. Tuesdays, Old City Hall. James J. McKee and E. F. Welsh, business agents.

No. 218 (Steam Fitters)—First and third Thursdays, 229 Fifth avenue. John A. Hite, secretary, 2352 Bedford avenue.

BRICKLAYERS' AND MASONS' INTERNATIONAL UNION.

Headquarters, 440 Sixth avenue. Joint arbitration board, second and fourth Wednesdays; executive board, stonemasons' Fridays; executive board, bricklayers' first and third Wednesdays.

No. 2—Fridays, 416 Wood street. Daniel Gildernew, business agent, 440 Sixth avenue.

IRON MOLDERS' UNION OF NORTH AMERICA.

No. 14—Alternate Fridays, Lorena hall, 105 Federal street, Allegheny. Wm. Peart, secretary, 41 Halsey place.

No. 46 — Tuesdays, Moorhad hall. John Barnett, secretary 1632 Penn avenue.

Sad, But True.

The president of the trust, in an affable, after-luncheon mood, stopped to converse with old George, a stableman.

"Well, George, how goes it?" he said, taking a dollar cigar from his houth.

"Fair to midlin', sir," George answered. "Fair to middlin'."

"Me and this here hoss," George said suddenly, "has worked for your firm 16 years."

And he continued to currycomb a bay horse, while the president smoked and looked on in good-natured silence.

"Well, well," said the president, thinking a little guiltily of George's $7 salary. "And I suppose you are both pretty highly valued, George, eh?"

"'Hm," said George. "The both of us was took sick last week, and they got a doctor for the hoss, but they just docked my pay."

Brutal Man.

Men say they can not stand paint, powder, make-up or cosmetics of any kind, yet they expect their womankind to have an ever-youthful complexion and never to look fagged or worn out. They relegate to women all the petty cares of a household, and often leave the wife in the morning in a complete chaos of domestic afflictions with the sage and stoic advice "Not to worry."

Labor Tribune

JOS. TELFORD Pub'r.

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The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate matters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an indorsement of it.

HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

UNION INSURANCE.

Best and Cheapest and Helps Make Membership Permanent.

The growth of life and accident insurance both among the rich and poor is one of the marvels af modern civilization, says the Cigarmakers' Journal. The people seeking protection in insurance companies, fraternal societies and in trades unions have multiplied to an extent which is the surprise of the age. Numerous laws have been passed by the legislatures for the protection of policy holders and for safeguarding these institutions against imposition and fraud.

While the various companies, the corporation and the fraternal society have done some good in relieving the distress of the widow and orphan, nevertheless it is the duty of every union man to encourge trades union insurance. It is the best and cheapest in the long run and helps to make the membership more permanent.

We have before us the report of M. A. Shay, general secretary-treasurer of the Brotherhood of Locomotive Engineers, which contains some valuable information. On September 30 the brotherhood had 44,790 members, insured as follows: Four thousand five hundred and sixty members at $750, 27,302 members at $1,500, 11,189 members at $3,000 and 1,739 members at $4,500.

ABRAHAM'S SEED.

GOD'S THREE GREAT COVENANTS.

Johnstown, Pa., January 14.—Pastor C. T. Russell of Allegheny, Pa., addressed his friends of the public twice to-day here. His afternoon discourse was on the cure for infidelity—To Hell and Back. We report his evening discourse on God's Three Great Covenants with Men. His text was Galatians 3:29.

None get the scope of the divine plan as presented in the Bible who do not realize that Christians constitute Spiritual Israel, who, following the first advent, succeeded natural Israel as the heirs of the chief promise of God—the chief blessing—the chief covenant. This is clearly set forth in our text, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

We are not in this claiming that Christians, Spiritual Israelites, inherit all of the divine mercies and blessings. On the contrary, we hope to show from this discourse that while they inherit the chief blessing, Natural Israel has a share in divine mercy yet to be revealed; and not only so, but also all the nations—all the families of the earth. These blessings have come down to us from the one to whom the promises were made, father Abraham, who was not only the friend of God, and to whom God first revealed something of the riches of his grace toward man, but he was additionally a type of God in a great system of allegories brought to our attention in the Scriptures—particularly in Galatians 4, just following our text.

In this great allegory Abraham represented the heavenly Father; his wives, Sarah, Hagar and Keturah represented God's three great covenants; and the children of these three wives represented the three covenants. The Apostle clearly points this out. Writing of Sarah and Hagar he says, "Which thing is an allegory, for these two women are two covenants, the one from Mount Sinai bearing children (fleshly Israel) unto bondage, which is Hagar," the other, Sarah, a free woman, whose son Isaac became Abraham's chief heir. The Apostle continues, "Now we, brethren, as Isaac was, are the children of promise," Christ being counted in as the "Head of the Church, which is his body"—the antitypical Isaac. Keturah, whom Abraham married after the death of Sarah, represents the New Covenant, which will not go into effect until the death of the Sarah covenant, which bears Spiritual Israel, and which will die or become extinct when it shall have served its purpose in the development of Spiritual Israel.—Gal. 4:22-28.

ABRAHAM A TYPE OF GOD.

The foregoing allegory shows indirectly that Abraham represents God after the manner of a type. Not exactly a type, however, because an antitype follows a type, whereas God was already in existence and was merely representing himself and his future work through Abraham—showing how eventually in his plan of salvation he would develop from the human family various sons of God under various covenants. This is stated by the Apostle, saying, "It is of faith that it might be of grace; to the end that the promise might be sure to all the seed (all the children); not to that only which is of the Law, but to that also which is of the faith of Abraham; who is the Father of us all. foreshowing (allegorizing) him whom he believed, even God."—Rom. 4:16, 17.

All Christian people recognize the general fact that God made a covenant with Abraham and his seed. This we sometimes designate the Oath-Bound Covenant, because it had no Mediator—it needed none, because it was unconditional. But it was attested or guaranteed by the divine oath. All Christian people also recognize the fact that God instituted a Law Covenant with Israel at Mount Sinai, and that Moses was made the mediator of that Covenant, which was between God and the nation of Israel, and was sealed with the blood of the sin offerings, the mediator sprinkling the people with the blood as representing that they were bound by the Covenant, and sprinkling the book of the Law with the same blood as indicating that God was likewise bound by the provisions of that Covenant.

All Christians know additionally that the Lord has declared, "Behold the days come, saith the Lord, when I will make a new Covenant with the house of Israel and the house of Judah; not according to the Covenant which I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt . . . For this is the Covenant which I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds and write them in their hearts, and will be to them a God and they shall be to me a people. And they shall not teach every man his neighbor and every man his brother, saying, Know thou the Lord, for all shall know me from the least to the greatest of them. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.—Heb. 8:8-12.

Thus we see the three great covenants clearly set forth in Scriptural terms, aside from the allegories already referred to. Let us now take those up in their order and learn their import.

THE SARAH COVENANT.

What the Apostle designates as the Sarah Covenant, allegorized in the personal experiences of Abraham's first wife, is everywhere represented throughout the Scriptures as by far the most important of these three, because it included all the blessings of the other two. It was Sarah's son that was to be the heir of all things and through whom a portion was to be granted to the others of Abraham's children. It will be remembered that Sarah was barren for a long time, and that Isaac was born in her old age, and this typified the long interim between God's declaration of this original Covenant and the time when its first fulfillment began to appear in the manifestation of Jesus at the first advent. Then, as the Apostle points out, the prophecy began to be fulfilled—"Sing thou barren one that didst not bear, for more are the children of the desolate than of her which hath a husband."

This Covenant is not yet dead. It not only bears Jesus, the Head of the Isaac class, but the Church, the members of his body, for "Ye, brethren, as Isaac was, are the children of the promise"—the Abrahamic Oath-Bound Covenant. For more than eighteen centuries this Covenant has been bearing its children, yet they are all one seed, one genera, one kind—the "New Creation" of God through Christ Jesus. The Sarah Covenant will not expire until it shall have brought forth the complete Isaac class, who will be the heirs of promise as the special seed of Abraham. This is in accord with the promise, namely, "In thy seed shall all the families of the earth be blessed." Whatever blessings are to come to the remainder of mankind, must all come through the members of this New Creation, the Church, whose Head is Christ. It must be completed before it can accomplish its work of blessing all nations. Various Scriptures seem to indicate that very soon this entire Isaac class of Abraham's seed under the Oath-Bound Covenant, already begotten of the Spirit, will be born in the first resurrection, changed in a moment, in the twinkling of an eye, to be like their glorified Head, associated with him in the great work of his Millennial Kingdom.

THE LAW COVENANT.

The Apostle points out that the Law Covenant was added to the Abrahamic Covenant because of sin (as a restraint upon the people and as an educatory process) until the promised seed had come. (Gal. 3:19.) This was the Hagar Covenant of the Allegory—the Sinai Covenant, whose introduction with fearful sights at that Mountain fitly represented the terrors of the Law, its announcement of penalties against its every infraction. The Apostle in the Allegory pictures that as a bondage Covenant, and the Jews, represented by Ishmael, as also in bondage. The Apostle points out in his letter to the Romans that the Jews thought this Covenant was a great blessing, a great advantage to them; but while they supposed that it would give them life everlasting, they found on the contrary that because they could not keep its absolutely just requirements, it therefore did not give them life, but sentenced them afresh to death as sinners, as violators of the divine law. Thus the Apostle declares that the Law made nothing perfect, that by the deeds of the Law could no flesh be justified in God's sight, that the Law merely gave them a knowledge of sin, and did not point them to a way of escape from the sin. He declares that by giving the Jews the Law God shut them up, as it were, to make them feel their need of deliverance through grace, which he ultimately intended to extend to them through Christ.

The period of Ishmael's life prior to the birth of Isaac represents the period of Israel's history for over 1600 years from Sinai to Christ. Henceforth, as the Apostle points out, there was a conflict between the natural and the spiritual seeds, between the seed of Hagar and the seed of Sarah, between those who were merely under the Law and those who by the exercise of faith rose higher than the Law Covenant, and were accepted of the Lord under the original, the Abrahamic Covenant, which still existed.

HAGAR AND ISHMAEL CAST OUT.

As Hagar and her son were cast out with very limited provision for sustenance, so the Law Covenant and natural Israel—because of the rejection of Christ and the persecution of the Church, the body of Christ—were cast out, deprived of almost every element of divine favor. As Hagar and her son almost perished for lack of food and drink, so natural Israel in its cast-off condition almost perished for lack of spiritual nourishment and refreshment. As in dire extremity Hagar finally cried unto the Lord and a spring of water was shown her that saved the life of her son, and as then she came back and was subject to Sarah, it teaches us that in the direst extremity of natural Israel's cast-off condition the Lord will graciously point to the true water of life and bring natural Israel back into relationship with himself, subject to and appreciating the higher Covenant than theirs, the Sarah Covenant, the Oath-Bound Covenant, under which they also will get a blessing.

In this we are not left to conjecture, and the allegory is well backed up by the statements of the Scriptures. God's Word freely declares that in due time he who scattered Israel shall gather him, and that the gathering shall be from the ends of the earth back in divine favor and to a repossession of their old land.

The entire matter is most explicitly set forth in Romans 11:25-32. There the Apostle explicitly tells us not only that Israel was blinded and cast off from God's favor, but that favor also is in reservation for them in God's due time. He indicates that the due time for favor to natural Israel will not come until the Gospel Church, the Isaac seed of Abraham, shall first have been developed and glorified in the first resurrection; then through this Isaac seed a blessing is to come first to natural Israel, and subsequently to all other peoples. He says, "There shall come out of Zion the Deliverer (the glorified Christ, Head and body, being in process of development throughout this Gospel age), and he shall turn away ungodliness from Jacob" (the natural seed of Abraham, Ishmael of the allegory). The Apostle quotes further saying, "For this is my covenant unto them when I shall take away their sins." Thus the Lord declares that Israel's sins shall be put away, cancelled, and the doing of this will be the fulfillment of his covenant with them, the taking away of their blindness and ungodliness.

"MERCY THROUGH YOUR MERCY."

The Apostle explains the matter further, saying, "As concerning the Gospel they (natural Israel) are enemies for your sakes (for spiritual Israel's sakes—to permit of your development as the seed of Abraham by the original or Sarah Covenant). But as touching the election they are beloved for the fathers' sakes, because the gifts and callings of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now believed, that through your mercy (the mercy of Christ, the antitypical Isaac, the special or spiritual seed of Abraham) they also my obtain mercy."

THE NEW COVENANT.

Following the allegory suggested by the Apostle, Abraham's wife, Keturah, whom he married after the death of Sarah, and by whom he had numerous children, would correspond to the third great Covenant—the New Covenant. (Gen. 25:1.) But while the New Covenant is thus represented in the allegory it is more particularly represented as fulfilled in Isaac, the seed of promise. The Oath-Bound promise reads, "In thy seed (Isaac in the allegory) shall all the families of the earth be blessed." It is the antitypical Isaac, the Christ, Head and body, which is to bless all the families of the earth under the New Covenant.

The New Covenant of divine mercy and favor toward whosoever wills is represented as having Christ for its Mediator and as being sealed by the blood of Christ, the death of Christ. (I Pet. 1:19.) In various particulars it is contrasted with the Law Covenant, which it supplants—as, for instance, the Apostle contrasts and compares the two, speaking of Moses as the mediator of the Law Covenant and Christ as the Mediator of the New Covenant: the blood of bulls and goats as the offset of the sins of the people under the Law Covenant, the blood of Christ, the better sacrifice, as making atonement for the sins of the people under the New Covenant. The law of God was the basis of the Law Covenant, and the same law of God—still more freely enunciated as the law of love and the Golden Rule—are set forth as the law connected with the New Covenant. We are shown clearly that the difference between the two covenants is in the different sacrifices and different mediators.

Moses, a member of the fallen race, could and did act as a mediator, but he could not assist the people out of their imperfections, and hence the covenant which he mediated failed to bring life to those under it. But the New Covenant in this respect will be different, because the Mediator of the New Covenant, holy, harmless, undefiled and separate from sinners, meets all the requirements of the Covenant with his own blood, his own death, his own sacrifice, and on the basis of the better sacrifice he is able to offer mercy to the people, which Moses could not offer.

In a word, then, the law of God was the foundation of the Law Covenant, and the same law—no less strict but still more clearly set forth—will be the law of the New Covenant. The offer of life under the Law Covenant was conditioned upon obedience to the Law. Similarly the offer of life under the New Covenant will be conditioned on obedience to the divine law. Thus far the similiarities, now the differences: The Law Covenant made nothing perfect, because its mediator, unable to meet the requirements of the Law himself, was unable to help the people to do so. The New Covenant Mediator not only kept the Law himself and thus had the right to life everlasting, but giving that life as a ransom for mankind he is prepared to grant to every member of the race all the assistance necessary to obedience to the Law and the attainment of life everlasting.

THE NEW COVENANT STILL FUTURE.

We have seen what the New Covenant will do when in due time it shall go into effect, but it has not yet gone into effect; before it can be effective it must be sealed. True, our Lord declared, "This is my blood of the New Covenant, shed for many for the remission of sins," "The cup which my Father hath poured for me, shall I not drink it?" But by divine arrangement the Church, the body of the antitypical Isaac, is to share with the Head in the work of sealing the New Covenant as well as in the work of being Mediator between God and man. Hence our Lord said to his followers respecting the cup, the blood of the New Covenant, "Drink ye all of it"—participate with me in this work of sealing the New Covenant. And so it has been as the Apostle declared—the faithful saints, the footstep followers of the Lord, have throughout this Gospel age each been "filling up that which is behind of the afflictions of Christ,"—Col. 1:24.

Not that the sacrifices of the Lord's consecrated people are at all necessary so far as divine justice is concerned—not that they have merit either for those who make them or for others; but that the Lord has ordained that receiving the merit of Christ by faith themselves, they should make consecration of all that they have and thus be accepted as members of the glorified Christ, so that it is, as the Scriptures represent, the sufferings of Christ that are still being accomplished in the world. From this standpoint the work of propitiation has begun, the Head has suffered even unto death and been glorified, and the various members of the Church, the body of Christ, as New Creatures, who are sacrificing earthly interests in harmony with his example and under the influence and guidance of his Word and his Spirit.

Presently the great High Priest will have finished his sufferings, finished offering up himself as represented in the Church, his members, and then by that blood of the New Covenant in which his followers are privileged to participate, the New Covenant itself will be reckoned as sealed—made sure, made obligatory, guaranteed.

JUSTIFIED BY FAITH.

The Church, called now to be members of the body of Christ and joint sacrificers with him, were by nature children of wrath even as others. How, then, can they be justified before the remainder of the world—before the New Covenant is fully ratified and put into effect? We answer that they are justified by faith, and the righteousness of the Law is counted unto them as fulfilled when they walk not after the flesh but after the Spirit, however imperfect that walk, however short they come of the perfect standard, so long as it is the endeavor of righteousness from their hearts. Their faith in the Lord, demonstrated by their consecration to his service, even unto death, is surely a full demonstration both of their faith and of their obedience, and the Lord so accepts them; and these, as we have seen, come in as members of the body of Christ under the original Abrahamic Covenant, needing no new Covenant to intervene. As the Law Covenant was added because of transgressions and to school fleshly Israel, so the New Covenant will be added to the Abrahamic Covenant for the benefit of the world, that thus the promised seed of Abraham might bless all the families of the earth.

THE NEW COVENANT IN OPERATION.

We have already seen that the New Covenant could not go into operation until all of the Church, the body of Christ, have shared in his sacrifice and filled up that which is behind of the sufferings of Christ, thus completing the work of the great antitypical day of Atonement, the Gospel age; and looking all about us we see that the curse is still resting upon the world, that God has not yet been merciful to mankind as he proposes to be under the New Covenant arrangement. The whole creation still groaneth and travaileth in pain together, waiting—waiting for the consummation of the atonement work, waiting for the completion of the sufferings of Christ, waiting for the full sealing of the New Covenant when it shall go into effect. Even natural Israel has not yet received its blessing, though it is to have the first favor under the New Covenant—"They shall obtain mercy through your mercy."

Mark some of the things that will obtain under the New Covenant: "I will put my law in their inward parts and write it in their hearts, and I will be their God and they shall be my people. . . . I will forgive their iniquity and I will remember their sins no more." (Jer. 31:33, 34.) No one can claim that any such terms or conditions have yet obtained. The great mass of mankind are still in darkness, in ignorance of God, in ignorance of his plan, in ignorance of the Mediator, in ignorance of the blessings that are coming through the rolling away of the curse.

But all these provisions of the New Covenant are part and parcel of the glorious blessings which the Lord has declared will be accomplished during the Millennial reign of Christ. Then he will have mercy upon them; Satan shall be bound and deceive them no more, and the glorious Mediator as the representative of the Father shall cause the knowledge of his grace to fill the whole earth, and times of refreshing shall come from the presence of the Lord, and times of restitution which God hath spoken by the mouth of all the holy prophets."—Rev. 20:2; Isa. 11:9; Acts 3:19-21.

In other words, the work of the whole Millennial age will be that of writing again in the hearts of mankind the divine law, which has been largely obliterated by the prevalence of sin and death for the last six thousand years. In proportion as the world under the Lord's instruction and discipline and corrections in righteousness and rewards for every good effort shall rise, inch by inch out of its degradation and death conditions, it will be coming back to restitution to all that was lost in Adam, to full human perfection, the image and likeness of God. Thus in restoring man mentally and physically to the perfect likeness of God will be fulfilled this promise of the New Covenant, of the rewriting of the law in the heart—O, so much better than the writing of it on the tables of stone for Israel.

We who are of Spiritual Israel have many of these blessed experiences now, because we by faith, in a sense, enjoy all the blessings the world will enjoy during the Millennial age, the difference being that our mortal bodies are not going on to perfection, but, on the contrary, we belong to the Isaac class, and are being offered on the altar even as in figure Abraham spared not his son Isaac from sacrifice—he in whom centered the promise. Thus the Father withheld not our our Lord Jesus, but permitted him to pay the great atonement price, and is now also permitting us to suffer with him that we also may reign with him, to be dead with him that we may also live with him and be participants in his glory, honor and immortality as the great King of glory, the great Prophet, Priest and King, whose millennial work as the Mediator between God and the world will deliver from sin and death all mankind except those who wilfully, intelligently refuse, neglect, the privileges thus set before them.

How grand are these three great Covenants! But chiefest of them all, dear friends, is that in which you and I as Spiritual Israelites are privileged to have a part. The Lord grants us the wisdom and grace more and more to appreciate the great privilege that is now ours, for "If ye be Christ's, then ye are Abraham's seed and heirs according to the (great Oath-Bound) promise."—Galatians 3:29.

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A Good Reason.

The Kansas papers tell how a school teacher was giving his pupils a lesson regarding the circulation of the blood. "If I stand on my head, by way of illustration, the blood rushes to my head, doesn't it?"

Nobody contradicted him.

"Now," he continued, "when I stand on my feet, why doesn't the blood rush into my feet?"

"Because," answered a daring youth, "your feet ain't empty."

It Was the Elephant's Baby.

A schoolmaster had just finished a lesson on "Food" when a little boy put up his hand. On being asked what he wanted, he replied: "Please, sir, Jones said he knew a baby that was brought up on elephant's milk, and it gained 10 pounds in weight every day."

"Jones ought not to tell you such rubbish," said the master. Then addressing Jones, he said: "Tell me whose baby was brought up on elephant's milk?"

To which Jones hesitatingly replied: "Please, sir, it was the elephant's baby."

Boy Had an Answer.

"Now," said the teacher, who had been giving an elementary talk upon architecture, "can any little boy tell me what a 'buttress' is?"

"I know," shouted Tommy Smart. "A nanny goat."

"Papa," said a little boy, "is Rotterdam swearing?"

"No," was the answer, "that is the name of a city in Holland. Why?"

"Well," said the boy, "Fannie Jones ate some of my candy to-day, and I told her I hoped it would rot-ter-dam teeth out."

A Bargain Hunter.

Sammy (admiring the newly arrived twins)—Did you get them cheaper by taking the two, papa?

Honesty is the best policy.

Labor Tribune

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Coal for a Rainy Day.

New storage plants are being constructed as follows: Philadelphia and Reading, at Abrams, capacity 500,000 tons; Lehigh Valley, at Ransom, 300,000 tons; Delaware and Hudson, at Carbondale, capacity unknown.

The coal stored to date by leading companies is:

Philadelphia and Reading, 1,700,000 tons.
Lehigh Valley, 1,500,000 tons.
Delaware and Hudson, 800,000 tons.
Erie, 600,000 tons.
Susquehanna Coal Company, 500,000 tons.
Lackawanna, 600,000 tons.
Lehigh Coal, 400,000 tons.

Total stored, 6,100,000 tons; present capacity, 10,700,000 tons, which is to be filled as rapidly as possible.

Mining property is being fenced in by barg-wire defences 42 feet high. Part of the miners' certificate law has been knocked out so that imported workers can be brought to the mines in case of necessity.

In case of a strike there would be no reduction of prices on May 1, as in the past. The highest winter prices will be summer minimum, with many dollars added for the 12,000,000 tons in storage.—St. Louis Post-Dispatch.

Usually the Case.

Gladys: "Men are such conceited things! Why, one may see them any time gazing at a looking glass."

Tom (meaningly): "Yes, but it's always a good-looking lass."

"THE MARRIAGE OF THE LAMB."

THE HOPE OF THE WORLD.

Pastor Russell spoke Sunday in Carnegie Hall, Alegheny, to a large and intelligent audience. His text and discourse follow:

"I have espoused you as a chaste virgin unto one husband, which is Christ."—II Cor. 11:2.

One difficulty with many Bible students is that they fail to recognize the design, the order, which pervades the divine plan of salvation. The thought of eternal torment has seemed to so dominate their minds as to hinder them from properly understanding the Scriptures when they do read them. That awful doctrine from the dark ages continues to have a baneful effect, even where enlightenment aside from the Word of God has discredited it.

The basis of our faith lies in recognition that the human race are sinners and under divine sentence, and that in due time Christ died for the ungodly, that he might be the Mediator between God and man, the reconciler. This foundation is generally recognized, but the next step in the divine plan seems to be discerned by but few: that the plan of salvation, instead of proceeding at once to the reconciling of the world, delayed that work and instead took up another, namely, the calling out from the world of a peculiar "people," a "little flock," to constitute the Church, figuratively called the "Bride, the Lamb's wife." These throughout the Scriptures are spoken of as the "elect," and a very general mistake has been to suppose that when the gathering of the elect shall be completed at the close of this Gospel age the plan of salvation will be finished.

On the contrary, however, the Scriptures distinctly teach that with the completion of the election a work of "free grace" to the whole world of mankind will begin—the work of blessing all the families of the earth through the seed of Abraham. And this seed of Abraham, as we have already pointed out from the Scriptures, is composed of Jesus and the Church, his Bride, or joint-heir.—"If ye be Christ's (his Bride and joint-heir) then are ye Abraham's seed and heirs according to the (Oath-Bound) promise."—Gal. 3. 29.

ONE OF MANY FIGURES.

Various figures are used in the Bible to represent this elect Church. In this figure Jesus is the Bridegroom and the Church his Bride; in another he is the elder Brother and the Church his younger brethren; in another he is the High Priest and the Church the under "Royal Priesthood." in another he is the Captain and the Church the good soldiers of the cross; in another he is the chief cornerstone in God's great Temple and the Church are the small "living stones" associated with him as members of that Temple; in another he is the true Shepherd and the true ones are the sheep of his flock; and so the Shepherd declares, "Other sheep I have which are not of this fold: them I must also bring."

To-day we want to consider the Church from the standpoint of this one figure—as a woman, as the Bride of Christ. Let no one think from the figure that the Lord's intention is that his followers shall lose their personal identity and become merged in one person. On the contrary, the Church when spoken of as the Bride is viewed from the same standpoint as when we speak of Congress or Parliament. In these the various members are individuals, but under organization they act as a whole under their presiding officer. Applying the figure further we might speak of the presiding officer as the head of the body of Congress, composed of many members. So Christ is said to be the Head of the many members of the elect Church, his body, and it is a similar figure which represents the Head as the Bridegroom, separate from the body.

THE ESPOUSED VIRGIN.

In studying this subject we must keep in mind two things: First, that it is the Church of the future, after the resurrection, that is designated the Bride, the married wife. We must remember that the marriage of the Lamb—that is to say, the union between the glorified Lord and the glorified Church—is to take place after this Gospel age shall be ended, after it shall have accomplished its work of calling, testing, proving, selecting and glorifying all the members of that Bride class.

In the present time the Lord's people are spoken of as betrothed or espoused, never as the married wife or joint-heir. The Apostle points out that the present time is our probationary period, to demonstrate which of us, after having consecrated our lives to him and with him to the service of the Truth, will carry out that covenant faithfully: which of us, now counted probationary members, will by faithfulness become actual members, thus making our calling and election sure, and be received through the first resurrection into the joys of our Lord and into participation in his Millennial reign of the future. The Apostle indicates all this when he says that "we are heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him that we may be also glorified together." (Rom. 8:17.) In accord with this note the Apostle's statement in our text, and its context: "I have espoused you as a chaste virgin unto one husband, even Christ."

There is no suggestion in the Scriptures anywhere that there will be more than one Bride—nowhere is our Lord represented as a polygamist. Hence very evidently many are mistaken when speaking of many churches of Christ, many Brides of Christ, many espoused virgins. As there is but one Bridegroom so there is to be but one espoused virgin of the present time and one Bride or married wife of the future. The Apostle discerned this same spirit of sectarianism in his day and reproved it saying, While one says I am of Paul; and another, I am of Apollos; and another, I am of Cephas, are ye not carnal, fleshly, misunderstanding the divine arrangement as worldly people might be expected to do? The same terms are applicable to-day, while ye say, I am of Calvin, Wesley, Luther, Peter, etc. Are ye not carnal? Is it not an evidence of a lack of spiritual perception of the great fact that there is but one Bridegroom? and that in calling ourselves by any other name we would be to that extent renouncing our betrothal? According to the figure we would be guilty of adultery.

FEDERATION OF CHURCHES.

Christian people in general are awakening to this thought and moving toward federation: but even in this they show that they are carnal, that they do not understand what constitutes the real Church of Christ—that it is composed of such only as are fully consecrated to the Lord, espoused to him, "not their own"—that the Bride is not composed of a federation of churches, but is composed of those individuals who by the spirit are joined to the Lord in one spirit, "The Lord knoweth them that are his." (II Tim. 2:19.) These are one, however the nominal systems may divide and separate the Lord's people the one from the other by credal fences. These, possessing the Lord's spirit, love and fellowship as follow members all who are truly his, utterly regardless of the hindering fences erected by the Adversary for their separation. He that is joined to the Lord is one spirit, and all such should be one with the Father, one with the Son and one with each other.

The time was when these various sects called Churches opposed one another, burned one another at the stake, called each other antichrist. Now in saner mood they are fraternizing, but still are greatly blinded and do not discern that they are all antichrist—all opposed to the divine order and arrangement. What matters it that the Lutheran body recognizes Luther as its head? Are they not as really antichrist as the papal Roman Catholic body with the popes at their head, or the Greek Catholic body with the czars at their head, or with the Church of England with the king of England at their head, or the Presbyterians with Calvin and synods and presbyteries as their heads and lawgivers and guides.

Combinations or federations of these unwarranted, unscriptural organizations will not make of them the true body of Christ—the true Church. The combination of several wrong doings under one head will not make all or any of them right. The proper course would be to abandon all factions and sectarian separations and begin again as one company of the Lord's followers, guided by his word as given to us through the apostles and prophets in the Scriptures. The fundamentals at first stated, faith in Christ as our Redeemer and full consecration to him, should be the only standards for fullest fellowship. All Christendom would soon be thoroughly united but for one thing, namely, that only a small portion of so-called Christendom is truly consecrated to God, truly realize that they are sinners and that the sacrifice of Christ is their ransom price, and who, accepting this, have made full consecration of their every power and talent to him and his service. These alone would be the Church which God recognizes.

A mass of tares have overgrown the Master's wheat field. These run the organizations with a form of godliness but without the power thereof, and the Lord for centuries has been permitting it to be so, and is allowing his truly consecrated ones to be developed under these different conditions. Now we have reached the harvest time foretold in the parable (Matt. 13:18-43); the wheat are being called out of all sectarian bundles for the burning day, not for a future torment, but for a time of trouble coming upon the whole earth preparatory to the establishment of God's Kingdom—the glorified Church, Christ and his Bride. In the parable the Bride, represented by the wheat at the close of the harvest, will all be safely gathered into the barn, and our Lord's declaration is, "Then shall the righteous shine forth as the sun in the Kingdom of their Father."

Thank God that the mission of Christ and the Church in glory is not to condemn and blight the remainder of the human family. On the contrary it is to be a blessing to all, in symbol the glorious Sun of Righteousness which shall scatter the darkness of earth, binding the prince of darkness, Satan, and setting at liberty from the bonds of ignorance, superstition and credulity the whole world of mankind which for so long has been under his power.—II Cor. 4:4.

THE BRIDE IN ALLEGORY.

Heretofore we have seen that the Apostle pointed out that Abraham and his wives and his children were used of the Lord in such a manner as to make of them allegories or pictures of various features of his plan for the future. Let us notice how the union between Christ and the Church which we are now discussing was allegorically represented in the same connection. The fact that Isaac was used not only to represent Jesus but all the members of the Church, his body ("Ye, brethren, as Isaac was, are the children of promise"—Gal. 4:28), does not at all interfere with our seeing Isaac as a representative of our Lord, and his wife, Rebecca, as the representative of the Church. On the contrary, it is in full accord with the fact that the Lord's faithful followers are sometimes spoken of as members of his body and sometimes as his Bride.

Isaac did not select his own bride; his father Abraham made the selection through his servant Eliezer. Similarly our Lord Jesus does not select his Bride, but specifically tells us, "No man cometh unto me except my Father which sent me draw him." (John 6:44.) Again, Abraham directed his servant that the wife must not be taken from strangers but from his own relationship. Note how this illustrates the fact that sinners are not called to be the Bride of Christ, but called to repentance and reformation. The call or invitation to be the Bride of Christ has been made only to justified believers. All who believe in the Lord Jesus Christ and have fled from sin are counted as related to God and no longer strangers, aliens and foreigners through wicked works, but being justified by faith, they have peace with God through our Lord Jesus Christ, by whom also they have access into this grace wherein we stand, rejoicing in the hope of the glory of God—access into the grace of privilege of becoming members of the Bride class, of joint-heirs in the Kingdom.—Rom. 5:1, 2.

ELIEZER'S MISSION.

Abraham's servant, sent to select Isaac's bride, allegorized the holy Spirit. Thus throughout the Gospel age since Pentecost, it is the province of the holy Spirit of God to invite, to draw through the Word of testimony, those who may become the Lord's Bride and joint-heirs. The entire journey of the espoused Rebecca was made under the care and guidance of Eliezer, as the entire journey of the Gospel age has been made by the Lord's truly consecrated ones under the supervision and guidance of the holy Spirit. The camels which bore the presents to Rebecca, and which bore her on her journey to Isaac, represents the Word and providences of God, which bring his faithful ones safely to the end of the journey, to the end of this age. The journey ended at the well Lahairoi, Isaac going that far out into the desert to meet her. When Rebecca discerned Isaac she alighted from her camel and put on a vail.—Gen. 24:64, 65.

This feature of the allegory is still for future fulfillment; hence we must draw our inferences from it with the greater caution. The meaning of the name of the place where the meeting took place seems suggestive; it means, "The well of a living one, my seer." It was a fountain of living waters which seemed to speak of life from the dead, especially as this well was in the desert place. It suggests the thought of a resurrection, the glorious change which the Apostle assures us will be the experience of the Church at the end of this age—each individual member of it is to be "changed in a moment, in the twinkling of an eye." (I Cor. 15:52.) The putting on of the vail would seem to mean the passing of the Church beyond the vail—beyond the flesh into the spirit condition of the first resurrection—and the alighting from the camel would seem to mean that the Church would no longer be sustained by the Scriptures and earthly providences so necessary now, but would at once pass fully under the care of the heavenly Bridegroom.

THE GOLD AND THE JEWELS.

Glancing back along the allegory we find other details equally in harmony with the experiences of the true Church and the teachings of the Word. The servant by directions went to the family of Abraham's brother, Nahor, but he attempted not to bring the entire family; he made a selection. So of the many who are believers in God, a selection is now made of a special class for a special purpose, a peculiar service in connection with the great divine plan which ultimately shall bless all the families of the earth. The maiden who was afterwards espoused was found at the well, drawing water, which well illustrates the fact that those who are called of the Lord to a fulness of consecration and obedience and joint-heirship with the Lord Jesus are those who went frequently to the well, to the Word of God, to draw of the water of truth for cleansing and for refreshment and for distribution to others.

The servant, acting under divine guidance, made a test by which he recognized the maiden as a suitable one to be invited to be the wife of Isaac. The test was her willingness to serve the water to others, to which she not only responded by tendering Ellezer the water but drew also for his camels. Similarly those suitable to be called, to be invited to joint-heirship with Jesus, must be of humble mind, ready to serve, especially pleased to serve others with such water, the truth, which is under their control. The test having proven satisfactory the servant at once opened his treasures, and presented to the maiden gifts of earrings and bracelets. (Gen. 24:22.) How well this represents the fact that those found of the holy Spirit acceptable, suitable to be invited to consecration, are at once rewarded for any services they have rendered as a pleasure. They receive at once the hearing ear and a blessing upon their hands in their labors in the Lord's service.

When the servant had been received into Nahor's house he explained his mission, that he was Abraham's servant, sent to find a suitable wife for his Master's son, of whom he declared, "Unto him hath he given all that he hath." Thus it is that the holy Spirit reveals to us Jesus, the antitypical Isaac, the heir of all things, and informs us of the fact that God is calling out a people, a little flock, to bear his name as his bride and to be his joint-heir in the Kingdom.

Promptly the messenger and the message were appreciated and the favor accepted: Rebecca was recognized as the favored of the Lord to be Isaac's wife and to go to him as soon as this was recognized by her kinsfolk. Abraham's servant produced more jewels of silver and gold, and raiment, some of them for Rebecca and some of them for her kindred. In the fulfilment of this allegory we see the household of faith and their appreciation of the fact of the call, and how correspondingly they received also gifts and blessings of the holy Spirit, though not in the same measure or degree or value as those presented to the specially consecrated ones. The whole mission of this Gospel age is to take out the elect Church, but incidentally a blessing falls upon all who are in any measure or degree associated with this "little flock."

The blessing coming to "the very elect" extends to all about them. In a measure they are the "salt of the earth," and have a preservative effect upon all with whom they are associated. Of these Jesus said, "Ye are the light of the world. . . . Let your light so shine before men that they may see your good works and glorify your Father in heaven." (Matt. 5:14-16.) All men who are directly or indirectly in contact with these lights of the world, these members of the body of Christ, have blessings in proportion to their preparation for them. It can not be shown in allegory, but the fact is clearly presented in the Scriptures, that the invitation to become the Bride of Christ is a general one to every member of the household of faith. But though many are called few are chosen, because only the few will have the characteristics demanded by the Lord's call and selection. The others may merely rejoice with this class, but refraining from a full consecration of themselves, they can not be of them.

"FORSAKE THY FATHER'S HOUSE."

The period of rejoicing over the favor of God which had come to them, by which Rebecca was to be especially blessed, soon gave place to a measure of trial, of testing. At first she probably had no thought of what this espousal would signify, would cost her—to leave her father's house and her own kindred for a far-off land she had never seen. Her mother and her brother both joined in importuning that the departure should be delayed for a time, but Abraham's servant was prompt and the question was left with Rebecca herself. So great was her heart's affection for the one to whom unseen she had plighted herself that she was anxious to go to be with him, and the journey began promptly. Thus is illustrated the test which comes to every consecrated one. Those dear to them by earthly ties lovingly seek to hinder them from self-sacrifice, or at least to delay the matter, and it becomes a question of loving father or mother, brothers or sisters, houses or lands, and one's own ease and comfort, or of love for the heavenly Bridegroom. All who are of the Rebecca class will say with the Apostle respecting the heavenly Bridegroom, "Whom not having seen ye love: in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory."—I Pet. 1:8.

THE VIRGIN NOT A HARLOT.

Carrying out this same thought the New Testament uniformly represents the espoused Church as a chaste virgin, who will recognize no other Lord than Jesus, and call herself by no other name than his. The same Scriptures call our attention to false systems which would develop and would call themselves by the names of other heads or Lords, ignoring to some extent the heavenly Bridegroom. These, because nominally betrothed to Christ, but really associated with the world, are figuratively said to be harlots. The Scriptures clearly bring to our attention a great system from which other Church systems proceed, and these are recognized throughout Christendom as being the Roman Catholic system and the Protestant churches, her daughters, who left the mother's house to set up on their own account. From the divine standpoint the whole proceeding is harlotry, confusion, the mixing of world systems with that which should be true, pure, loyal to the Lord alone. In harmony with this these systems are spoken of as Babylon—the "mother of harlots" and her daughters.

Nothing in this, however, implies harlotry on the part of the individuals composing these systems. It is the system and not the individuals that is pictured. This is clearly shown in the fact that in the picture of the end of this age the Lord calls his faithful ones out of Babylon, saying, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:4.) So deceptive has been the great system of Churchianity that the Lord's true friends have been in it without realizing the wrong, nor was it due time to bring the matter to their attention until the harvest time of separation would come, when the wheat would be separated from the tares, when all of the Lord's people—"My people"—would be called out by the voice of the Truth—by the exposing of Babylon's error. For any one to remain after the eyes of his understanding have opened would be to bring himself intelligently and wilfully into fellowship with the wrong, and our Lord declares would make him partaker of the sins of the systems and sharers in the wrath or plagues about to come upon Churchianity as a whole in a time of trouble such as was not since there was a nation.—Dan. 12:1.

"THE MARRIAGE OF THE LAMB."

As the consecration of the Lord's people and their begetting of the holy Spirit constitute the betrothal to Christ, so the glorification of the first resurrection will constitute their marriage to him, when they shall be like him and see him as he is and share his glory as his Bride. This is pictured also in Revelation, where we are told that the marriage of the Lamb will come when his wife hath made herself ready. (Rev. 19:7.) The making ready has required the entire period of the Gospel age; the robe of Christ's righteousness imputed to each individual member of the Church has required to be painstakingly embroidered, according to the patterns set before us, with the fruits and graces of the holy Spirit. In this preparation work each member assists the others, edifying one another and building up one another in the most holy faith. The same thought is pictured by our Lord in one of his parables, in which he represents the closing of this Gospel age and its gathering of the wise virgins before the marriage supper of the Lamb takes place, and the door of opportunity to a membership in that elect class forever closed.

Thank God, the door that will then be shut will not be the door of hope either to the foolish virgins of Christendom nor to the heathen world (Matt. 25:10.) On the contrary, it will be merely the closing of the narrow way of this Gospel age, the end of the wonderful opportunity of becoming members of the Bride class. Just beyond the dark night of trouble that will then be upon the world, the dawn of the new Millennial day will usher in the blessings of the Lord and open up the "highway of holiness." Then the Spirit and the bride will say come to whosoever will of all the families of the earth, that they may freely partake of the life eternal provided for all through the sacrifice of Christ.

A Hint to Husbands.

A woman simply can not harbor bad temper when she knows her dress to be a success. If only husbands realized this, the dressmaker's bill might be heavier, but serenity would reign in the household, and many would gladly pay the price.

Puzzle.

Once upon a time two youths were suitors for the hand of a good, beautiful, sensible, bright, tactful, candid, soulful, womanly girl.

One youth made love.

The other made money.

Puzzle: Which youth married the good, beautiful, sensible, bright, tactful, candid, soulful, womanly girl?

Coal at Spitzbergen.

According to a recent report coal mining has been commenced on the west coast of Spitzbergen. The discovery of coal is one of the results achieved by the Swedish expedition sent out to study the geology of Spitzbergen. About two hundred tons of coal were mined this summer, of which ninety tons were taken by a Spitzbergen whaling company.

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Smart Set Hints.

To make biscuits light—drench with gasoline and drench before serving.

How to keep servants—chloroform them and lock in the cellar.

Quickest way to get rid of peddlers—buy all they have.

How to remove fruit stains from linen—use scissors.

To keep rats out of the pantry—place all food in the cellar.

To entertain women visitors—let them inspect all your private papers.

To entertain men visitors—feed the brutes.

To keep the children at home—lock up all their clothes.

To keep hubby at home—hide his toupee.

In order to prevent accidents in the kitchen—fill the kerosene can with water.

To stop leaks in pipes—send for the plumber.

To economize on coal—get a gas range.

To test the freshness of eggs—drop them on some hard surface.

To propitiate the janitor—it can't be done.

SELLING THE BIRTHRIGHT.

THE ALLEGORY OF ESAU AND JACOB, ITS SPIRITUAL LESSON.

Binghamton, N. Y., January 28.—Pastor Russell of Allegheny, Pa., preached twice here to-day. In the afternoon he gave his anti-infidel discourse on "To Hell and Back," in the evening on "Selling the Birthright." We report the latter, the text of which was, "Looking diligently lest any man fail of the grace of God; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright."—Hebrews 12:15, 16.

The story of Jacob and Esau, the sons of Isaac, and grandsons of Abraham, is familiar to many of you. Abraham was very rich, according to his day, in flocks and herds, etc., but his special wealth consisted in this favor with God, on account of which he was known as the friend of God. In line with this friendship he became the heir of the great Oath-Bound Covenant, which in few words embraced all of the divine plan for the redemption and blessing of the world of mankind. That promise was to Abraham and his seed, his posterity; and as Isaac had already been accepted of the Lord as the channel through which the blessing would descend to later generations, Esau and Jacob, his twin sons, were in the line of favor. The fact that Esau was born first gave him the natural pre-eminence, and under the Jewish code he was the heir of two-thirds of his father's property and the sole heir of his titles and dignities, etc., which in this case would include the Oath-Bound Covenant.

Our text refers to Esau as a fornicator and profane person, but these words convey a false impression to the average reader. A more easily comprehended translation of the passage from the Greek to the English would say that Esau was heathenish, a prostitutor or seller of his birthright for base, unworthy considerations. In a word, Jacob had great respect for God's promise and a strong desire to be the heir of that promise; Esau had a less noble mind, and pandered to his appetite at the expense of the higher interests of the future, represented in God's promise. Jacob was not only willing to give up his mess of pottage and go hungry that he might inherit the Oath-Bound Covenant's blessings, but, more than this, he was willing subsequently to flee from his father's house, from his brother's wrath, and be a stranger from home for years on this account.

There were two parts to the blessing, as we have shown. Esau's chagrin evidently was in the thought that he had parted with the larger share of the father's estate. Apparently he cared little or nothing for any share he might have in the Oath-Bound Covenant. Jacob, on the contrary, cared nothing for the family estate, and had solely in mind his inheritance of the Covenant. This is shown by the fact that when he returned later to the same country he not only made no endeavor to secure the elder-born's share, two-thirds, but permitted Esau to keep the entire property and tendered him a present from his own flocks and herds. In other words, the brothers each got what they preferred—Esau the earthly portion, Jacob the intangible blessing of the future, whose only possession was faith in God and in his Oath-Bound Covenant.

APPLICATION OF THE ALLEGORY.

The Apostle Paul in his letter to the Galatians (4:22-31) refers to incidents connected with Abraham and Isaac, and in general terms informs us that while all those events were literal enough, true enough, their great lessons, their chief importance to us, is as allegories or word-pictures representing great truths applicable to the Lord's people during this Gospel age. In the text he leads the thought in the same direction, and by implication tells us that all of the Lord's people should have a trust in God and in his Oath-Bound Covenant, which would correspond to the confidence manifested by Jacob of old, and that we all should be on guard against any and everything that would in any degree correspond to the attitude of heart allegorically represented by Esau and his course of action.

All this is generally recognized by Christian people, but usually a mistake is made in the application of the matter. The world in general is considered to be the Esau class, which appreciate not God's favor, while the Church, nominal, is supposed to correspond to the Jacob class, which did appreciate and greatly desired a share in the inheritance of the Oath-Bound Covenant. This is a mistake. The world can not sell its birthright, for the simple reason that it has no birthright—as the Apostle declares, the world is without God and without hope. (Eph. 2:12.) True, we have a hope for the world, built upon this very Oath-Bound Covenant, which declares that ultimately all the families of the earth shall be blessed. But this promise in no way belongs to the world at the present time; it is in no sense of the word to be made applicable to them in their condition of alienation from God and unbelief in his promises; they are outside of any inheritance at the present time.

WHO HAVE THE BIRTHRIGHT?

The birthright, the inheritance of the Oath-Bound Covenant, with all of its powers and blessings, belongs to those who are in relationship to God. The Jewish nation occupied a position of relationship to God, and therefore were in the Jacob plane of favor, while the posterity of Esau were outside of the promise and favors and privileges of the same, although they also were children of Isaac and children of Abraham. During this Gospel age, in which we have the antitypes of the things of the past, the fulfilment of those allegories; we find that two steps are necessary to bring us into God's favor and to make us spiritual Israelites, heirs of God and joint-heirs with Jesus Christ our Lord. The first step is that of justification through faith in the redeeming work of Christ, whose sacrifice was finished at Calvary. The second step is a full consecration of ourselves to the Lord. Those who have taken these two steps are heirs of God, the antitypical heirs with Christ of the Oath-Bound Covenant made to Abraham. This the Apostle shows, saying, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

THE SEED OF ABRAHAM.

It is amongst these, the antitypical seed of Abraham, that we must look for the two classes represented allegorically by Jacob and Esau, and whoever will seek for them in the light of the Apostle's words will find them both. One class of consecrated, spirit-begotten children of God, the seed of Abraham, like Jacob so appreciate the favor of God represented in that Oath-Bound Covenant, so rejoice in the hope set before them, that they are prepared to have it at any cost, at any sacrifice. The thought of inheriting that promise sustains and strengthens them in every discouragement, in every trial, and they are ready to endure all things through Christ who strengthens them. They have appetites, cravings of nature, ambitions, etc., in common with the world, but they forego these. In the Lord's providence matters so turn out that it will test and prove everyone of this class, whether they prefer the earthly favors and blessings and comforts and privileges, or whether they prefer the spiritual blessings which belong to the future and may be enjoyed now only by faith. If they choose the one, they miss the other.

On the other hand there is also a class of those who have the favor of God, have come to a knowledge of him, have become members of the family, and who are thus heirs to the great spiritual blessings coming, but who are not appreciative, and are ready to sell their hopes and prospects of eternity for temporary gratifications of this present time. These in the allegory are represented in Esau, and their course is briefly pictured in his sale of his birthright.

THE MESS OF POTTAGE.

The class of Christian people represented by Esau in the allegory are not always rude and uncouth; they are not always coarse, as was represented in Esau's hairyness. Sometimes they are refined and titled and wealthy, as Esau was titled and wealthy; sometime they are ministers, doctors, lawyers, judges, merchants, mechanics. In every station the Esau class may be expected, and likewise in every station the Jacob class may be found, though apparently among the Jacob class are "not many great, or wise, or learned, or honorable," as the Apostle points out.—I Cor. 1:26.

Coming down to a more particular application of what would now be implied in selling the birthright: We see, for instance, an illustration in the case of the minister who, when asked whether or not he had read the books entitled Millennial Dawn, answered "Yes." "What did you think of them?" Answer: "There are some very good things in them." "Why do you not preach those good things?" Answer: "Young man, my bread is not buttered on that side." This minister was unwilling to have the truth at any cost. He did not appreciate it as a pearl of great price, for which he would sell all. He appreciated more the good opinion of his fellow-clergymen, his title and position and income. He said to himself, "I prefer these things that are tangible, and am willing to part with my share of the Abrahamic Covenant. I will take what is in sight, rather than wait for the good things promised for the future."

POTTAGE TEST TO MERCHANTS.

The Christian merchant comes to the place represented in the allegory, where he must decide as between the prosperity of his business, perhaps, and his faithfulness to the Lord and the truth. He has certain ambitions, and as he finds that he can not serve God and Mammon, but must choose whether or not he will pursue his worldly ambitions for wealth or name, etc., or whether he will renounce these and pursue the study of the Lord's Word and a life of consecration to him, with greater economy and smaller income, he must decide whether he will have the mess of pottage or be an heir of the Abrahamic Covenant.

Sometimes the test seems even more severe than this, and it is not merely a question of more business or less business, but perhaps a question of no business for a time if he is faithful to the Lord. We have known instances in which business men have been boycotted for the Truth's sake. Therein they had a test respecting their love for the Lord's favor and their participation in the Abrahamic Covenant on the one side, with earthly hopes and comforts, the mess of pottage, on the other.

Sometimes it is the laborer or mechanic who, because of faithfulness to the Truth, because of his love for the Lord and devotion to his service, finds himself hated of all men for the Lord's sake, for the Truth's sake, and finds that he will escape such petty persecution by putting his light under a bushel, by holding the Truth secretly, unworthily, contrary to the divine arrangement. It is for him to decide whether or not he will have a share as an inheritor of the Covenant, or whether he will choose instead the mess of pottage of present social and earthly advantage.

A DOCTOR'S POTTAGE TEST.

The consecrated man who is a physician has also a test along this line of a mess of pottage—earthly prosperity for the seeking, and loss of that prosperity if he gives the attention that it is worthy of the endeavor to gain the great prize of joint-heirship with Christ as an inheritor of the Oath-Bound Covenant's provisions and blessings. In the Lord's providence the Truth has never been popular, and we understand him to teach that it will not be so during this Gospel age. Thus he provides the opportunity for our testing—whether we love the approval of the world and its reward of money and name and fame, or whether we prefer his approval and are ready to risk the cost.

We know of several physicians who are in just such a case. One of these embracing the Truth and seeking to circulate it amongst his friends was greatly opposed by those who nominally were fellow-Christians, and who, like Esau of old, were exceedingly angry with him because of his love for the Oath-Bound Covenant of God and his faithfulness in telling the good tidings. As a result of that faithfulness, from having the largest practice in his city, he to-day has practically lost it all, but he thanks God as he realizes that he has gained in divine favor and is making sure his hold upon the divine promises, by the faithfulness which has thus cost him something in the loss of earthly advantages.

SISTERS ALSO TESTED.

These principles apply not only to the more educated and those in the higher walks of life, but even to the small merchant and to the laborer. Everyone who is in the Lord's family must expect that at some time or other he will be tested to see which he loves the more, the "mess of pottage" or his prospects for inheritance in the Oath-Bound Covenant and its blessings. The trials are by no means similar in every case. Sometimes they do not at all touch on the question of money. Look at the sisters, for instance—more generally their trials are along social lines.

As an illustration we think of a sister who, having been very prominent in one of the nominal churches in a Southern city, in due time was brought to a knowledge of the divine plan, and saw that the Church of God is one, and that the organization of sects and parties is entirely contrary to divine authority, and that to be faithful to the Lord and to all of his people she should stand simply as a member of Christ's body, the true Church, separate and distinct from earthly organizations, united only to the Lord, and thus united indirectly by heart and faith to all who are his everywhere. She sent a letter to the pastor explaining that she was still a child of the Lord, but that having received greater light upon the meaning of his Word she discerned that it was a mistake to fence herself off from other Christians and to have fellowship only with the one denomination and by so doing to imply separation from the others; that for this reason she must now withdraw, not from the one Church of the living God whose names are written in Heaven, but from an earthly sect which God and his Book never authorized nor recognized. The step was taken with the full expectation that it would cost something, but that the blessing of the Lord and a manifestation of her respect for the inheritance in Christ was well worth the sacrificing that might be implied and the enduring of all the difficulties that might result.

A REVEREND EDOMITE.

Her pastor was doubtless of the Esau class, willing to barter anything for the maintenance of his own standing, and this to him included the standing of the denomination in numbers and influence. Hence, instead of appreciating the character of the sister, who had been one of the most prominent in his congregation—instead of admiring and loving her the more because of her faithfulness to principle, he undertook her assassination—not literally, however, but the assassination of her reputation. He deliberately circulated amongst her friends in the Church a story of her insanity, urging them by no means to see her or speak to her. The Lord blessed the trying experiences of that sister, who through these, we trust, is being polished, to be accounted worthy to be an heir of the Oath-Bound Covenant, while the minister who thus sold himself to evil doing, falsehood, for the sake of his personal standing and the standing his sect—what shall we think of him, except that he belongs to the class represented in the allegory by Esau?

With some the trial comes at home. An unreasonable husband seeks to bind the conscience of his wife, or an unreasonable wife tries to bind the conscience of her husband. The Esau class is always aggressive, and rarely, if ever, just in such matters. They would be ashamed to have friends or neighbors know of the meanness of their hatred, of the petty annoyances as well as the great ones by which they seek to persecute those who love the Truth and who are desirous of laying hold upon the Abrahamic Covenant and becoming joint-heirs thereto with Jesus Christ the Lord. These persecutors are usually nominal Christians. Sometimes, like our Lord's persecutors, they are Scribes, Pharisees, Doctors of Divinity, whose cause for opposition is the darkness of their own hearts, which love not the light nor come to it lest their secret ways should become manifest. However, the test comes to the Lord's people, it is to be taken as one of the necessities of the case. If those who have begotten of the Spirit succumb, and for the sake of peace and harmony sacrifice principle and truth, they thus demonstrate that they are unworthy of the Truth, that they are unworthy to be joint-heirs of the Abrahamic Covenant; they take their place as belonging not to the Jacob class of faithful sacrificers but to the Esau class, who for temporary advantages of this present life are willing to sacrifice the Lord's favor and their prospective share in coming blessings.

The public would hardly credit the various manifestations of the Esau spirit amongst Christian people in our day. It seems difficult to believe that ministers would deliberately falsify respecting the character and mental condition of Christian people in order to hold their interest and influence in their pastorates, as already stated. But we are to remember that it was the ministers who plotted our Lord's assassination and who trumped up the false charges against him on account of which he was crucified. We remember well that those doctors of divinity, scribes and Pharisees declared that the death of Jesus was necessary for the maintenance of the Jewish system, with which they were identified and which they prized above the truth.

The same spirit is manifest now. Many journals throughout this land to-day would publish these discourses were it not for the interposition of professed ministers of the truth in opposition. The publishers, usually worldly men, would be glad to print them did they not fear the power of the ministers to institute a boycott. Their power over the people, however, is over-estimated. General intelligence is on the increase, and misrepresentations are not as powerful as once they were. One of the journals which publishes these discourses weekly was called upon by five ministers in a body, who endeavored to use their influence in opposition to their publication. The answer they got from the independent manager was that so long as the public wanted the discourses and they could realize an increase of circulation for their publication, they would continue.

"GRIEVED THAT THEY TAUGHT."

It may be asked, Why should Christian ministers oppose the presentation of Scriptural teaching? We answer, for the same reason that the scribes and Pharisees came upon the apostles and forbade them to teach the good tidings, namely, as we read, "They were grieved that they taught the people." (Acts 4:2.) They preferred to have the people in ignorance. They realized that for the people to have the eyes of their understanding opened would measurably decrease their power and influence over them in proportion as they would find that they had been misrepresenting God's Word and plan.

"A PRINCE WITH GOD."

Where is the Jacob and Esau test in this matter? We answer that the ministers mentioned, for "one morsel of meat," are apparently willing to sell their birthright—their share in the glorious things which God hath in reservation for them that love him and love righteousness. They are willing to prostitute their office and influence to the doing of that which is evil, willing to sell their future prospects for their present advantage. In these various particulars they have the distinctive marks of Esau which the Apostle told us to look for. On the other hand a small minority are willing, yea rejoice, to have their names cast out as evil, to have themselves and their teachings misrepresented, slandered, by the Esau class.

We are satisfied that this should be our experience, if it is the test which the Lord permits to come to prove our faithfulness to him and to his Word—if by this means or any means we may be of the true Israel class who will inherit the promise, the Oath-Bound Covenant. It will be remembered that the Lord changed Jacob's name to Israel, which signifies a "prince with God." May we be of this class, approved and honored of the Lord. Our only hope for attaining such honor is through the love of the Truth and obedience to it out of an honest heart. With all this we shall need the help divine, provided for us through him who loved us and bought us with his blood.

In conclusion, dear friends, it is for each of us to decide, first of all, Have we entered the Lord's family at all, so that we could be of either of these classes? Have we been begotten of the holy Spirit, so that we could be heirs of this great promise? If not, the primary work is a full consecration of ourselves to the Lord that we may be accepted of him and become his dear children. If we have already taken the steps of faith and obedience it is proper that we now question ourselves as respects our loyalty of heart to the Lord and the Truth. To what extent do we love this better than we love houses, lands, parents or children, yea, and self also? Are we willing, if circumstances so require, to lay down our lives for the Truth, in its service, etc.? If so we may safely count ourselves with the Israel class, and trust by the Lord's grace to be amongst those "overcomers" to whom he will grant to sit with him in his throne and be associated with all the work of the Millennial Kingdom.

But if we permit ourselves to be dominated by a time-serving spirit, a selfish spirit, it will blind us to the beauties and advantages of the things unseen as yet, and make all the more important before our minds the things of this present time, which the Apostle tells us are not worthy to be compared with the things reserved for us. It depends on which place we have the treasures—with the Lord or in the earth—for where our treasure is there will our hearts be also. Let us therefore with fresh earnestness this year set our affections on the things above and not on things beneath. Let us be transformed by the renewing of our minds until, finally accepted of the Lord in the First Resurrection, we shall be transformed actually and have the new and glorious bodies promised to the faithful, and be permitted to share in the great work of blessing all the families of the earth with the knowledge of the Lord and with the uplifting influences of his Kingdom.

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When this you see remember me
And keep on your mind—
Let all the world say what it may,
Speak of me as you find.
JOS. J. BAUGH.
Irwin, Pa., Jan. 28.

Line Busy.

The hello girl was always late in arriving in the morning. Time and time again the manager pleaded with her to be more prompt. Her tardiness continued until he was moved to desperate methods.

"Now, Miss B——," he said one morning as he came to her exchange with a package in his hands. "I have a little scheme which I hope will enable you to arrive at the office on time. Here is a fine alarm clock for you. Promise me that you will use it."

The young woman promised and accordingly set the alarm clock for the proper hour when she retired that night. At 7 o'clock the next morning there was a tremendous whirring from the alarm clock. The sleepy hello girl rolled over in bed and said sweetly:

"'Line busy.'"

Redding, Cal., the other day notified all Chinese there to leave town. They obeyed. Redding expelled all its Chinese about 15 years ago and has had none till recently, when the Southern Pacific Company imported some to lay railroad tracks.

A bushel of bituminous coal is different in different States. In Illinois, Iowa, Missouri and Kentucky its weight is 80 pounds; in Pennsylvania, 76 pounds, and in Indiana, 70 pounds.

She—What enjoyment Eve must have had.

He—Why, in what particular?

She—She never heard about mother's cooking.

The following has been sent us with a request to publish:

Remember me in darkness,
Remember me in light;
Remember me and don't forget to write.
Remember me when far away
And only half awake,
Remember me on your wedding day,
And send me a slice of cake.

Apples are good,
Peaches are better;
If you love me
Please answer this letter.

When far away in distant land
Your face no more I'll see;
Just take a pen and paper and drop
A few lines to me.

Labor Tribune

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Why He Quit.

The following letter was received by a country exchange.

Dear Editor: I hereby offer my resignashun as a subscriber to your paper, it being a pamphlet of such small konsequenc as not to benefit my family by takin' it. What you need in your shete is branes & some one to russel up news. No menshun has bin made in your shete of me butcherin' a polen china pig weighin' 360 pounds or the gapes in the chickens out this way. You ignor the fact that I bot a bran new bob sled and that I traded my blind mule and say nothin' about Hi Simkins' Jersey calf breaking his two frunt legs falling' in a wall 2 important chivarees have bin uterly ignored by your shete—a 3 column obitchury notice writ by me on the death of grandpa Henery was left out of your shete to say nothin' of the alfabetical poem beginning 'A is for And and also for Ark,' writ by me darter. This is the reason your paper is so unjopular here. If you don't want edytorials from this place and ain't goin' to put up no news in your shete we don't want said shete.

"P. S.—If you print obitchury in your next I may sine again fur youre shete."

"What would you do, Henry," asked Mrs. Johnston, "if burglars got into the house?" "Do," replied her husband. "I suppose I would just do what they told me. I've never had my own way in this house yet."

"LIKE UNTO MOSES."

HOW AND WHEN CHRIST WILL BE THE ANTITYPE OF MOSES.

Pastor C. T. Russell preached to his home congregation in Bible House Chapel, Allegheny, Sunday, to an overflowing house.

His text was, "Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you among your brethren, like unto me. To him shall ye hearken in all things whatsoever he shall speak unto you. And it shall come to pass that every soul which will not hearken to that Prophet shall be utterly destroyed from amongst the people." (Acts 3: 22, 23.) The discourse follows:

Our text is the testimony of the Apostle Peter, and must therefore be accepted by all believers in the Bible. Nevertheless, many of us for a long time had difficulty in our effort to harmonize this statement with the facts in the case. We said, "Where do we find the correspondence between Moses, the great Lawgiver of Israel, and the Lord Jesus as his antitype?" We read in the Law of Moses respecting the sacrifices and sin offerings which he instituted, and in this could find foreshadowings of the "better sacrifices" of Christ; but wherein Christ fulfilled the Apostle's statement has indeed been a difficult matter.

We said to ourselves, "In what sense can it be true that whosoever does not hear and heed Christ is 'utterly destroyed from amongst the people?'" The heathen have never heard, in any sense of the word—Are they utterly destroyed? The great majority of people in civilized lands have never heard in the sense here intimated, in the sense of heeding the commands of Christ. Are they utterly destroyed? True, it would be far better that they should be utterly destroyed than that they should be eternally tormented, as many have imagined, but as the Scriptures do not teach. Nevertheless, would it not seem too bad that the great mass of humanity even in our day should thus be condemned to utter destruction because they have not heard and not heeded the voice of Christ?

"THE HIDDEN MYSTERY."

The Apostle repeatedly tells us about the mystery hid from past ages and dispensations but now due to be understood by the saints—not by the world. (Eph. 3:3-9.) This mystery or secret, not generally comprehended, the Apostle explains is "Christ in you, the hope of glory." (Col. 1:27.) In other words, he would have us understand that God's plan for the salvation of the world is much greater, much larger, than any of us would have suspected—that it includes first of all the selection of the Church of this Gospel age as members of the body of the great Christ under Jesus their Head. (Eph. 1:22-33.) This whole company, the Head and the members, will therefore constitute the Christ of prophecy—"like unto Moses." So, then only, those who recognize this "mystery," this secret, are prepared to rightly understand our text and many other matters and statements of the Scriptures. Our text is not yet fulfilled, but awaits fulfilment until the entire Christ (Head and body—Christ and the Church) shall have been "raised up." Our Lord, the Redeemer and Head, has already been exalted, and his Church for 1800 years has been in process of selection, formation and testing. In the harvest of this Gospel age the union between the Head and the members is promised, for our Lord declared, "I will come again and receive you unto myself, that where I am there ye may be also." (John 14:3.) He told us thus to expect to enter into his glory and become heirs of God and joint-heirs with himself in his Kingdom, which he will establish at his second advent. From this standpoint, therefore, this entire Gospel age has been devoted to the raising up of this great antitypical Prophet, foreshadowed or typified by Moses and composed of many members.

With the completion of the work of this age the work of the next age will begin—a totally different work. The work of this age is a selective one, or, as some dear Christian people term it, an elective work. God is gathering the "members of the body of Christ" that he may use them in his great work of blessing and instructing mankind, and in thus raising up out of sin and death conditions all who will hearken to the instructions then to be given through the great antitypical Moses—the Christ in glory. In the type, Moses led Israel and instructed them 40 years before they were prepared to enter Canaan; in the antitype, the greater than Moses—the Christ, Head and body—will lead and instruct all the willing and obedient for a thousand years, at the close of which all the worthy ones will be ushered into the antitypical Canaan of eternity, while on the contrary all who fail to respond to the teachings and assistances that will be given to mankind by the antitypical Moses will be utterly destroyed in the Second Death.

THE LAW COVENANT AND THE NEW COVENANT.

God's purpose toward the world—to grant to Adam and all of his posterity a blessing of recovery from the "curse" or sentence of death which came upon all through Adam's disobedience—is clearly set forth in the Abrahamic covenant, the oath-bound covenant, which declares, "In thy seed shall all the families of the earth be blessed." Nevertheless, in thus providing a blessing for all, the Lord wisely put restrictions, requirements, upon all who would have that blessing to the fullest degree—to the perfect degree of eternal life. First, the Law covenant was made with the nation of Israel that it might foreshadow the plan, the arrangement of God for the world's blessing, and at the same time might, by showing man's deficiencies, point out to mankind the need for the better arrangements which God designed to bring forward in due time under the new covenant, whose Mediator would be the Christ.

The Law given to Israel was just and true, and Moses, the Mediator of that covenant, was loyal and faithful both to the Lord and to Israel. Wherein then was the difficulty, that the Law Covenant brought nothing to perfaction? We reply that the difficulty lay in the fact that mankind are by nature fallen and have the seeds of imperfection, sin and death in their constitutions, and hence, with the very best of intentions, as the Apostle declares, "we can not do the things that we would"—when we would do good evil is present with us. (Rom. 7: 21.) Thus the Jewish nation for centuries tried to keep the Law and were unable to do so, and hence, as the Apostle declares, "By the deeds of the Law can no flesh be justified in God's sight."—Rom. 3:20.

The Lord's Word teaches us that the New Covenant is to be more successful than was the Law Covenant—it is to save all the willing and obedient of every nation, people, kindred and tongue. How will it do this? Will the new law connected with the New Covenant and administered under the Millennial Kingdom of Christ be less searching, less exacting than the Mosaic law? And if the people of Israel could not rise to the requirements of Moses' Law, because of their inherited weaknesses, will there be a modified law for the future? We answer, No! A perfect God could not give an imperfect law—he could not set up a wrong standard of righteousness. What hope, then, could there be that the world's opportunity under the New Covenant will result more favorably than did Israel's opportunity under the Law Covenant?

We answer that the difference will consist in the fact that the New Covenant has a more competent Mediator. In this we are not calling in question the willingness of Moses to have done for the people of Israel all that Christ will do for the world of mankind: but with all his willingness he was incompetent, because he, like the rest of the people, was a sinner—a member of the sinner race. Christ on the contrary is a competent Mediator. Adam's disobedience brought condemnation and death against the entire race: the obedience of Jesus, even unto death, paid, settled, canceled that original condemnation according to the divine requirements, "a life for a life," the last Adam for the first Adam. And as the condemnation of Adam proceeded to all of his posterity, so the redemption of Adam proceeds to all of his posterity.

In other words, our Lord Jesus bought the world of mankind with his own precious blood; his own untainted, uncondemned life he gave for the world's ransom. By reason of this redemptive work our Lord has the full, just right to restore, to lift up, out of sin and death conditions, through knowledge and disciplinary experiences, the whole world of mankind—so many as will obey. By thus lifting mankind up again out of sin and death, in recovering the willing and obedient from all that was lost through original sin, our Lord will prepare them for the tests of the perfect divine law which will come upon every one of them in the close of the Millennial age. But it will be a different matter for a perfect man to meet the requirements of the divine law than for an imperfect man to meet those requirements.

True, father Adam was a perfect man yet failed, but his failure was due largely to an imperfect degree of knowledge. Those who will reach the close of the Millennial age will have a clear knowledge of both good and evil. The world has gained its knowledge of evil during the six thousand years of the prevalence of sin, and whoever will shall, during the Millennial age, have full opportunity of coming to clear knowledge of that which is good, and appreciate the difference between good and evil and the rewards of these, so that the testing in the end of the Millennial age will fully justify the seven thousand years of instruction which God's providence has arranged for Adam and his race. It is not for us to know what the proportionate number of those who shall ultimately attain eternal life and of those who through disobedience to that great Prophet shall be "utterly destroyed from amongst the people" in the Second Death. We think it is not unreasonable, however, to assume that fully a half of our race or over will gain life eternal under the gracious terms of the New Covenant.

SEALING THE NEW TESTAMENT.

Some may inquire, Why the long delay since Jesus died as the Redeemer of the world? Why did he not at once begin the work of the New covenant, restoring the world of mankind. We answer that there are two principal reasons: (1) The Lord evidently wished that the world should be filled, populated. This was the original commission given to father Adam before he sinned, "Multiply and fill the earth." Under the conditions of sin and death the race production has gone on rapidly, so that by now we may suppose that the whole number ever born into the world would very nearly make a full population for it if it were turned as a whole into a Garden of Eden or, as promised, into a paradise of God. True, the Lord could raise up in the midst of the ocean other continents still larger than we now have, and possibly he may do so; but as it is, a reasonable estimate of the numbers born into the world for the past six thousand years would make a tolerably well-populated earth. This would be one reason why the Lord would delay the establishment of the Kingdom, because with its establishment the birthrate will certainly decrease and eventually entirely cease. For we are assured that those who will attain perfection will "neither marry nor be given in marriage," but like the angels of heaven will be without sex distinctions, as Adam was before Eve was created to be the mother of the race.—Matt. 22:30.

(2) Another important reason for the delay in the establishment of the New Covenant blessings is the necessity for the sealing of this New Covenant. It must be sealed before it can go into effect. The Apostle calls it a testament—that is, a will—saying, "Where a testament is there must also of necessity be the death of the testator"—the death of the one who makes the will. "for a testament, a will, is of force only after men are dead, otherwise it is of no strength at all while the testator is living." (Heb. 9:16, 17.) So this New Covenant, New Testament, could not go into effect except as the testator, Christ, died. But, you say, Christ died nearly nineteen centuries ago. Yes, we answer, Jesus died—and it is his death that is efficacious for the cancellation of the sins of the world; but in the present time he is not applying the efficacy of his sacrifice to the world, but merely to those special believers who flee from sin and by faith lay hold upon him and come under his robe of righteousness. And he is now giving such the opportunity of becoming members of his body, and as such of joining with him in his sacrifice—joining with him in the sealing of the New Covenant.

"PARTAKE YE ALL OF IT."

This is what he meant when he instituted the Memorial Supper in the night in which he was betrayed. He took the cup, saying, "This is my blood of the New Covenant (New Testament—will), shed for many for the remission of sins: Partake ye all of it." Not the many who will be blessed by the New Covenant are invited to become partakers of the blood, but the few, the little flock, who now by faith are called out of the world, elected as the body of Christ—these are invited to participate with their Lord and Head in the blood by which the New Covenant is sealed. As our Lord said to his followers in the narrow way, "Drink ye all of it," so the Apostle, putting the same matter in other words says. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service." (Rom. 12:1.)

Again St. Paul says, speaking of the memorial cup representing the blood of Christ, "The cup which we drink is it not the communion of the blood of Christ?" (I Cor. 10:16.) By this he calls attention to the fact that our pledge as followers of Christ, to lay down our lives in his service and for the brethren as living sacrifices, is our communion or common participation with Jesus in his sacrifice. Not that the merit belongs to us, but under the cover of his merit we are accepted as his members, so that our sacrifices are counted in as part of his sacrifice.

From this standpoint of the "mystery" we can see that the entire Gospel age of over eighteen centuries has been the time of the sufferings of Christ, first the Head and subsequently all the members of the body of Christ, filling up that which is behind of the afflictions of Christ." (Col. 1:24.) We can see that the experiences of the Lord's consecrated ones, have been their communion, their fellowship, in the blood of Christ, in the sacrifice of Christ, and that all of these together are sacrifices counted in with the Master's, and constitute the sealing of this great covenant, this great testament, through which the world is to be blessed during the thousand-year reign of the Christ, the antitype of Moses.

INAUGURATING THE NEW COVENANT.

The typical or Law Covenant was inaugurated at Mount Sinai by the typical mediator, Moses. Its foundation was laid in the sacrifice of typical animals, bulls and goats, the mediator sprinkling the blood of these first upon the book of the Law and secondly upon the people. The sprinkling of the tables of the Law represented the satisfaction of Justice, that the Mediator and his sacrifice were acceptable so far as God was concerned. The sprinkling of the people with the same blood represented their agreement to be obedient to God and to accept the mediator.

The antitype of these things belongs to the Gospel age. As shown in the types, the first sacrifice of the sin offering was that of the bullock, which was not for all the people but simply for the "household of faith," including the Church, which is the "body of Christ." This sacrifice of the goat class has been in process since Pentecost, and will conclude with the finished sacrifice of the Lord's consecrated people of this age. The presentation of the merit of these sarifices before the Father by our great High Priest, Jesus, and the Father's acceptance of them, correspond to the sprinkling of the Law, the meeting of the demands of the Law as respects the race. Then forthwith the work of sprinkling all the people will begin. This in the antitype will mean the spread of the knowledge of the truth amongst the people, and the application to each individual who will accept it of the merit of Christ's sacrifice, so that as a result all mankind may come back, if they will, into full fellowship and harmony with God. However, the Scriptures clearly indicate to us that not all will respond, that some will refuse divine mercy and favor even after they have had full knowledge and full opportunity, and that for these the Lord provides the second death — "They shall be utterly destroyed from amongst the people."

MOUNT SINAI AND MOUNT ZION.

The pictures before our minds the installation of these two covenants, pointing the one out as a type and the other as an antitype. (See Heb. 12: 18-29.) He here points out to us that as the Law Covenant, the type, was instituted at Mount Sinai, its thunder and lightning and terrible sights and sounds were all typical or allegorical of the yet more striking, more wonderful events which will attend the inauguration of the New Covenant; and as this inauguration of the New Covenant is, we believe, nigh, even at the door, and to be expected within the next ten years, it may be profitable for us to consider carefully just what the type may teach us under the guidance of the Apostle's words. The Israelites had for some time been approaching Mount Sinai, and, being a large company, would not all reach there at the same time. Likewise the Church has been approaching Mount Zion, the Kingdom of Zion, for which we pray, "Thy Kingdom come"—the Kingdom of God's dear Son. For 1800 years the faithful in Christ Jesus have been marching on toward Mount Zion, which is to be the general rendezvous, the meeting place for all, "the General Assembly of the Church of the Firstborn, whose names are written in heaven." There they not only will meet God, the Judge of all, but ultimately also meet all the perfect ones, with Jesus, the Mediator of the New Covenant. At that time, then, the sprinkling of the blood of the New Covenant will be in order. To come under that sprinkling will not mean vengeance, as the blood of Abel called for vengeance; to come under the blood of Christ will mean mercy, because his blood was shed as our redemption price.

Pointing back to the type the Apostle says that the Lord's voice then at Sinai shook the earth. Pointing next to the installation of the New Covenant now near at hand, he declares that God has promised that at this time he will not only shake the earth but also heaven. We can readily see that the terms "heaven" and "earth" in this case are used in a figurative or symbolical sense. True, the physical earth may be shaken considerably, as it certainly was literally shaken at Mount Sinai; but we can not think of heaven, God's dwelling place, as being shaken in any sense. Evidently the symbolical heavens and earth are here meant—namely, the heavens, ecclesiastical powers—the earth, social organization or civilization. Both are to be shaken here, and the Apostle's language clearly shows that the shaking is not to be a trifling matter: the Lord will so thoroughly shake the ecclesiastical powers and the social systems of earth that everything that can be shaken, everything that is not fixedly established upon principles of righteousness and truth, will be thoroughly shaken loose, overthrown, destroyed. With the amount of error and falsity there is in the world, in religion, in politics, in business, in society, everywhere, we can readily see that this will mean a terrible shaking of present institutions—"A time of trouble such as was not since there was a nation."—Dan. 12:1.

That we may get the force of the matter the Apostle pictures allegorically the tempests and darkness and frightful sounds which occurred at Mount Sinai. As there the least contact with the mountain brought death, so here everything in conflict with the Kingdom, Mount Zion, will suffer. As in the type blackness and darkness and tempests and sound of a trumpet caused terror, so here in the antitype there will be fearful sights, terrible scenes in the end of this age, in the beginning of the sounding of the great trump of God, the last trump, the "Seventh Trumpet" of Revelation. Here the voice of the archangel will be recognized as issuing commands and bringing into order the institutions of the new dispensation, not in words literally, but in forceful demonstration which will speak louder than words. The result will be, as the Apostle points out(vs. 27-29), that everything shakeable, everything imperfect, everything untrue, everything out of accord with perfect justice connected with the institutions of men, either theological, political, financial or social, will be utterly shaken loose and destroyed, and only those things that can not be shaken will remain. The Apostle's intimation is that the things which can not be shaken are the truths pertaining to the Kingdom of God's dear Son, which can not be moved.

THE KINGDOM THEN BESTOWED

The Apostle, addressing those who hope for a share with Christ in his Kingdom and honor and glory, and who hope for a share in the work of that Kingdom in the blessing of all the families of the earth, urges us, all believers, saying, "Wherefore we, receiving a kingdom which can not be moved, let us have grace whereby we may serve God acceptably." Let us realize that now is the time for service, the time for sacrificing, the time we have pledged ourselves to walk in the narrow way, to faithfully lay down our lives, thus participating with him, our Lord and Head, in his cup, that we may also be accounted worthy to participate with him in his glories soon to follow.

The Apostle concludes his statement with a further reference to God, with whom the mediation is made. He declares, "For our God is a consuming fire." The picture he thus thrusts before our minds carries us back to the illustration at Mount Sinai, where the Lord manifested himself to the people as a consuming fire at the top of the mountain. The lesson thus enforced is that God's opposition burns against all iniquity, all unrighteousness, all sin; he can not look upon it with allowance; his sentence against sin is destruction. We are all sinners and all justly under this sentence of destruction, the fire of God's anger, righteous indignation; but he is merciful also, and has provided a way of escape—Jesus, the Way, the Truth, the Life. The Church of this Gospel age is now being invited to associate with him, but if any man love darkness rather than light, if when he comes to discern righteousness and sin in their true character, true colors, he is not disposed to accept the side of righteousness, he is putting himself wilfully and intentionally in opposition thereto, which means opposition to God.

Such are to know that however much mercy, long suffering and patience the Lord has for those who are even stumblingly seeking to walk in the ways of righteousness and in the footsteps of Jesus, and however broad the provision he has made that ultimately every creature shall have the knowledge and opportunity of coming into accord with himself through Christ under the New Covenant, nevertheless still the "wages of sin is death," and all who love the unrighteousness must expect to perish before the consuming fire of divine justice.

This applies to the Church in the present time as well as to the world in the coming age. We who now taste of the good things of God's favor in advance of the world, in connection with our high calling and privilege of joint suffering and joint-heirship with Christ, must remember that the Almighty is not to be trifled with, that if we wilfully reject his mercies and favors he would be toward us as a consuming fire. Likewise the world in the coming age must learn that if they sin wilfully, if they refuse to go on and attain perfection, if they reject the mercy of God through the Lord Jesus, they must expect no further mercy, no mercy outside of him and the divine order and arrangement of which he is the recognized Head—they shall die the death, they shall be "utterly destroyed from amongst the people," as is declared in our text.

But we are not of those who draw back, but of those who go on. Let us be faithful a little while, and we shall reach the end of the narrow way and be ushered into the Kingdom with the words, "Well done, good and faithful servant," enter into the joys of the Lord's Kingdom, the blessed work of ministering to and guiding and uplifting the world—whosoever wills. How precious is this present opportunity of casting in our lot with him who loved us and bought us with his precious blood, that we may be counted "members of his body," participants in his sufferings and also in the glory to follow.

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Roderick Moving.

Chief Mine Inspector James E. Roderick has notified the inspectors of each of the anthracite districts to make a careful investigation at each colliery and dismiss any boys found to be below the legal age for employment.

The chief calls the inspectors' attention to the fact that, owning to the greed of some parents for the youngsters' small earnings, they are furnished with false certificates, declaring they are over the required age, when they are not.

Mr. Roderick suggests that the inspectors take particular pains to ascertain the real age of boys who do not appear to be as old as their certificates declare. He hays the work will be hard and trying, but that it must be continued until there is not a boy under 16 in the mines or under 14 in the breakers.

The puddling departments at the Lower Union mills of the Carnegie Steel Company, at Youngstown, O., are being dismantled. No. 1 mill has been practically wrecked and No. 2 mill will shortly be torn down and in its place a 12-inch continuous mill will be built.

"FEAR HATH TORMENT."

"PERFECT LOVE CASTETH OUT FEAR."

Wheeling, W. Va., February 11.—Our Court Opera House, with a seating capacity of 1,500, was crowded this afternoon with an intelligent audience to hear Pastor Russell's anti-infidel discourse, "To Hell and Back." We report his forenoon topic from the text, "Their fear toward me is taught by the precepts of men." (Isa. 29:13.) The speaker said—

There is a proper as well as an improper fear toward God. The one is reasonable, the other illogical; the one is helpful, the other injurious; the one is the beginning of wisdom, the other the beginning of folly, irrational anguish.

The Scriptural fear is presented to us in the words, "The fear (reverence) of the Lord is the beginning of wisdom." To this statement every rational mind will assent. "The fool hath said in his heart, there is no God," but all properly balanced intellects recognize that there is an inteligent Creator, that human life conditions proceed from him, and suggest to us that reverence is due Him and his perfect laws, established for our well-being and for the proper regulation of the universe. The person who has not learned this has not even started to become wise, much less started to become a Christian. The Apostle indicates that even after we have become Christians, even after we have come into that relationship to God through faith in the Redeemer and obedience to his Word which permits us to call the Almighty our Father—even then we should reasonably and properly have a certain kind of fear. The Apostle says, "Let us fear lest a promise being left us of entering into his rest any of us should seem to come short of it." (Heb. 4:1.) This, however, is not an anguishing, distracting fear, but a cautionary one, helpful to the Lord's people in preserving that sobriety and balance of mind everywhere inculcated in the Word.

IRRATIONAL, UNSCRIPTURAL FEARS.

The fears above considered are helpful, but another class of fears referred to in our text are injurious—fears that are taught by the precepts of men. We will note what these are; many suffer from them from the earliest childhood and know well the meaning of the Scriptural statement, "Fear hath torment." (I John 4:18.) How many little ones are affrighted by being told, "If you do that the bad man will get you"—describing the devil—with the inference left upon the plastic mind of flames and torture. We rejoice that in our own land, and increasingly everywhere as intelligence gains foothold, the smoke of the dark ages rolls gradually away, and this frightening of children is on the decrease.

The torments of hell and purgatory are still directly or indirectly brought before the child mind, but not with such degree, not with such vividness as formerly, though even yet in some parts of the world the lisping little ones are taught to fear God as a monster. While being instructed they are given illustrations of hell and purgatory, in which children kneel and pray in vain on red-hot floors for relief from anguish because they have been disobedient to their earthly instructors. With advancing years the teachings of men continue to clinch these false doctrines, these unscriptural views of God and his provision for our needs, until with maturity the average mind is terror stricken respecting death and all beyond it. No wonder that so many faces are careworn and sad and marked with fear! No wonder that the very thought of God brings to such mistaught minds fearful forebodings and every other feeling except that of love and confidence. No wonder the Bible is regarded with superstition and error, and never thought of as the book of God's messages of love and good will toward men.

THE APOSTLE SAYS: DOCTRINES OF DEVILS."

These misconceptions of God and his plan are not based upon the Bible statements, but came from heathendom. True, there are texts of Scripture which, with the twist and bias already in our minds from infancy, can readily be assumed to encourage these unreasonable fears. For instance, the loving statement that "the Son of Man came to seek and to save that which was lost," is often quoted as a proof of eternal torment. How erroneous! How unreasonable! What was lost? When was it lost? How would Christ save it? These rational questions are rarely considered or given reasonable answer. The Bible answer is that by father Adam's disobedience sin entered the world and has corrupted his race and brought all under the sentence of death—"Dying thou shalt die." (Rom. 5:19; Gen. 2:17.) Life was lost. Eden was lost, divine fellowship and favor were lost, and God's gift, eternal life, was lost.

Sad was the loss, but there is no suggestion in the Scriptures that eternal torment was gained or inflicted in addition to those losses. Our Lord Jesus has redeemed the lost Adam and his race, his lost dominion also, and everything that was lost by original sin. The purchase price was paid when the Lord by the grace of God tasted death for every man. As a result the Redeemer has the right to restore from death, from sin, from weakness, from imperfection, from all that was lost, Adam and every member of his race. The Scriptures show us how, eventually, the offer of eternal life, the opportunity of gaining it, will be extended by the Redeemer to every member of the race, and that all may have it who will to come back into harmony with God and his principles of righteousness. How unreasonable, how criminally wrong to misrepresent this blessed promise, and to endeavor to make of it a support to the doctrine of eternal torment, which blasphemes God's holy name, character and Word.

The Apostle was quite right in referring to the diabolical views of the heathen as "doctrines of demons." All heathen religions teach torment after death for the great bulk of the human family. Where did they get the idea? From our Bible? No! they know it not. From our God? No! he is as yet not revealed to them. They got their wrong views from the demons, the wicked spirits whose chief delight seems to be to terrorize the human family and to misrepresent the Almighty. Instead of heathendom getting its demonology from Christianity, the reverse is true—Christendom received its demonology from the heathen, not from the Bible.

While it is rue that some of mankind have been obsessed by these demons and that others have been used as mediums for communicating false doctrines—while it is true also that these demons sometimes attempt to pass themselves off as angels of light and their doctrines as the truth of God and his Word, yet their influence, power, is restricted; as the Scriptures declare, they are reserved under chains of darkness. (Jude 6.) The majority of the race, under divine providence, have not come directly under the demoniacal influence, though they have come under the influence of the errors, the doctrines of demons presented to them as the traditions of men, precepts of men. (Col. 2:8.) It is still true, as our Lord said to the religious teachers of that time, "Ye do make void the law of God through your traditions." (Matt. 15:6.) God's people need to become awake to the fact that the traditions of men are unliable, and from these come the errors which hinder them from properly understanding the Scriptures and properly appreciating the true God, his character and his plan for man's salvation.

"LOVE CASTETH OUT FEAR."

As all Christians know, the best antidote for these fears taught by the precepts of men is love for God and an intimate acquaintance with him. In proportion as God's true character is appreciended the fear engendered by error is neutralized, even though the error may to some extent continue a rankling thorn in the mind. For instance, all Christian people who have learned to love God's Word and to trust in its promises and to know the Father and the Son can testify that their love was engendered not by the creeds of the Dark Ages but by the Word of God itself, and gradually their fears were overcome as they learned to know the Lord better and to trust him more. And still they had a difficult experience. How difficult it is to believe two such opposite suggestions as that "God loved us while we were yet sinners," and at the same time believe the traditions of men that even before he created us he made a great place called hell, large enough to receive the entire race of Adam, and equipped it with all kinds of instruments of torture and fuel to all eternity, and manned it with fire-proof devils who would take fiendish glee in our torture. The two thoughts are wholly incompatible, and those who ever learn to love God do so in spite of the erroneous traditions of men received from the Dark Ages.

No wonder, then, that with such obstacles in its pathway Christian development in love for God is so small! No wonder that the majority never pass the stage of fear—never learn to know the true God of love. In proportion as error is cast out, the fear is cast out: in the same proportion the love of God may enter into our hearts and fill them, and thus make us more and more God-like. Perfect love casteth out fear, but no one can have this perfect love until first he has the perfect message—the true Gospel—"good tidings of great joy which shall be unto all people" through the "redemption which is in Christ Jesus."—Luke 2:10; Rom. 3:24.

"FAITH, HOPE, LOVE."

The Scriptures inculcate faith, hope, love. Along these lines they lead believers out of the darkness, pain, sorrow, confusion of this present time, upward in mind and character to that which is perfect. This appeal to faith, hope and love is distinctly the Bible plan—the very opposite of the fear taught by the precepts of men. The Bible teaches us to hope for a better condition, not to fear a worse; it tells us that we are already sinners, already under a just sentence of death, and that our sorrows and tears, aches and groans, are all parts of the death penalty how on us; it bids us look up to the Lord for succor; it points us to Jesus as the one who has redeemed us from the death sentence and who can therefore justly and legitimately offer us life eternal—release from sin and death and the concomitants of these. Hope engendered in our hearts brings relief, and a measure of joy replaces the fear as we begin to learn that God is for us and not against us; that he not only would not torture us in the future, but he is not even pleased in the present to see us in the groaning condition, dying; that he therefore has provided Jesus as the Life-Giver and the good Physician, to heal us of our sins and imperfections and to restore us to harmony with himself.

After being attracted by this prospect—the "hope set before us in the Gospel"—if we exercise faith it becomes the stepping-stone to further knowledge, further joy, further fellowship with God through our Lord Jesus. In the present time our only salvation is of faith—none are now actually delivered our of the unfavorable conditions; we are still in a world of sin and groaning and dying; only by faith do we rise above these our environments and our own condition and accept the Lord's assurances that if we love righteousnes and hate iniquity and seek to walk forever in the footsteps of Jesus we shall ultimately have a completeness of divine favor in life eternal, in the resurrection. This faith and this hope lead, as the Apostle says, to a transformation of life—"He that hath this hope in him purifieth himself even as he (Christ) is pure." (I John 3:3.) It is from this standpoint that saints are transformed by the renewing of their minds, as they come to see more and more clearly the love of God which passeth all understanding; and as they come to have this as a ruling, controlling, directing influence of their lives they become more and more God-like, more and more loving, gentle, compassionate, merciful.

WHY "SAVED BY HOPE" ONLY?

But some may ask, If God purposes the deliverance of mankind from sin and death, why is it that he gives us only the promises and not the actualities and why is it that even this deliverance by hope extends to so few if the Lord's blessings are intended for Adam and all his race and if Jesus has redeemed them all?

These proper questions are fully answered in the Word of God. It explains that the great work of restitution—social, mental, physical and moral uplift out of sin and death—will be accomplished in the coming age, during the Millennium, when the Redeemer shall take unto himself his great power and reign, for the very purpose of bestowing upon mankind in general the blessings and opportunities secured by his own redemptive work. It explains also that the work of this present Gospel age is a preparatory one—to select from amongst mankind a "little flock" of especially zealous, especially loyal, especially earnest, especially faithful persons to be associated with Jesus in his Kingdom and in his great work of blessing and uplifting mankind.

It explains why this work of selecting the little flock, the Bride of Christ, is done in so secretive a manner as to be discerned only by those who have the eye of faith: that it is because chief amongst the characteristics of those who would be specially pleasing to God must be faith. If restitution, mental, moral and physical, were to be granted to those who now accept the Lord they would soon be walking by sight and not by faith. On the contrary, the testing, the trial of their faith is the very thing that is most precious in the Lord's sight, and hence in the present time all the arrangements for the call of the Church are along this line. They must exercise faith, and according to their faith it shall be unto them, and without faith they can not please God, and without faith they can not see the things unseen as yet, which God hath in reservation for them that love him. (I Cor. 2:9.) Without faith they can not have any of the blessings provided for this present time and this special class. Thus the Lord is seeking a peculiar people zealous of good works to be the Bride, the Lamb's wife, associated with him in the blessing and restitution of all that was lost in Adam—to as many as will accept the divine favor on the divine terms.

Let us, dear brethren and sisters, get rid of the tormenting fears handed down to us from the Dark Ages; let us get back into the sunlight of Truth—not by discarding the Bible but by learning its true import, its true teaching; by more and more cleansing our minds of the traditions of men and the improper shadows which those false teachings have cast upon the inspired Word, that we may more and more rejoice in the lengths and breadths and heights and depths of the love of God which passeth all understanding.

* * * * * * *

Studies in the Scriptures, from Pastor Russell's pen are sometimes called "The Bible Keys." These are published by the Watch Tower Bible and Tract Society, "Bible House," Allegheny, Pa., and are sold for actual cost, to bring them within the reach of all.

NOTICE.

In answer to many inquiries, this paper will continue to publish Pastor Russell's sermons indefinitely.

Every reader, by getting at least one new subscriber, will help the cause they have so much at heart.

New Inspectors Named.

Two new bituminous mine inspectors have been appointed for Western Pennsylvania, Charles McCregor of Latrobe, Pa., and John Bell of Washington Run, Pa., being named as inspectors for the two new districts to be known as Nos. 17 and 18. Mr. McGregor has been a superintendent and mine forman in the Connellsville and Latrobe regions, while Mr. Bell was a foreman in the mines of the Pittsburg Coal Companf along the Youghlogheny river for a number of years.

The Sterling Coal and Coke Company has been organized at Connellsville, Pa., by W. C. Magee, Harry Whyel, I. W. Semans and others, to develop a tract of about 455 acres of coal land near Masontown, Pa. The capital stock of the company is $550,000.

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STATE CONVENTION.

Official Call for Meeting of Pennsylvania Labor Federation.

The fifth annual convention of the Pennsylvania Federation of Labor will be held in the city of Philadelphia, beginning on the second Tuesday in the month of March. (March 13, 1906.)

It is important that a full representation of delegates be in attendance, as matters of great moment to the toilers of our Commonwealth will be considered by the convention.

Section 3 of article 3 of the constitution provides for representation on the following basis.

"The convention shall be composed of one delegate from each trades union and labor organization in the State whose membership does not exceed 300; two from organizations numbering over 300 and less than 600, and three from all organizations numbering over 600, and no organization shall be entitled to more than three delegates. State, district and central bodies shall be entitled to one delegate. No organization shall be entitled to representation unless it has been affiliated on or before March 1 prior to the convention."

Organization is the only means at our command through which we can remedy the economic ills under which we suffer. Through its influence we have in a measure improved our condition. By wielding intelligently the power we unitedly possess, wages have been increased, the hours of toil have been lessened, and the entire fabric of society has thereby been improved. The humanizing influence of associated labor inspires nobler ambitions and higher aspirations in the hearts of mankind.

Progressive civilization to be enduring must be sustained by an alert, sturdy and morally courageous citizenship.

The most potent factor in developing and maintaining these important essentials of manhood among the toilers is trade unionism.

Progress and prosperity through unity of action, settlement of disputes by honorable arbitration are our guiding principles.

The strength of our movement lies in solidarity, therefore let no union of working people in Pennsylvania be lax in its duty in this regard, but have its representatives in this most important of conventions. Yours fraternally,

E. E. Greenawalt, president; John J. Casey, first vice president; I. B. Kuhn, second vice president; Frank Burch, third vice president; T. C. Humphrey, fourth vice president; G. L. Newbold, fifth vice president; Frank G. Reiff, sixth vice president; Jacob Madlehner, seventh vice president; C. F. Quinn, secretary-treasurer.

GAS BELT NEWS.

The Elwood Mills On in Full—Comment On Miners' Convention.

Elwood, Ind., Feb. 2.

Editors National Labor Tribune:

Not much news to send you this week from here. All the Elwood mills are working, and that's about the best news I can send. There is an old saying that bad news is better than no news. I don't believe it. Bad news gets around a great deal quicker than good news and half the good news never gets around where it should.

The United Mine Workers have adjourned and returned to their districts after demonstrating to the coal barons and the wide world the power of labor unionism. It is another example of the old man's bundle of sticks that could not be broken as long as they were tied together but separately they could be snapped asunder with ease. The miners are just and moderate in their demands, because there is no class of workmen under the sun that earn their bread in a more dangerous occupation. A great pity that some of these operators were not compelled to delve into the bowels of Mother Earth a few shifts every week and work, and live upon the miner's pittance for a while. I'll bet a dollar there would be a great shrinkage in the waist bands of their breeches and a mighty howl for a higher rate of wages. But now when the other fellow does all the dirty and donkey work they can not afford to pay any more wages, but we will see about that if the miners will only study their own interest and stand together.

The lesson in unionism the coal miners are giving the world to-day should awaken every working man to a keen sense of his duty to himself, his family and his fellow workman.

Yours as ever,
W. H. EVANS.

The Clearfield and Ohio River Coal Company has been incorporated at Moundsville, W. Va., with a capital stock of $500,000, to operate coal mines, etc. Its incorporators are, C. D. Amos, J. E. Hedding, James P. Spackman, B. Schneider and S. V. Davis.

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Martins Ferry News.

Martins Ferry, O., Feb. 5.

Editors National Labor Tribune:

The Laughlin tin plate works continues to run on full time.

The Aetna-Standard works are running steady with the exception of not working full some days on account of shortage of gas.

The Laughlin sheet mills are still idle on account of the strike.

The funeral of David Davies, late superintendent of the cold rolls in the Laughlin tin mill, and councilman from the Fourth ward, occurred Sunday from his late residence at the corner of Center and Main streets. The services were attended by a large concourse of friends and relatives, including almost all the workmen in the Laughlin plant and all of the city officials. The floral tributes were many and handsome. The services were in charge of Hope Commandery Knights Templar, Rev. William Lewis of the Welsh Congregational Church officiating. The deceased was also a member of the Knights of Pythias, and many attended. The pall bearers were all Knights Templars as follows: J. Edward Springer, Newton Leasure, Thomas L. Williams, J. A. Moore, John Fritz and Dr. J. W. Darrah. The Knights marched from the Masonic hall to the home and were escorted by Heatherington's Elk band, of Bellaire. The interment was made in Riverview cemetery.

Yours, T. M. R.

Dilworth-Porter News.

Pittsburg, Feb. 6.

Editor National Labor Tribune:

There is nothing new to report from the mill of Dilworth, Porter and Company this week. The mill is on in full, with the automatic spike machines running double. With spikes selling at $2.05 and $2.10 I think the firm ought to give the men a substantial share in the boom now on.

The is room here for skilled spike makers. One man on the automatic machine worked 36 hours straight last week. This week he started in with a 24-hour straight. Men working like this won't last long, but what difference does this make to the firm, as it costs them nothing when men are broke down and unfit for doing a day's work. The mules and plant have to be kept in repair, but the men are not worth looking after.

Yours, H. C. W.

Fund for Unemployed.

A London cablegram says:

Lady Strathcona and Mount Royal, wife of the Canadian high commissioner, has donated $52,500 to Queen Alexandra's fund for the assistance of the unemployed. In accordance with a stipulation of the donor $47,500 of the amount will be expended in providing for the emigration to Canada of deserving workingmen and their families.

Labor Tribune

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The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate maters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an indorsement of it.

HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompaied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than dimishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

Clinical Reports.

William Johnson, of Wilkesbarre, was shot in his dining room last week.

Mrs. J. P. Noggins, of Liberty, Ind., was the victim of a mysterious attack Thursday evening. She was struck on the front porch by a brick hurled by an unseen miscreant.

Simon Green, of Polkville, Ark., is in a precarious condition. He was stabbed twice Saturday, once in the postoffice and the second time in the corridor.

Miss Lizzie Scollup, of Leesburg, Ky., is reported to be some better. She was kicked in the afternoon by a vicious horse.

While Amos McMigg of Hinsdale, Ill., was walking through a train recently he was injured by a small rock, who had been caught up by the suction of the train, and which struck Mr. McMigg between the smoker and the diner.

Uncle Daniel Randolph, of Dayton O., walks with a noticeable limp. In the early days he was bitten on the Western Reserve by a panther.

Henry Poddsmith, of East Wind, O., is recovering slowly. Some plastering fell from the ceiling and struck him in the Morris chair.

THE RICH MAN IN HELL.

LAZARUS IN ABRAHAM'S BOSOM.

ARGUMENTS FOR ETERNAL TORMENT NEGATIVED.

Allegheny, Pa., Feb. 12—Pastor Russell addressed a large gathering at 3 p. m. Sunday in Carnegie Hall from the text, "Come now, and let us reason together, saith the Lord." —Isa. 1:18. The discourse follows:

On last Sunday the Word of the Lord assured us that the fear of many toward him was taught by the precepts of men and not founded upon his Word. In our text of to-day he invites us to reason with him. How strange it is that so many people possessed of good reasoning faculties neglect their use in matters pertaining to their highest interests—their religious interests. They will reason on politics, finances, etc., but not on the special matter which the Lord particularly invited us to reason upon and respecting which he has laid down for us a sound basis, in the revelations of his Word. The cause of this unreason is not far to seek. It lies in the fact that for centuries religious teachers have given the inference, if they have not positively so stated, that to reason upon any religious topic is to doubt the interpretations put upon it by the teachers of the "dark ages," and that to doubt is to be damned.

Some have gone to the length of forbidding the use of the Word of God by the common people. Others, while granting their right of access to it, have endeavored to hinder investigation—to compel their adherents to swallow unchewed the declarations of the creeds to which their parents had subscribed. A gentleman, a Presbyterian, related to me not a great while ago how his minister has used this very simile. My friend had remarked that he found it very difficult to indorse some of the teachings of the Westminster Confession of Faith. His pastor replied: "Ah, that is not the way: when you take the Confession of Faith you must do so in the same manner that you take a Brandreth pill —you must swallow it whole; if you stop to chew it you can not swallow it." This must be the general principle upon which all Christian teachers are proceeding—let us keep the people from thinking, from reasoning. Two ministers of these parts, conversing about the influence of my presentations of the Bible teachings, the following dialogue ensued.

(1) "Many of my people are reading and some of them considerably stirred on this subject."

(2) "My advice is that you tell them to stop thinking and go to work."

Ah, how evident it is that the creeds of the "dark ages" will not stand investigation. If God's consecrated people would but hear his voice in our text, and begin to use their reason in the study of his Word, rejecting the fallacies of the "dark ages," how soon a blessing of enlightenment would come to them. Shepherds, false to their commission from the Great Shepherd, are more anxious to keep their sheep within sectarian pens than to lead them to the green pastures and still waters provided for their spiritual nourishment.

There is a reasoning based upon human ignorance miscalled knowledge, or science, which ignores the divine Word, and with which none of the Lord's true followers can have sympathy. But, alas, this seems to be the only kind of reasoning ever presented from the majority of pulpits—reasoning along the line of "higher criticism" and evolution theories, denying the inspiration of the divine Word, and setting up the teachings of Darwin, Huxley and Ingersoll as instead of the inspired message of God through Jesus, the apostles, and prophets. Let us who are faithful to the Word say with one of old, "My soul, come not thou into their counsels."—Gen. 49:6.

REASON ON PARABLE INTERPRETATION.

Let us with full loyalty to the Word reason together with each other and with the Lord respecting one of the Master's parables, which seems to be the great Gibraltar of those who hold that the doctrine of eternal torment is a Bible teaching—the parable of The Rich Man and Lazarus. While we might be afraid to trust our reason away from the Word of God we need not be afraid of error so long as we are loyal to that Word and endeavor to exercise sanctified common sense we need have no fear of results. Some, however, approach the Word of God with such a conviction of his merciless character, that as soon as they begin to find a reasonable interpretation they begin to fear that they must be in error. How absurd such a position! Ought we not to expect that the God whost very name is Love, who tells us that our fears toward him are taught by the precepts of men, would have so reasonable, so just, so loving a plan for his creatures, that the investigation of it would rejoice our hearts and draw out our confidence more and more toward him whom we are told to love with all our hearts, minds, beings and strength.

A PARABLE OR A NARRATIVE.

Some insist that the account given of the Rich Man and Lazarus is not a parable—that it is a statement of an actual occurrence. Let us investigate the matter—"Come, let us reason together, saith the Lord." If it is a narrative, a statement of actual facts, then every feature must accord with this view. If it is a parable, then every feature is parabolic.

It can not be a narative of facts, for the following reasons: (1) The RICH MAN is not said to have been wicked —merely rich, well clothed, well fed. LAZARUS is not said to have been good, holy, saintly—merely sick and poor and hungry. If taken as a statement of literal facts this would involve an absurdity, and imply that all the well fed and well clothed were en route for a future time of trouble; while all the poor and sick, contrariwise, would be en route for future bliss, both irrespective of character. Such conclusions are not in harmosy with reason, and must be rejected.

Furthermore, if it be a fact that the poor man went to Abraham's bosom literally, we may be sure that Abraham's arms were filled long ago, and that there would be little hope for even one more in his bosom. From this standpoint we would be obliged to suppose that all mankind, crowded out of Abraham's bosom, would be deprived of any opportunity for eternal bliss, however merited by their poverty and sickness in the present life. "Come, let us reason together," would introduce us to many other difficulties which would effectually preclude our acceptance of this as a narrative fact, and compel us to accept it as a parabolic statement.

WHAT IS A PARABLE.

A parable is a word-picture in which nothing means exactly what the statement says. For instance, in one of his parables our Lord spoke of wheat and tares but did not mean wheat and tares. He explains that the wheat meant children of the Kingdom, and that tares meant children of the wicked one. In another parable he uses sheep and goats as illustrations, without meaning sheep and goats. So in this parable the Rich Man does not mean rich men, but something else. The Poor Man does not mean poor man, but something else. The sores and dogs also have other meanings than appear on the surface. Some of our Lord's parables he interpreted, and some he left as problems for us to work out under guidance of the Holy Spirit. These in the Scriptures are called "his dark sayings," as it is written, "he shall open his mouth in parables and dark sayings." The question is, Have we a sufficiency of light from the general teachings of the Lord's Word and the facts of history which will enable us to understand this dark saying? Have we the guidance of the holy Spirit that we may interpret this parable? "Come, let us reason together!"

HARMONY WILL PROVE CORRECTNESS.

Nothing can be accepted as a proper interpretation of this parable that does not fit to and explain harmoniously all the various features of the statement. On the other hand, any interpretation which will reasonably, consistently harmonize every statement should be accepted as the proper interpretation, on the principle that the key which fits a lock and opens the door must be the proper key. We propose to use the proper key and unlock this parable in its every detail, and it is our opinion that no different key, either literal or symbolic, can be produced by anybody that will interpret this parable in a reasonable manner to an intelligent mind.

THE RICH MAN WAS THE JEW.

The Rich Man of the parable represented the Jewish nation in our Lord's time. His clothing of purple and fine linen represented the honors and blessings and privileges accorded to that people over every other nation. The fine linen represented the typical justification granted them as a people under the Mosaic covenant, through the typical sacrifices for sins, which typified or foreshadowed the better sacrifices of Christ during the antitypical day of atonement. The purple raiment represented royalty—not only was purple the royal color in our Lord's day, but we still speak of royal purple. The Jewish nation had this purple in the sense that to it belonged the honor of being the typical Kingdom of God, and the promises respecting the future dominion of God as the Kingdom of God. The abundance of food upon the Rich Man's table represented the abundance of divine promsies and blessings, and instructions given to the Jewish nation. It was this table of divine favors that the Apostle referred to saying, "What advantage hath the Jew? Much every way, chiefly because to them were committed the oracles of God."—Rom. 3:1-2. This was the table respecting which the prophet and the apostle spake saying of Israel, "Let their table become a trap and a snare unto them." (Rom. 11:9.) In other words, the very bounties and blessings of God's revelations or oracles tended to make them not humble, not proud, and ultimately assisted in their stumbling and their rejection of the Savior.

LAZARUS THE POOR IN SPIRIT.

"The scribes and Pharisees sat in Moses' seat" as the religious leaders and representatives in Israel. They specially represented the Rich Men. They would not so much as eat with publicans and sinners. They ranked these as on a par with the Gentiles, whom they classed as dogs. Those who accepted our Lord's teachings were of this lowly class. Matthew, one of his disciples, was a publican, others were common fishermen; none of them were recognized by the religious aristocracy of the times. They were looked down upon, declared not to be heirs with the holy Pharisees and learned Scribes and Doctors of the Law. The latter even determined that Jesus himself was not only a friend of publicans and sinners but an injurious person, who must not be allowed to live. From their standpoint the Lord and his followers were all outside the gates, excluded from the special privileges and blessings of God. They were the Lazarus class.

This Lazarus class included also those Gentiles of humble heart who accepted Jesus. As an illustration of how these fed on the crumbs which fell from the Rich Man's table let us remember our Lord's words to the Syrophenician woman, a Gentile who came to him entreating for the healing of her daughter. Our Lord, to illustrate the relative positions of the Jews and Gentiles from God's standpoint, said unto her, "It is not meet (not proper) to take the childen's bread and give it to dogs—which means, It would not be proper for me to devote my time and energies to the blessing of yourself and daughter, who are Gentiles, because the Jewish nation is by covenant with God in the favored place, so that to them belong first of all any special blessings and favors that God has to give. You Gentiles, called "dogs," are not to expect to get the favors I was sent to give to Israel." We remember his words to the disciples also, "Go not into the way of the Gentiles, for I am not sent but to the lost sheep of the house of Israel."

The message and blessings and opportunities could not go to the Gentiles until first they had been offered to the Rich Man and had been rejected. But mark that as Lazarus got some of the "crumbs," according to the parable, so did the Syrophenician woman. She exclaimed, "Yea, Lord, I know that we Gentiles are outside of the special divine favor which has been accorded to the Jew, and that it would not be reasonable for me to ask that the bread should be taken from the children to be given to us dogs; but, Lord, do not even dogs eat of the crumbs which fall from the master's table? and may I not therefore claim this crumb of favor and healing for my daughter?" Jesus answered and said unto her, "O woman, great is thy faith"—and he gave her the crumb of faith from the children's table—from the Rich Man's table.

HOW THE RICH MAN DIED.

Did the Jewish nation continue thus in the favor of God, clothed with typical justification and royalty? Or, on the other hand, did that nation die to those special blessings and mercies of God which they previously, for over sixteen centuries, so richly enjoyed? Ask the Jew himself. He will not deny that shortly after the time that Jesus wept over Jerusalem and said "Your house is left unto you desolate," their nation did die. Not only have they since been without prophet and priest and vision but they have ben without national life. As a nation they have been buried. As a nation they are dead, and, like all in Hades, unconscious—as a nation. National sufferings they have none, because national existence they have none.

Yet they are still a people, though dissolved in death as a nation. As a people they have been in torments through the past eighteen centuries—ever since the destruction of their city and polity, A. D. 69. At that time, as the Apostle foretold, "wrath is come upon this people to the uttermost." (I Thes. 2:16.) Oh, we are glad for the poor Jew that, after getting that wrath to the uttermost, there remains no further wrath for them beyond the tomb. They have had a sad enough experience as a people for the past eighteen centuries, in fulfilment of their prayer, "His blood be upon us and upon our children." Thank God there is no prospect of a future torment for them. On the contrary, the Word of God contains various promises which assure us that the Jewish people will ultimately be delivered. Their sins, even to the crucifying of the Prince of Life, will be forgiven them, as the Scriptures declare "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." As the Apostle declares, "they shall obtain mercy through your (the Church's) mercy," "for the gifts and calling of God are not to be repented of." (Rom. 11:28-32.) They are still beloved for the fathers' sakes, and will be the first of mankind to be reconciled to God and to receive his blessings and favors in the Millennial age. After the perfection of the Church of this gospel age, and her glorification with her Lord, forgiveness and favor will come to Israel and to all the families of the earth.

LAZARUS CARRIED BY THE ANGELS.

Let us look now to Lazarus—let us note the class of publicans and sinners disesteemed by the proud pharisaical class, and who smote upon their bosoms saying, "God be merciful, we are sinners." What were the experiences of these while the Rich Man was dying? We answer, that when the Rich Man was rejected from further divine favor and was dying, the angels, the messengers of God, the apostles, under the blessing and guidance of the holy Spirit, began to call all of the Lazarus class to the place of favor—to Abraham's bosom. "Father Abraham," was the style, the title, by which the Jews looked fondly back to the patriarch as the father of the faithful; but when they ceased to be faithful to God they ceased to have a right to consider themselves children of Abraham.

On the contrary, the publicans and sinners, the common people, who heard the Lord gladly, were ready for the message which the apostles carried to them at and after Pentecost. Five thousand were converted in one day, and others were gathered. Whither? To Abraham's bosom—they became the "children of Abraham through faith," through Christ, through the adoption of the holy Spirit. (Gal. 3:7, 29.) All through this Gospel age the Lord, through the ministries of his truth, has been calling this class to Abraham's bosom. It is of this class that the Aposile declares, "ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Eph. 2:12.12.) Again he declares, "Now we, brethren, as Isaac was, are the children of promise."—Gal. 4:28. Isaac was Abraham's special son of promise, received instead of Ishmael, who represented Israel according to the flesh—the Rich Man who died to heirship in the spiritual part of the Abrahamic promise, when fleshly Israel was rejected as a nation because of their national rejection of the true head of the body.

"We brethren, as Isaac was, are the children of the promise,"—"if we be Christ's then are we Abraham's seed," or children, and this is what the parable represents. Abraham of the type, God in the antitype, has accepted us in Christ as his children, and if children then heirs, heirs of God, joint-heirs with Jesus Christ, our Lord and head.

CRAVING A DROP OF WATER.

Come back now to the Rich Man and glance at the sorrowful experiences that have come to the Jewish people in the centuries behind us. They have been persecuted by nearly every nation under heaven, and notwithstanding the civilized day in which we live they are subjects of persecution still, in harmony with the picture of this parable. Yea, at various times they have applied to God for relief and have applied to Christendom also, but without avail. Only recently the President of this United States was invoked by the Hebrew people to intercede for their relief in Russia, yet still the persecution continues, they get no "drop of water," —no relief. And from our understanding of the scriptural predictions of the future they will have still more persecution and perhaps still greater torments before their deliverance—"it is the time of Jacob's trouble."—Jer. 30:7.

By way of showing that the experiences outlined would apply not merely to the Jews of Palestine but to the Jews throughout the world, a feature is introduced into the parable by which the Rich Man is represented as asking special favors upon his five brethren; but the request being refused, implies that no extra favors would be granted the Jews outside of Palestine, that all Jews would be treated alike. They only had Moses and the prophets, and if they would not hearken to these they must have the same experiences as the Jews of Palestine.

The proportions of the number five when applied to the Jews of scattered tribes is manifest. The nation of Israel dwelling in Palestine specially represented two tribes, Judah and Benjamin, and in the same proportion the ten tribes scattered amongst all nations would be represented by five brethren.

COME, LET US REASON TOGETHER.

What shall we say to these things? Here we have before our minds an interpretation of one of the Lord's parables that is fully in accord with all the facts and fully in accord with the delineations of the parable. Shall we accept this reasonable solution of it or shall we unreasonably interpret it to match with the heathenish ideas of the dark ages, confusing our own minds, dishonoring our God and destroying our faith in him and in his Word? Let us resolve that for our part we will begin to use reason in religious matters, in seeking to understand the divine Word in harmony with the only character of Justice and Love and Wisdom and Power which we could reasonably attribute to our Creator. So doing we will find ourselves advancing in grace as well as in knowledge, for it is an indisputable fact that we are all more or less copying in life our ideals—our God. Those who copy a bad God, who have a low idea of God, are proportionately low, groveling, spiteful, themselves. Those whose eyes of understanding are opened to see the ideal God of the Bible develop most rapidly in his characteristics. "Be like unto your father which is in heaven;" be ye copies of God's dear son.

* * *

Pastor Russell's Bible Key—"The Divine Plan of the Ages," 385 pages, cloth, postpaid for 25 cents to any reader of these discourses. Watch Tower Bible and Tract Society, Bible House, Allegheny, Pa.

NOTICE.

In answer to many inquiries, this paper will continue to publish Pastor Russell's sermons indefinitely.

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PLATES.

Deliveries on plates have appreciably improved, due to the lighter volume of new business and also lighter specifications against old contracts. This condition applies as well to other finished lines and has just begun to make itself felt. We quote as follows: Tank plate 1-4 inch thick, 6 1-4 to 100 inches, 1.6c f. o. b. mill, Pittsburg. Extras are as follows per 100 pounds, boiler and flange steel plates, 1c; A. B. M. A. and ordinary firebox steel plates, 20c; still bottom steel, 30c; marine steel, 40c; locomotive firebox steel, 50c; all sketches excepting straight taper plates, varying not more than 4 inches in width at ends, narrowest end not being less than 30 inches, 10c, complete circles, 20c. Plates in width over 100 inches up to 110 inches, 5c; over 110 inches up to 115 inches, 10c; over 115 inches up to 120 inches, 15c; over 120 inches up to 125 inches, 25c; over 125 inches up to 130 inches, 50c; over 130 inches, 1.00c. Gauges under 1-4 inche to and including 3-16 inch to and including 3-16 inch plates on thin edges, 10c; under 3-16 inch to and including No. 8, 15c; under No. 8 to and including No. 9, 25c. Five cents extra for less than carloads. Terms net cash in 30 days.

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The Tashi Lama of Thibet during the recent visit to Calcutta was taken to the races. He was "much impressed." He said he had never thought there were so many people in the world.

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According to information supplied by the Institute of Tropical Research, recently founded in connection with Liverpool University, Ceylon has, in the last season, shipped 100,000 pounds of rubber, all produced from the island plantations.

The coffee crop of Sumatra has become almost equal to that of Java. The latter island is smaller but much more populous and it had a long start in coffee before the plantations in Sumatra began to cut any figure in the world's supply.

Leo Cohn, a merchant of Spandau, Germany, advertised the sale of a stock of goods at less than half cost. A buyer proved that more than half the cost price had been charged for an article he had bought, and the merchant was fined $45.

Only 6.72 per cent of the competitors in a recent test succeeded in distinguishing the odors of common oils. Those most easily identified were camphor, peppermint, vanila and cloves; those least recognized, hemlock and lavender.

Berlin has 29 suburbs.

Undying Worms, Unquenchable Fire.

THE GEHENNA PUNISHMENT FOR SINS.

WHEN? WHERE? WHAT? FOR WHOM?

Canton, O., February 25.—Pastor C. T. Russell of Allegheny, Pa., preached twice here to-day. The afternoon topic was his discourse on the cure for infidelity, entitled "To Hell and Back." We report his evening discouse from the text, "Cast into hell fire, where their work dieth not and the fire is not quenched.—Mark 9:47, 48.

The declaration that our Lord opened his mouth in parables and dark sayings is well illustrated in our text: the more so if we include the context, in which our Lord recommended that it would be better for a man to lop off his hand or pluck out his eye and enter into eternal life maimed than to preserve these and go into hell fire—Gehenna. The people of our Lord's time were used to figures of speech. They frequently were perplexed by those which our Lord used, as, for instance, when he declared that he was the bread that came down from heaven and unless a man eat his flesh and drink his blood he could have no life in him. (John 6.41, 53.) No wonder the poor hearers exclaimed, "This is a hard saying: who can hear it?" Our Lord spake in this dark manner, he tells us, with the very intention that the majority might not understand—that "hearing they might hear and not understand." But he likewise explained to his disciples, saying, "To you it is given to know the mysteries of the Kingdom of heaven; but to those who are without (outsiders) these things are spoken in parables and dark sayings."—Luke 8:10.

The true followers of Jesus, "taught of God," have learned the meaning of these dark sayings, yet the masses of Christendom comprehend them not. Nor can we hope to make these plain to the masses, for whom they were not intended. They should, however, be easily comprehended by the Lord's consecrated people, and even the world may be taught what they do not mean. Our hope this evening in discussing the obscure statements of this text lies along these lines. We hope that some of the Lord's truly consecrated will fully grasp the meaning of the text, and we hope to have others see, at least, that the language does not imply the perpetuation of sinners in torment to all ternity.

GEHENNA DIFFERENT FROM HADES.

On other occasions we have considered the scriptural teaching respecting the sheol of the Old Testament and the hades of the New Testament, and found these words to refer to the death state, the tomb condition, in which the dead know not anything, but from which all have been redeemed by the precious blood of Christ, and from which all mankind are to be delivered by an awakening in the resurrection morning by him who declares, "All that are in their graves shall hear the voice of the Son of man and shall come forth." (John 5:28, 29.) But the word hell in our text is an incorrect translation of a different Greek word, namely, Gehenna. Le us inquire the meaning of the Greek word Gehenna, and then proceed to an application of the words in our text.

Gehenna in the Greek language is a translation of the words, "valley of Hinnom" in the Hebrew language. This valley lies outside of Jerusalem, and at one time it was a deep, narrow gorge, but during the centuries it has gradually filled up, until now it bears no resemblance to its former appearance, but although a valley it is now a fertile field. We read of this valley as a prominent landmark away back at the time when the children of Israel first entered Canaan—it is so mentioned in the book of Joshua (18:16). It is referred to repeatedly in the Old Testament by three different names: (1) The valley of Hinnom; (2) The valley of Slaughter; (3) Tophet. It was in this valley that the wicked king Ahaz established Baal worship and set up an image to Moloch. The image was hollow and constituted a furnace in which fuel was burned until the image was fiery hot. Through the prophet Jeremiah the Lord twice reproved the Israelites for this savagery, in one of these places describing the valley and giving it three different names.—See Jer. 19:2, 6.

When the good king Josiah instituted reforms in Israel and abolished idolatry, he put a ban or curse upon this valley (II Kings 23:10), so that it might never again be used for any kind of worship, good or bad. Thenceforth the was vile. In it was cast the rubbish and offal of the city of Jerusalem; in valley became a synonym for all that its depths were kept burning fires fed with brimstone, for the double purpose of destroying the combustible elements and also of preserving the health of the city, because the fumes of brimstone were then and are still recognized as a superior disinfectant, purifying the atmosphere by killing the germs of disease and decay. Later on, as a special terror to evil doers, the carcasses of the vilest criminals were thrown into this valley, treated with every disrespect as merest offal, with a view to deterring crime.

"WHERE THEIR WORM DIETH NOT."

Naturally some of the offal cast into this valley did not reach the bottom of it, but, cnught upon the ledges, or otherwise not reaching the bottom, was not so closely in contact with the fire as to be consumed. Indeed the fires, as already explained, were not so much to consume the carcasses as to purify the air, destroying the injurious qualities of gases arising from the decomposition. Hence the worm, maggots, generated upon these carcasses, utterly consuming them.

The expression, "Where their worm dieth not," should not be understood mortality, but merely as intimating that if conditions were favorable there as describing worms possessing immortality, would be nothing to destroy the worms and hinder them from accomplishing the work of complete destruction. Likewise the fire which "is not quenched" does not mean that the fire could not have been quenched, but that there was no desire to quench it, no right or permission to quench it—it continued to burn, was intended to burn, was serving a good purpose in burning. The people of our Lord's day were well acquainted with the facts. It is the people of to-day who, after fifteen centuries of delusion on the subject of eternal torment, are most seriously handicapped by their lack of knowledge of what the Lord really said and the proper application of the words.

APPLYING OUR LORD'S WORDS.

Let us now apply our Lord's words. What did he mean by saying that it would be better to cut off a right hand or blot out an eye than to be cast into Gehenna? We answer that his words have a two-fold application: (1) There would be a certain lesson which all Israelites could take from them; (2) There was another lesson which only the comparatively few of his hearers could appreciate. All understood that the Lord did not mean a literal cutting off of the hand or blotting out of an eye: all understood that he meant that sins should be lopped off and discarded even though precious as an eye or a hand—even though considered amongst the most important features of life, the greatest pleasures. To the masses this would mean that they should avoid criminal conduct which might, if persisted in, lead from bad to worse, until they might be considered so vile as to be cast after death into this Valley of Hinnom, Gehenna, Tophet, that their bodies might thus be consumed, and by implication that they should be considered unworthy of any future life: for to the Jews burial implied the hope of a resurrection, but the utter destruction of Gehenna implied hopelessness as respects a future life.

To those to whom it was given to understand the mystery of the Kingdom, the Lord's words had a still higher signification, and meant that they, having become his disciples, having made a consecration to be his followers, had staked their all upon the results. If faithful in the narrow way even unto death they would be granted eternal life and that on the highest possible plane, the "divine nature," by a share in the glorious change of the first resurrection. But these thus on trial for glory, honor and immortality must beware, because they have undertaken a serious matter, and to even look back longingly at the things of the present time, to even in their hearts rue the sacrifice they had made, would mean that they would be unworthy of a place in the Kingdom.—Luke 9:62.

These specially consecrated followers should recognize that they not only agreed to abandon sin to the extent of their ability, but had agreed also to walk in the narrow way of sacrifice—yielding up their rights and privileges as respects the present time that they might gain the higher glories and blessings of the spiritual nature. These were to consider that however delightsome, however enjoyable might be their earthly pleasures and comforts, these if they stood in the way of their sacrifice, if they offended (that is stumbled) them in the race for the great prize set before them so that they would ultimately fail of gaining eternal life, would result in their going into the Second Death—utter destruction. This Second Death they would understand to be the antithesis, the opposite, of the Second Life, just as literal Gehenna was the extreme antithesis of the earthly life. In no sense of the word could any of our Lord's hearers get the impression that Gehenna fire represented torture, for no torture was ever permitted; it was only after the animal or criminal was dead that the carcass was thrown into this valley.

The divine law strictly forbade the Jew from torturing any creature or taking pleasure therein in any measure. It was the heathen teaching of the roasting of children in this very valley that our Lord condemned, and it is the same heathen teaching that has come down through the ages and permeated Christian thought, greatly to the disadvantage of all who to any extent entertain it, greatly to the dishonor also of our heavenly Father, whose arrangements are all both just and loving and opposed to cruelty. The understanding of all of our Lord's hearers respecting Gehenna must have been that his figurative references to it were along the lines of total destruction—a hopeless destruction—ignominious destruction, from which there could be no recovery. How well, then, the valley of Hinnom, Gehenna, represents the Second Death.

"THE LAKE OF FIRE AND BRIMSTONE."

In the symbolical book of Revelation our Lord presents to us a picture of the New Jerusalem—the glorified Kingdom ——and outside of it he pictures Gehenna, "the lake of fire and brimstone," more properly the "abyss of fire and brimstone." Let us get the picture before our minds, remembering that this symbolical book is written in picture language, in symbols. As the New Jerusalem symbolically represents the glorified Church, whose twelve foundation stones bear the names of the twelve apostles, so the valley outside that city is equally symbolical. In the city, we are told, the glory, honor and dignity of all nations may ultimately come, through obedience to the laws of the Millennial Kingdom; but those who work iniquity and violence shall not be permitted to enter the city and the eternal life and harmony with God which it represents, but these, on the contrary, in the picture, are represented as being cast into the abyss of fire and brimstone, and the explanation is given in so many words, "which is the second death."—Rev. 20:14.

And what could more particularly represent the second death than this very picture? Gehenna fire itself is a symbol of destruction, never a figure of preservation. Burning brimstone is another figure of destruction—everything that has life is subject to the power of burning brimstone. It means sure death to life of every form. Even to-day, if we were making symbols, we could think of nothing that would more thoroughly, more completely represent utter destruction of life and being that the figure which the Lord has here used. "The lake of fire and brimstone, which is the second death."

GEHENNA IN THE OLD TESTAMENT.

In the Old Testament this Gehenna thought—this thought of the second death and utter destruction, from which no recovery would be possible, from which there would be no resurrection—is distinctly pictured in Isaiah's prophecy (66:24), describing the future conditions when the Gospel Church completed will have passed into glory beyond the veil on the Spirit plane, describing the blessed conditions of mankind under the Millennial Kingdom, when the knowledge of the Lord shall fill the whole earth, and none shall need to say to his neighbor, Know thou the Lord. (Isa. 11:9; Jer. 31:34.) The prophecy goes on to describe the rebellious and to show their utter destruction. It assures us that the willing and obedient who will then worship the Lord "in the beauty of holiness" "shall go forth and look upon the carcasses of men who have transgressed against him: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

It will be noticed that this description corresponds exactly with the New Testament delineations of the second death, the Gehenna destruction. There is no intimation whatever of the torture of these transgressors against the Lord. Men may take pleasure in the torture of their victims and their enemies, but the true God never—Molech might require sacrifices of burning, but Jehovah never. The picture speaks of seeing the carcasses of those who transgressed, not of seeing the transgressors alive in flames, shrieking in torture and pain, pitched about on pitchforks by gleeful, fire-proof devils. How reasonable, how sensible is the Scriptural teaching on this subject, as on every subject. All of our confusion and trouble has come from neglect of the Word of God and adherence to the traditions of men, who, however well intentioned, were grossly blinded by the "god of this world" with the same sophistries and fallacies with which he has blinded and enslaved the entire world in superstition.—II Cor. 4:4.

THE SECOND DEATH PENALTY.

The very term second death implies a first death. This first death entered the world through father Adam and his disobedience, and has been in force swallowing up the human family for the past six thousand years. All mankind are under this original death sentence, as the Apostle declares—By one man's disobedience sin entered the world and death as the result of sin, and thus death passed upon all men because all are sinners.—Rom. 5:12.

None can come under the sentence of the second death pictured by Gehenna until he has first gotten out from under the sentence of the first death, Adamic death. Adamic death would have been eternal in its results had it not been for the divine mercy which provided a ransom for it. By that ransom our Lord Jesus secured the right to release Adam and all his posterity from the Adamic death, the first death; hence it will not be an eternal death against any man. But the release from it comes only to those who have a knowledge of Jesus and who by faith accept him as their Savior. Upon all others condemnation remains. Hence the majority of the world to-day are still under Adamic condemnation of death: only the Church—who have heard of God's provision for our recovery, and who have accepted his terms, and have laid hold upon the Life-Giver—these alone are reckoned as having passed from Adamic death unto life, and these alone, therefore, are liable to the Second Death.

Mark how the Apostle lays emphasis upon this point. Describing the Church, the household of faith, believers, partakers of the holy Spirit, etc., he declares, "If we sin wilfully after that we have received a knowledge of the truth, there remaineth no more a sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall devour the adversaries." (Heb. 10:26, 27.) This fiery indignation which would devour us as adversaries of God if we turn from the way of holiness, like to a sow to wallowing again in the mire, is another way of describing the second death, the abyss of fire and brimstone—which is the second death.

No wonder the Apostle says to the Church—not to the world—"Let us fear lest a promise having been left us of entering into his rest any of us should seem to come short of it"—"for our God is not a literal fire, but in the same figurative sense he has provided an abyss of fire and brimstone for all who wilfully, intelligently repudiate his government. In this sense and to this class he is a consuming fire. (Heb. 4:1, 12:29.) His love and mercy having done everything reasonable and proper on their behalf, nothing will turn aside from such wilful evil doers the just, righteous destruction which the Lord has declared against this class. "The wages of sin is death," is a brief statement of the divine law.

SECOND DEATH FOR ALL THE WICKED.

Although the world in general is still under the Adamic penalty of death, so that merely consecrated believers are subject to the second death now, nevertheless the Lord's Word distinctly points out that every member of Adam's race redeemed by the precious blood of Christ will ultimately have a full opportunity of gaining eternal life under the blessed ministries of Christ and the Church during the Millennial reign. When in "God's due time" the masses of mankind will be released from the condemnation of Adamic death and brought to an accurate knowledge of the truth they will be on trial for everlasting life or everlasting death—the second death—utter destruction. (I Tim. 2:4-6.) It is not for us to determine whether the numbers of those who will ultimately be saved shall preponderate over that of the lost in the second death, but it is for us to rejoice that as "the dead know not anything" in the first death, so similarly in the second death they will know nothing, experience no suffering, no pain. Their loss will consist in their deprivation of the eternal life and the joys and blessings which will come to those who by obedience to the divine requirements will return from sin and death conditions by restitution processes up to all that glorious perfection of mind and body lost by Adam—including the glories and dignities and privileges which were his.

Let us more and more rejoice in the God, of our salvation—the God of justice, wisdom, love and power fully coordinated, who is working out things according to the counsel of his own will, and who ultimately will fulfill his oath-bound covenant to bless all the families of the earth with a knowledge of himself and with an opportunity for eternal life through the antitypical seed of Abraham, Christ and his elect Bride.—Gal. 3:16, 29.

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"When I get married," replied little Dollie, "I'm going to marry a lawyer and then it won't cost anything to get a divorce."

The Queer Part.

"Mary," said a Kansas City (Kan.) man to his wife recently, "I had a queer dream last night. I dreamed you had a pair of wings St. Peter had just given you and I was trying to fit them on you. Wasn't it queer that your wings didn't fit you?" "Yes," she replied, "but that wasn't the queerest part of it." "What was?" "The fact that you were there," she replied.

"Warranted."

A young couple recently purchased a baby carriage at a local store, and having the child with them placed it in the carriage and started home.

On their way they passed a number of people who looked at the carriage, then at them, smiled broadly and appeared greatly amused. The action of their friends was a matter of great annoyance to the young people, and was wholly inexplicable until they reached home. As the little one was being taken from the carriage their eyes fell on a printed card on the front of the vehicle which read: "None better; our own make."

An Ideal Playmate.

One day, Jack, overcome with loneliness, said: "Oh, I wish I had a little brother to play with me!"

"Well," said mamma, "if you had a little brother he would be mamma's little boy, and mamma would be his mamma, too, and you would have to be unselfish and kind to him." Disheartened at the prospect, the little fellow exclaimed:

"I don't want a little brother. I wish I was twins, so I could play with myself."

She Hadn't Enough.

A woman entered a photographer's gallery.

"Do you take pictures of children?" she asked.

"Yes," was the reply.

"How much are they, please?"

"Three dollars a dozen," said the proprietor.

"Well," she replied with a sigh, "I shall have to wait and come again. I have only eleven."

Mrs. Kyndley — But you promised that if I gave you your breakfast you would cut the grass and rake the lawn.

Homeless Holes—And I lied. Let this be a lesson to you, lady, not to put your trust in strange men. They are all gay deceivers.

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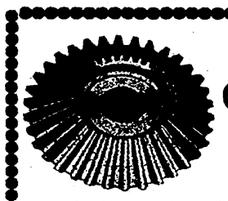

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German Workmen Insured.

The German government conducts a Workingman's Insurance Company in which membership is not voluntary, but compulsory. All wage-earners must take out a policy in it and all government officers with a smaller salary than 2,000 marks a year. Others may come in if they wish, but these have no choice; the government enforces providence upon them willy-nilly. The insurance is against incapacity, sickness and accident. The premium is a weekly assessment of not more than 4 per cent of the average weekly wages, two-thirds borne by the insured and one-third by the employer. The government collects the assessment and holds the funds. Ten million persons are policyholders in this enterprise, and the payments amount to $50,000,000 a year. When an insured workingman dies the government pays his funeral expenses from this fund, allotting therefor a sum equal to 20 times his daily wage. In case of sickness payment is made at the rate of 2-3 per cent of the annual earnings of the insured. The government also conducts 354 industrial courts for settling disputes between workingmen and employers and these courts have considered 90,000 cases in a year. They have never amounted to much in settling strikes actually begun, but they have prevented many disputes from growing into strikes.

"Suffering the Vengeance of Eternal Fire."

A MUCH MISUNDERSTOOD STATEMENT EXPLAINED.

Pastor C. T. Russell addressed a large audience at Bible House Chapel, Allegheny, at 3 p. m. Sunday from the text, "Set forth for an example, suffering the vengeance of eternal fire." (Jude 7.) The speaker said:

The general ignorance and the misunderstanding of the people respecting the divine character and plan which during the "dark ages" spread over so-called Christendom have given to the words of our text a lurid horror which has tended to intensify and burn into their hearts and minds the atrocious doctrines of devils, pitchforks and eternal torment which has so dishonored God's name and so perplexed and troubled his faithful people for centuries. This misapprehension of the Scriptures, still prevailing under the increasing light of this twentieth century, is leading thousands of people away from the Word of God into infidelity. They say to themselves, "We can not believe such doctrines; and if the Bible is the foundation for these horrible nightmares of the past, we can no longer tolerate it except as a relic of superstition."

But, dear friends, the more we get to understand the real teachings of the Bible and to appreciate the real character of God the more we will love and honor both, and, correspondingly, the more we will detest the nightmares and superstitions of that dark period in which our deluded ancestors attempted to confirm their misconceptions of God by burning one another at the stake for differences of opinion. Let us hold fast to the precious Word, not superstitiously; as loving and kissing the covers of the book, but with true, intelligent reverence, as appreciating its message of wisdom, justice, love and power from our heavenly Father to us his children, who hunger and thirst after righteousness, after truth, after knowledge, of his character and plan.

THE MEANING OF THE TEXT.

When we shall have analyzed this text it will, we believe, forever have lost its luridness, its terrors, and henceforth in all of our minds will be a reasonable, just statement of the doings of our reasonable, just, loving God. We notice the connection: Jude is discussing evil doers, especially those who, having been favored of the Lord with a knowledge of his grace and truth, have turned therefrom wilfully, intentionally, into the ways of sin. The Apostle is calling to our minds the fact that such a course is sure to have a punishment, and cites illustrations from the past to show the general trend of divine government. He instances the deliverance of the people of Israel from Egyptian bondage, yet that this favor of the Lord did not excuse them from punishment and destruction when subsequently they were rebellious. Another illustration is that of the angels, who were at first in divine favor, but who by disobedience were sentenced to chains of darkness until the great day of judgment. As a third illustration of the principle that God punishes evil doers, the Apostle refers to the Sodomites, who, because they gave themselves over to fornication, etc., are set forth for an example—"suffering the vengeance (punishment) of eternal fire."

ETERNAL FIRE ON SODOM.

Let us not too hastily read into this passage what it does not contain: It does not say that the Sodomites suffered the vengeance of eternal torment as the majority seem to understand it. It is speaking of the city of Sodom, the city of Gomorrha, and the other cities about them, and their inhabitants—that they suffered punishment for their wrong course. The fire by which they were punished is described in Genesis 19:24, 25, just Lot and his family alone being spared—delivered from that fire and its destructive work. The fire which burned those cities and destroyed those people is in our English translation called "eternal fire," but it would be a mistake to suppose that this means a fire that would last to all eternity. The fire is not burning now. It burned until it had utterly destroyed those people and their cities, and the Greek word here rendered eternal has this signification: it is aionian fire, or literally a fire that burned to a completion of its work of destruction. There is not a suggestion about its being a fire that will burn in the future, but, to the contrary, it effected its work, and our Lord testifies saying, "It rained down fire from heaven and destroyed them all."—Luke 17:29.

Let us give our Lord's words their proper weight: he says the people of Sodom and Gomorrah and surroundings were destroyed, not preserved by that fire. He does not intimate that they are in the fire now, but quite to the contrary. When discussing those people he intimates quite distinctly that they know nothing at the present time, but that in the coming forth of the resurrection time they will have a judgment or trial for eternal life. More than this, comparing them with some who heard his preaching in Capernaum and surrounding cities, he declares, "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you."—Matt. 10:15.

"More tolerable!" The intimation is that in the great day of judgment, the Millennial age, when the world in general shall be on trial for life everlasting or the second death, the people of Capernaum who heard the Lord will be on trial with others. But inasmuch as they had had superior advantages to others, and had neglected those advantages, they would be correspondingly less benefited by the blessings and mercies of God which, during the Millennial reign of Christ, will extend to every member of Adam's race. And this we understand to be a general principle of divine dealings: where much of light and knowledge and opportunity and privilege are granted, much will be required; where sin abounds in opposition to the light of truth there is correspondingly large responsibility, and the stripes or punishment will be proportionate. But there is no suggestion in any part of the narrative either that the people of Capernaum, or the people of Sodom and Gomorrah went to their rewards good or bad at death, nor that in the awakening of the resurrection time they would suffer eternal torture.

Our Lord proceeds to explain that the people of Sodom and Gomorrah had less advantage than the people of Capernaum and Palestine, and he declares that if they had heard his preaching and seen his miracles "they would have repented long ago in sackcloth and ashes." (Matt. 11.21.) Is there, then, injustice with God that the people of Capernaum should have so many privileges and mercies more than the people of Sodom, and yet that the latter should be sent to eternal torment? Who would so claim in view of our Lord's statement that if they had enjoyed the same amount of favor they would have repented with deep contrition in sackcloth and ashes?

THE FUTURE OF THE SODOMITES.

Dear friends, we have already shown that the eternal fire upon the cities of Sodom and Gomorrah was a literal fire, and has no relationship to any future torment of any kind; now let us see what the Scriptures do say respecting the future of the Sodomites. Those of you not familiar with your Bibles, and whose minds have long been clouded with misconceptions, will no doubt be astounded by the evidences which we will produce from the Scriptures showing that the Sodomites are to come back from the destruction which came upon them through the aionian fire, which destroyed their cities as well as their lives. Nevertheless, all of you who have good hearts and reasonable minds will rejoice to find that the heavenly Father has made provision through the death of his Son for all the world of mankind, even including the wicked Sodomites.

We are offering no suggestion that God will save them in their sins, but on the contrary that he will save them from their sins. Our Lord's words assure us that the Sodomites were at heart and in his sight not worse than the people of Capernaum, who had greater light and therefore greater responsibility. Doubtless the Lord would say the same of our city or of any other civilized city to-day—that the Sodomites were no worse at heart, that their outer wickedness and licentiousness was largely the result of their ignorance. Surely all who have the love of God in their hearts and who intelligently pray, "Thy will be done," will be glad to know that the divine will is to bring a blessing to the people of Sodom. Now let us examine the proofs.

First, we have our Lord's statement, already referred to, assuring us that in the day of judgment (the Millennial day of a thousand years, in which the world will be judged or tried for everlasting life or the Second Death) the condition of the Sodomites will be more favorable than that of some others who thought themselves very religious. Secondly, we have the Lord's statement that the fire which rained from heaven destroyed them all, and this precludes my suggestion that a part of them might have remained alive and that the Lord might have had reference to the remnant not destroyed and their posterity. Unquestionably he referred to the ones who were destroyed, as the language clearly states.

"TIMES OF RESTITUTION."

The Apostle Peter tells us of the "times of restitution" which will begin at the second coming of our Lord: he calls the same the "times of refreshing." (Acts 3:21.) He tells us that this coming refreshing or restitution was spoken of by the Lord through the mouth of all the holy prophets of the past. Let us look at one of these prophecies of the coming restitution which specifically mentions the Israelites, God's favored people; the Samaritans, their neighbors in Palestine; and the Sodomites, who once occupied a portion of Palestine. Turn with me to the prophecy of Ezekiel, chapter 16. Read throughout the entire chapter a serious arraignment of the people of Israel and their failure to be loyal to the Lord, to whom they had been betrother by the Mosaic Covenant. From the forty-eighth verse to the end of the chapter we have the Lord's prophecy respecting the future of Israel, Samaria and Sodom, and the restitution blessings that are to come to all three at or about the same time.

As our Lord guarded against any misunderstanding as to which Sodomites were meant by saying that he referred to those upon whom God rained down fire and consumed them, so in speaking through his mouthpiece, the prophet Ezekiel, he identifies the Sodomites whom he intends to restore in due time, saying, "Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and abundance of idleness was in her and in her daughters; nor did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before me: therefore I took them away as I saw good."—Vs. 49, 50.

In verses 51, 52, the Lord points out Samaria's unrighteousness, but declares that Israel's course under her special favors and privileges and advantages every way was more abominable in his sight than that of either of the others, and that they were both in comparison justified rather than condemned by the course of Israel. Then, pointing down to the future, in harmony with the declaration of the Scriptures everywhere that the Lord after punishing Israel will bring them back from their captivity and bless them under the spiritual seed of Abraham, the account in vs. 53-56 specifically tells us about this returning from captivity, the captivity of death into which the Israelites by the million have gone as well as the Samaritans and Sodomites—"When I shall bring again their captivity, the captivity of Sodom and her daughters and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them."

What is the object of thus stating the matter of the conjoined awakening of these three peoples? The answer is, "That thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done in that thou art a comfort unto them." In other words, when the great Millennial day of judgment and trial shall have been fully opened, and its blessings shall be poured out upon the world, God will use Israel in her shame and exposure in the light of that day to comfort the Sodomites and Samaritans in their degree of shame and exposure in that day.

"SHAME AND LASTING CONTEMPT."

Through the Prophet Daniel the Lord speaks of these returning from the captivity of death, and tells first of the faithful of the Church, who will come forth from the tomb to shine as the stars forever and ever; and then he refers to the others, such as the Sodomites and Samaritans and Israelites, who shall come forth to shame and lasting contempt." (Dan. 12:2.) It will be in this shame and contempt condition that Israel will be a comfort to her sister nations. But it is not God's design that the shame and contempt should work an eternal blight to those poor creatures or to others, but that it should be associated with the period of reformation—that being ashamed of their past course of sin and degradation they might turn from the things of sin and shame and be transformed under the influence of the Kingdom of God's dear Son, which, as the Sun of righteousness, shall fill the whole earth with the light of the knowledge of the glory of God, putting to shame, to flight, the works of darkness and sin. It will indeed be a comfort to the Sodomites, when they realize their own degradation, to see that some others who had enjoyed so many more favors than they were equally put to shame. The shame will be more tolerable for Sodomites and Gomorrah than for the people of Capernaum.

But there will be no need of their remaining in this contemptible condition and under shame. All the influences of the Kingdom will be favorable to their rising out of sin and death conditions and coming up, up, up on the highway of holiness, which will then, we are assured by the Prophet, be established, that all who love righteousness and desire harmony with God amongst the word of mankind will go up thereon without ostentation and with every needed assistance, so that by the end of the Millennial age they will have reached the end of that grand highway of holiness and perfection, everlasting life. Only the wilful and disobedient, and those who love sin and hate righteousness, will be excluded from this highway and its termination in perfection, and they, we are assured, will not be eternally tormented, but "punished with everlasting destruction from the presence of the Lord and the glory of his power."—II. Thess. 1:9.

"RETURN TO YOUR FORMER ESTATE."

No one can doubt that the period referred to by our Lord as the day of judgment, in which it will be more tolerable for Sodom and Gomorrah than for Capenaum, meant the period of time following his second advent and the establishment of his Kingdom. No one can doubt either that the time mentioned by the prophet Ezekiel is the very same—when the captivity of the Sodomites and Israelites shall be at an end—when all the captives shall be released from the prison-house of death. No one can question either that the Apostle Peter, in speaking of the times of restitution, had reference to this same period following the Lord's second advent. Now, then, connect these three together and notice what the prophet declares respecting the liberation of these captives and to what purpose they are liberated from the prison-house of death. I quote:

"When thy sisters, Sodom and her daughters, shall return to their former estate, then thou and thy daughters shall return to your former estate." The prophet is here undoubtedly referring to the "times of restitution" mentioned by the Apostle Peter. He says, "return to your former estate." What is here meant? We answer that man's original estate, according to the Bible record, was the image and likeness of God. It was from this glorious estate that Adam fell—and all of us as his race, his children, in his loins, fell from the same into a condition of sin, degradation and death. So then, when we read that the prison-doors shall be opened, and that the captives shall be set free from the prison-house of death and from the bondage of corruption, and then read that they shall return to their former estate, it means restitution back, back, back to the original likeness of God lost through sin.

"A RANSOM FOR ALL."

And this is exactly what is implied respecting the Lord's sacrificial death, when we are told that "he gave himself a ransom for all, to be testified in due time." (I Tim. 2:6.) He ransomed father Adam, the original sinner, and incidentally ransomed also every member of his race, as well as all of his possessions, titles, privileges and rights as the original King of earth. The very object of this purchase was the restitution of man and his estate to their primeval dignity, honor and glory. And this is the promise of the Bible—times of restitution and Paradise restored, which in the future will not merely be a garden in Eden but the entire earth. Why should we be astonished to find that God is carrying out a great and glorious plan, which his Word everywhere outlines? The fact that it has been delayed is explained by the other fact that the Lord desired to give our whole world a lesson on the exceeding sinfulness of sin, and desired at the same time to take out of the world a "little flock" of peculiar faith and love and zeal, to be associated with his Son in the great work of blessing the world with restitution.

Come back now to Ezekiel's statement of the matter. I want you to notice carefully the Lord's statement in the context, for you will be told by ministers that they know better—that they know the Lord has no such good and generous heart and plan—that they know that this statement must be "ironical." Alas! poor depraved humanity finds it difficult to believe in the lengths and breadths and heights and depths of the love of God, which passeth all understanding! But, regardless of what any one may say, you and I want the Word of the Lord on this subject, and on every subject: "Let God be true though it make every man a liar." (Rom. 3:4.) Now read the remainder of the chapter from verse 56 to the end, and note that the Lord is speaking very sympathetically and comfortingly. He does indeed reprove Israel, especially for having broken his Covenant, and despised the oath which sealed it, but he tells them that he proposes to keep his Oath-Bound Covenant, anyway.

That Covenant declares: "In thy seed shall all the families of the earth be blessed." The Apostle tells us that Israel failed to obtain the chief blessing under this Covenant which it had hoped for—it failed to become the spiritual seed. He tells us that Christ and the Church, his body, his members, attained to this favored position, and that through Christ and the Church therefore, as the antitypical seed of Abraham, all the families of the earth are to be blessed. He tells us that Israel will be among the first to be blessed. At your convenience please read carefully the Apostle's exact words on this subject as recorded in Romans 1:25-32.

Now come back and read again the Lord's statement in Ezekiel 16:60,63. "Nevertheless (notwithstanding your evil course and your unworthiness) I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting Covenant. Then thou shalt remember thy ways and be ashamed (when the whole world is ashamed under the light of the Millennial Sun of Righteousness), when thou shalt receive thy sisters, thine elder and thy younger: And I will give them unto thee for daughters but not by thy Covenant (not under the New Covenant then to be established in the earth); and I will establish my covenant with thee, and thou shalt know that I am the Lord, that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame when I am pacified toward thee for all that thou hast done, saith the Lord God.

THE DESTRUCTION OF SODOM AS AN EXAMPLE.

Coming back now to our text we find that we have a new light upon it, and we can see in what sense of the word it was set forth as an example—not of future torment, but in respect to divine indignation against sin in general. God declares that he is thoroughly opposed to sin in its every form, that it shall ultimately be destroyed utterly, and that all that will not come into harmony with the great Prophet, Priest and King, Jesus, the Head of the Church, and the Church, his body members, shall be ultimately destroyed from amongst the people as were the Sodomites—with a complete, everlasting destruction.

True, our Lord's dealings in the past and in the present are specially with his consecrated people—Israel after the flesh and Israel after the Spirit. Nevertheless, this does not imply that the Lord has not an overruling hand in all the affairs of the world. While permitting sin to reasonably take its course and to bring its own lessons and experiences to the world of mankind, that all may learn something of the exceeding sinfulness of sin, nevertheless the Lord clearly intimates that in any place where sin shall have run its course and be standing in the way of the divine purposes, it will be headed off. So it was with the Sodomites. Pride and prosperous ease had led them to despise the poor and needy, had made them haughty, and favored amongst them licentiousness. The Lord blotted them out with the fire from heaven, as he saw good. For them to have remained would have been to permit a plague spot in the very land in which he intended later on to plant his typical people, Israel after the flesh.

The example furnished us in this incident illustrates, not eternal torment, but the "everlasting destruction from the presence of the Lord and the glory of his power" which will surely be visited ultimately upon all evil doers. We are thankful, however, for the blessed assurance that before either the Sodomites or any of the world who have been redeemed by the precious blood could be condemned to that Second Death they must all be brought to an accurate knowledge of the truth. This is the divine declaration, "God our Savior, who would have all men to be saved and to come to an accurate knowledge of the truth. Because there is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—I Tim. 2:3-5.

This view of our Heavenly Father's character, as indicated and exemplified in his dealings with our race in the past, and in the declarations of his Word in respect to his future dealings, is cheering and encouraging and helpful to all those who are truly the sons of God, begotten of his Spirit.

The Sodomites did indeed suffer loss in that they were cut off from life a little sooner than they would otherwise have been. They have been redeemed by the one sacrifice for all; but when granted their opportunity in due time, in the "times of restitution," if then they be negligent and will not hearken to the voice of the great King of glory, they will suffer the vengeance of cutting off again, and that without remedy, for from the Second Death there is no redemption, no recovery. "Let us fear lest a promise being left us of entering into his rest (into life eternal on the highest plane, the 'divine nature') any of us should seem to come short of it." (Heb. 4:1.) The principle that now operates in the judgment of the Church in this age is the same that will operate by and by in conjunction with the whole world—except that our trial is by faith in advance of actual knowledge and demonstration, and the life proffered to us is that on the spiritual, heavenly plane instead of the earthly restitution, which will be proffered to the world.

* * * * * * * *

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A Suitable Grace.

A letter tells of a minister's son who had been so disobedient at table that he was banished to a small table by himself, to eat there until he should repent and reform. He could not even join in the family grace, but was told to say grace at his own little table. So from his store of Scripture selections he chose this: "Oh, Lord, I thank Thee that Thou has prepared a table for me in the presence of mine enemies."

Now Will She Be Good?

Mrs. Peck—What would you do, Henry, if you should wake up and see some one going through your clothes?

Henry—I'd tell you to come back to bed.

A schoolboy got up to read a composition on "The tree." He got as far as "This subject has many branches" when the teacher said:

"Stop! You have not made your bough yet."

"If you interrupt me again," said the boy, "I'll leave."

"You give me any more impudence and I'll take the sap out of you. Do you understand?" said the teacher.

"I twig," said the boy, and then the regular order of business proceeded.

HOPE FOR THE RECOVERY OF MANY IN THE RESURRECTION OF DAMNATION.

Pastor C. T. Russell preached Sunday evening at Carnegie Music Hall, Pittsburg, on "The Resurrection of Life and the Resurrection of Damnation." (John 5:28, 29.) The large auditorium was crowded, extra chairs being placed upon the platform and many standing, while some were turned away. The speaker said:

Our text has been one of the bugbears of ignorance and superstition, chaining us to an irrational and blasphemous view of our Creator's character and plan. Thanks be unto God that in the dawn of the Millennial morning, which is bringing us blessings of a material kind on every hand, the eyes of our understanding are gradually opening to a discernment of the grandeur of the divine purpose respecting our race—to a realization of the same precious truths which enthused the apostles and the early Church, but which were so sadly buried under ignorance and superstition during the "dark ages."

How many absurd theories were built upon this text! The most unreasonable of them all is one which claims that a part of man goes into eternal torment when he dies, and that God is so ferociously revengeful that he is not satisfied with this, but by and by will resurrect a body for the suffering spirit, that he may thereby add to the awfulness of its torture. This text is supposed to be the basis for that thought. Before seeking the real meaning of the text we call attention to the contemptible, mean view of the Creator's character and plan which all eternal-torment theories foster. The God who declares himself to be the embodiment of justice is pictured thus before our minds as the very embodiment of injustice; the God who declares his name to be love, as the very embodiment of anger, malice, hatred or revenge.

The merest glance at our text shows it a poor translation. It declares a resurrection of life and a resurrection of damnation. Has life been dead that it needs a resurrection? Is damnation a thing which died and also needs a resurection? What sense is there in this translation anyway? It is nonsensical! There is not the slightest ground for the word damnation in this text: the Greek word krisis is the word here improperly rendered damnation, in utter violation of the Greek and out of all harmony with the various renderings of the same word elsewhere. This word krisis occurs four other times in the same chapter with our text and is properly translated judgment. For instance, in the very next verse our Lord uses the same word, saying, "My judgment (krisis) is just"—not, My damnation is just. Why the translators rendered it damnation is utterly inexplicable, except upon the hypothesis that they thought they knew the mind of the Lord on the subject and that they could explain it better than he did. Such a course is always a mistake.

The translators had the fog of the "dark ages" in their minds. Their thought was that the judgment of every man is past when he dies, and that hence our Lord must have made a mistake when referring to any as coming forth to a resurrection of judgment. They were evidently trying to help the Lord to state matters according to their understanding of his plan. Our only safety is in holding fast to the Word of the Lord. The translators in this case remind us of James and John, the beloved apostles, who in the beginning of their ministry were offended at the people of Samaria, and asked permission of our Lord to call down fire from heaven to destroy those men and their city. But what were Jesus' words,—"Ye know not what manner of spirit ye are of: the Son of man came not to destroy men's lives but to save them." (Luke 9:56.) So the translators erred because they had not a sufficiency of the spirit of Christ, the spirit of love, to enable them to discern the meaning of the words. Hence they turned upside down what we shall show was a gracious promise, and made of the statement a most diabolical threat.

THIS TEXT IN THE REVISED VERSION.

In the revised version of the New Testament you will find a better translation, in that it renders krisis judgment instead of damnation. It also, however, labors with the false thought in speaking of a resurrection of life and a resurrection of judgment. The proper translation of the verse would be, "They that have done good unto a life resurrection and they that have done evil unto a judgment resurrection." Let no one get the impression from our vigorous opposition to the doctrine of eternal torment that we believe the Scriptures to teach that there is no punishment for sin. Quite to the contrary, our teaching is in accord with the Bible, that the Lord will render a just recompense of reward to every soul of man that doeth evil—that they who sin against much light shall receive many stripes, while those doing evil and sinning against little light will receive correspondingly fewer stripes or lesser punishment.

It is a mistake to suppose that the horrible doctrines which have been taught us have drawn men to righteousness. It is truth and not error that sanctifies and draws us to God. As an illustration: In Atlanta, Ga., a man whom I had never before seen approached me and said, "I want to tell you, Pastor Russell, that I am a new man, that I have given my heart to God, that I hate the sins I once indulged in. Your presentations of the Scriptures affected this change. I was a very, very wicked man, a liquor dealer; I indulged in every kind of sin. On the basis of my ignorance of the true teaching of God's Word I supposed that my eternal future was sealed, that God would never recognize me, that would spend an eternity of torture. I determined that I would merit all that I might get, and went from bad to worse, until your teachings showed me the real wages of sin, the real stripes, the real punishments which every *wrong doer would receive according to* the Scriptures. Now by God's grace I shall endeavor to spend the remainder of my life seeking to build up character, and trusting to his grace to assist me. With a better knowledge of my Creator's character I can praise him for the blessings and mercies and forgiveness which he has promised me."

There are twelve readers of ZION'S WATCH TOWER in the Columbus, O., penitentiary, earnestly striving to cultivate the spirit of Christ, because they have learned the way of the Lord more perfectly. They are doing mission work amongst the other prisoners. When they entered that prison as criminals they held the usual view that eternal torment was the wages of sin, yet it did not deter them from sin. The love of God and the justice or God as seen in a proper view of his Word will change the heart and transform the life where error fails to do so. Hearken upon the streets as you pass how men damn one another to eternal torture, and reflect that faith in that wrong doctrine has probably driven them to their present attitude of mind and blasphemy.

Notice that almost every murderer executed professes to have been reared under the dogma of eternal torture and to be a full believer in it, yet the misbelief did not hinder him from being a murderer. On the other hand, note the transforming influence of the Truth upon the hearts, the characters, the lives of those who receive it into good and honest hearts. Let us remember, however, that according to the Scriptures a certain attitude of heart is necessary before the Truth can be received and appropriated—12:10.) It is not, therefore, our expectthat, as the Scriptures declare, "None of the wicked shall understand." (Dan. tation, dear friends, that wicked people will be interested in our presentations—we seek the wheat, "Light is sown for the righteous and truth for the upright in heart."—Psalm 97:11.

THE GGOD UNTO LIFE RESURRECTION.

Our text divides the world of mankind into two classes, the good and the evil. Similarly the Apostle writes of a "resurrection of the just and of the unjust." (Acts 24:15.) That neither the Lord nor the Apostles meant to intimate that any of mankind are good, perfect in the absolute sense, is most evident from the trend of the Scriptures, which assure us in various forms that the whole race is fallen, that "there is none righteous, no not one." (Rom. 3:10.) The "good" of our Lord's statement, the "just" of the Apostle's statement, are those who are justified in God's sight through faith, justified from sin, their sins covered, imputed to them, because of their accepting the divine arrangement and *because they are seeking to walk in* the Lord's way. The Apostle explains the situation elsewhere, saying, "The righteousness of the Law is fulfilled in us, who walk not after the flesh but after the Spirit." (Rom 8:4.) These can not walk up to the spirit of God's law, because of their inherited blemishes under the fall, but since these are covered by God's grace in Christ, such as are walking to the best of their ability after the spirit of God's law are reckoned as though walking up to the spirit of that law. In their minds they are up to the standard, and their flesh approximates perfection as closely as may be from day to day.

But if only these received the life resurrection how few they are! How few you know and how few I know who are thoroughly regenerated, and who would even claim to be walking not after the flesh but after the Spirit. Only these few, therefore, need hope for a part in the life resurrection. All the remainder will have their part in what our text refers to as the resurrection of damnation. But, thank God, we find that a mistranslation in our common version has seriously beclouded the true import of our Master's words.

We might say something in defence of those here listed as doing evil. Many of them are heathen who know not God, whose eyes of understanding have never opened to a knowledge of the grace of God in Christ, and the hope there is before them of eternal life through the precious blood. Many of this class even in civilized lands could have something said in their behalf, as, for instance, that, although they have heard something respecting God and the Redeemer, what they have heard has not been good tidings of great joy to all people, but in the main the very reverse—bad tidings of great misery for all people. They have thus been deceived by the confusion which abounds in all the creeds of Christendom on this subject, as the Lord declares through the Prophet, "Their fear toward me is not of me but is taught by the precepts of men." —Isa. 29:13.

Moreover the entire race is mentally, morally and physically impaired through the fall, and God alone knows how to make proper allowances for these conditions as they bear upon the various members of our race. It is for this reason that he warns us that we shall not attempt a final judgment of one another, "Judge nothing before the time." (I Cor. 4.5.) When God's time shall come another judgment will be effected, no room for doubt will be left; every member of our race shall come to a clear knowledge *of the Truth, that he may be* saved, or, rejecting it, he may be destroyed from amongst the people in the Second Death."—Acts 3:23.

"THE RESURRECTION OF DAMNATION."

How our translators fell into the mistake of giving this dreadful mistranslation of the word krisis is difficult to understand. The Greek word here rendered "damnation" is krisis, and whether Greek scholars or not you all know the meaning of the word crisis. Our English language absorbs words and phrases from all languages, and thus it has absorbed crisis from the Greek. We frequently use it, especially in connection with fevers. The physician when asked about the patient will sometimes say, On the fourteenth day or twenty-first day we will expect the fever to reach its crisis, and the decision for better or worse will be prompt. This is the legitimate meaning of the word crisis, wherever it occurs, and it is the meaning of it in our text. The crisis or judgment of the unjust will be reached at the time of their coming forth from the dead—in that day—in the Millennial day.

An explanation is here necessary, because the majority of people seem not to discern between awakening or coming forth and resurrection. Notice carefully that the implication of our text is that they who have done evil shall come forth unto or in order that they may have a resurrection by judgments. The coming forth is not the resurrection, but merely the awakening, such as Lazarus and others of that time had. They were not resurrected in the Scriptural sense of the term; they were not brought to the full perfection of life; they were not lifted completely out of death. Indeed the Scriptures in so many words assure us that Jesus was the "first that should rise from the dead" (Acts 26:23), that he "was the first-born from the dead."—Col. 1:18.

Those referred to as having done evil—that is, as not having come up to the divine standard of worthiness for the life resurrection—will include many fine, noble men and women who, like Confucius, for instance, had never even heard of the only name given whereby we must be saved, and it will include also the depraved characters who have never yet received their share of the glorious opportunity secured through the great Atonement sacrifice for sin. The intimation is not that all these shall come forth at the same time, but rather that the awakening of the world during the Millennial age will be a gradual one, in the reverse order to which they went down to sleep in death. In other words, that Adam and his cotemporaries will probably be amongst the last of the race to be awakened. Nor can we suppose that any of them will be awakened until the knowledge of the Lord shall have been well established amongst the living of the nations.

RESURRECTION BY JUDGMENTS.

But we are specially interested in the resurrection which will be their privilege, their opportunity, after they shall have been brought forth from the tomb by the voice and call, the authority and power of our Lord. We notice the contrast between the resurrection promised to these and the promise to those who have passed divine approval. These are to have a resurrection by judgment. What does this mean? Notice first the meaning of the word resurrection, in the Greek anastatis. It signifies to raise up again. It implies that a thing was once up and got down, and is to be brought up again to the place where it originally was, if not higher. Applying this to the human family, we see that Adam was created perfect, in the image of God; that by disobedience he came under divine condemnation, and fell from that high position into sin, degradation, death, mental, moral and physical decrepitude and blemish into absolute extinction, for such was his penalty, and from such extinction he was saved by the great Atonement sacrifice of Christ, and because of this redemption he is not only to be awakened from the tomb under the favorable conditions of the Millennial age, with Satan and all evil under restraint, and the knowledge of the Lord filling and enlightening the whole earth, but he is to have the opportunity of coming back again to all that was originally lost.

If we take the place of Adam himself we have no difficulty in seeing that he lost the image and likeness of God, mentally, morally and in every way, under the sentence, "Dying thou shalt die," and that for him to be raised up again to what he was before would mean a wonderful blessing of restitution, restoration. Thank God! We shall be glad to see father Adam come back again to all that he lost. But more than this, although his children were born in sin and shapen in iniquity, as the Scriptures declare—although they never were on the mountain heights of perfection of life as he was—nevertheless they were counted in with him also in the redemption accomplished by Jesus. Hence the uplift tht is coming will not only bring father Adam back to all that he lost, but will bring all the willing and obedient of his children as well back to the original perfection, to all that was lost. Those who will refuse to come back under favorable conditions, and the clear knowledge of that Millennial day, will die the death—not again on Adam's account, however, not the Adamic death, but on their own accounts; and this death for their own sins is Scripturally called the Second Death—"everlasting destruction from the presence of the Lord and the glory of his power."—Rev. 20:14; II Thess. 1:9.

THE JUDGMENTS OF THAT DAY.

Our text tells us that this resurrection will be by judgments, and we want to understand what this means. The Apostle comes to our assistance, declaring, respecting the Millennial age, "God hath appointed (a thousand year) day in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17-31.) He tells us further that when Christ shall judge the world in righteousness, the Church will be associate judges. His words are, "Know ye not that the saints shall judge the world?" (I Cor. 6:2.) We see, then, that the judgment of the world is separate from the judgment of the saints. That the judgment of the saints takes place during this Gospel age is evident, and it will be after they have been judged *and found worthy of the life resurrec*tion, after the little flock shall be with the Lord as his Bride and joint-heir in his throne and in his Kingdom, that the judgment of the world will proceed.

That judgment will not be an accounting for present sins and weaknesses and failures. Present wrong doing, in proportion as it is committed against light and knowledge, makes its mark upon the characters of men at the time committed, and the characters thus broken down and depraved will be the more ignoble; and when the future awakening time shall come and the opportunity for restitution, then each notch of degradation will be that much more to be overcome in their attempt to work righteousness and to be obedient to the laws of the Kingdom, the conditions of eternal life. Thus indeed every transgression of the present time will receive a full, just recopense of reward.

But this judgment which is recorded in the characters of men is not the judgment referred to in the Scriptures as belonging to the Millennial age. The whole world will start in the Millennial age on a footing of forgiveness under the terms of the New Covenant, just as believers by faith have such a justification start in their trial now during this Gospel age. As our sins and iniquities are passed over by the Lord, so will also the sins and iniquities of the world be passed over—not held against them for future retribution. But as our past wrong doings still trouble us through the aggravated disorder and degradation of our mortal bodies, so with the world in their flesh, awakened in practically the same condition in which it went into death—they will have the harvest of the present life according to their degree of unrighteousness.

When the Scriptures speak of the Millennial age as a day or age or epoch of judgment of the world, they are contrasting that time with the present time, thus: Now the Lord does not judge amongst men. Earthly prosperity is not proof of divine favor, and earthly adversity is not a proof of divine disfavor. On the contrary, as the Scriptures point out, it is "he that will live godly that shall suffer persecution" in this present time; stand out with fatness, and they have while as for the wicked, "their eyes more than heart could wish." (II Tim. 3:12; Psa. 73:7.) The divine judgments are not now in the earth, but they will be everywhere manifest during the Millennial age. We have already mentioned that the little flock, the overcomers, the Church, when glorified, will be judges of the world. Our Lord thus presents the matter in two of his parables: Some shall have dominion over two cities and some over five. Let us suppose the Millennial Kingdom established and its rule to begin this very night; let us suppose that this city of Pittsburg has been placed under the supervision of Martin Luther or John Wesley; let us remember that of the glorified saints and their judgment it is written. "They shall not judge by the hearing of the ear nor by the sight of the eye, but they shall judge righteous judgment."—Isa. 11:3,4.

JOHN WESLEY AS A JUDGE.

In his transformed condition as a spirit being, Wesley, for instance, would be able to know all the affairs of this city, good and bad, able to read the hearts of all. Suppose he saw in one the purpose, the intention of robbery, and allowed him to go the length of making every preparation, and then just before the committal of the overt act suppose he smote his hand with paralysis. Suppose another crook about the same time attempted a confidence game and was smitten with blindness, and similarly with others. Suppose that, obtaining cures for these ailments, these same persons subsequently attempted other mischief, and again received a just recompense of reward for their wrong course. What think you would be the effect?

I answer that the Word of God tells us what the results would be, saying, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9.) In a very short time the world would learn to rightly apply a proverb that is sometimes of doubtful application now, namely, "Honesty is the best policy." From the moment that God's Kingdom begins to exercise justice and power, from the moment the judgments of the Lord are abroad in the earth, the world would have no further use for policemen or jails and prisons; the saints would be the judges, and all matters would came to them through prayer and through earthly representatives, respecting whom the Scriptures would be found very explicit had we time to examine them.

The world would thus speedily have an opportunity of coming to a knowledge and appreciation of righteousness, as now every member of our race has some opportunity for learning the disadvantages of unrighteousness, of sin working in themselves and in their fellows, working unhappiness, sin, sorrow or death. The future would teach all not only what righteousness is but what the joys of righteousness are, and each one accepting the situation and coming into harmony with God would begin at once to have a reward for every good endeavor; and thus to rise up, up, up in a social uplift, mentally, morally and physically, until by the close of the Millennial age not only the living, but all in their graves having been awakened and come forth, would thus have experienced the resurrection, the raising up which the Lord declared he would accomplish for them at that time. Only those who intelligently and wilfully reject the divine arrangement will then be utterly destroyed from amongst the people in the Second Death.

"SOME TO SHAME AND CONTEMPT."

The Lord speaking through the Prophet (Dan. 12:2) declares, respecting this coming forth from the tomb, that some shall come forth to "shame and everlasting contempt." The word everlasting here is an inaccurate translation; the Hebrew wod signifies to an end instead of without an end. The thought would be more accurately rendered in English if "ever" were omitted. The awakening of those who have not made good use of opportunities will certainly mean shame to them, and in proportion as they in the present life have gone downward instead of upward they will deserve and have the contempt of all the right minded. We can imagine, for instance, Nero, the murderer of his own mother, the murderer of many of the Lord's faithful disciples, coming forth, his history known to the world, his own meanness of disposition recognized by himself—he would surely be an object of shame and contempt.

Nevertheless the great Atonement sacrifice in redeeming the race included Nero, and he must have a share, an opportunity, for profiting thereby. Whatever source of light and knowledge he lacked previously he will surely get in the world to come, in the Millennial age, when he shall have been awakened under the favorable conditions then prevailing. And his shame and contempt, thank God, may gradually be lifted, until he will be free from them, provided he shall be responsive to the blessed conditions of that time. He will have a hard road to travel because of his miserable use of opportunities in the past; but his shame and contempt will culminate either in his full acceptance of the divine blessing of restitution to perfection or in his utter destruction in the Second Death, and this illustrates the blessed righteous judgments which God has arranged for the day of Christ.

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Every reader, by getting at least one new subscriber, will help the cause they have so much at heart.

Mrs. Pecke—Before we were married you said you would die for me.

Henry—Yes; and now I wish I had.

When a girl begins to make fudge for her young man it is time for him to either back away or negotiate for the engagement ring.

Labor Tribune

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompaied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than dimishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

The Song of Union Labor.

(Tune, "Rally Round the Flag.")

We gather from the shop, and we gather from the store,
Bound by the honest ties of union.
We gather to protect our homes forevermore,
Bound by the honest ties of union.

Chorus:

The union of labor! The union of toil!
The union of purpose on this Union soil!
And we'll stand by each other till the victory is won,
Bound by the honest ties of union.

Our sisters and our brothers will assist us in the light,
Bound by the honest ties of union,
And we look to see the label that shall prove the toiler's right,
Bound by the honest ties of union.
—Union Labor Ritual.

The only case on record of a disconsolate widow swallowing the remains of her dead husband is that of Artemesia drinking a glass of wine in which the ashes of Mausolus had been stirred for that purpose. The parties to this remarkable transaction were brother and sister and also husband and wife. Mausolus was king of Carla and reigned about 300 years before Christ. After his death his remains were burned and the ashes disposed of as related.

Weeping and Gnashing of Teeth In the Outer Darkness.

JESUS' WORDS OFTEN MISINTERPRETED.

WHAT THEY DO MEAN.

Wheeling, W. Va., March 18.—Pastor C. T. Russell addresse large audiences here to-day. His 3.00 p. m. discourse for the celebrated Cure for Infidelity—"Hope for Many in the Resurrection of Damnation," previously reported. His evening discourse, which we report below, was from the text, "Bind him hand and foot and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called but few are chosen."—Matt. 22:13, 14.

The expression, "weeping and gnashing of teeth," occurs altogether seven times in the New Testament. To the average mind, filled from childhood with thoughts of devils and pitchforks, flames and torture, the expression includes all of these at a glance, and is taken as an endorsement of the doctrine of the eternal torment of all who do not become saints. Any yet we are all familiar with weeping and wailing, as the poet has expressed it.

"Now the world is full of suffering,
Sounds of woe fall on our ears."

It is the "gnashing of teeth" that seems to be the unusual feature. What in this expression, looked at with deliberation, indicates eternal torture? True it is not a common expression in our day, but we can readily see that it signifies chagrin, disappointment. We have the same phrase used elsewhere in the Scriptures, not as representing a future torment either, but by men in the present life. For instance, when Stephen, the first Christian martyr, preached to his opponents, we read—"When they heard these things they were cut to the heart, and they gnashed on him with their teeth." The expression, "gnashed on him with their teeth," is evidently no more of a figurative expression than the associated one, "they were cut to the heart." The meaning is evident: they were angered, vexed, chagrined, and manifested their feelings outwardly. Evidently we should not attach any other than this correct meaning to the words of our text, and any other analogous statement.

On this occasion we will examine carefully, with the context, three of the occurrences of the words "weeping and gnashing of teeth." We begin with our text, which is a part of the parable of the King's marriage feast. This parable represents the work of this gospel age—the period between the first advent of our Lord and his second advent. The privilege of being participants in the Kingdom is figuratively represented by participation in a feast. The heavenly Father had planned this feast, and during the Jewish age had, through the law and the prophets, informed Israel, his friends, of his intention to have such a feast—that he would in due time establish his kingdom, and that they should have the first invitations. When the due time was come, at the first advent of Christ, the message went forth to the Jewish nation, "Come to the feast, for all things are now ready."

This parable shows how the people of Israel made light of the matter, and refused and neglected to avail themselves of the opportunities first offered to them. Some made excuses of being too busy with other affairs, while others beat the King's servants shamefuly and killed them—a prophetic statement of how the Lord and his apostles would be mistreated and killed by the Jews, who said, "His blood be upon us and upon our children."

As this parable shows, the great King, the Almighty, took them at their word, and destroyed them as a nation and burned their city. The King, the Almighty, then said to his servants, "The wedding is ready, but they which were bidden are not worthy—as a whole, as a nation." The worthy ones of that nation were not rejected—"as many as received him to them gave he power to become the sons of God." John. 1:12. The King then sent the servants into the highways to bid any and everybody come to the marriage feast. This represents the breadth of the gospel invitation, which recognizes neither Jew nor Greek, Barbarian nor Scythian, bond nor free, male nor female, but includes all who will accept the call with a true heart when they hear it. The parable, however, does not teach that all heard the invitation to the feast, and the facts of history demonstrate that the servants of the great King have not succeeded in reaching the ears of any but a comparatively small proportion of humanity. We rejoice to know from the Scriptures that the Lord has another feast of fat things for all nations, which he is about to spread for them during the Millennial Age. We rejoice in the assurance that in connection with their feast the knowledge shall be world wide and ocean deep. On the other hand, the Kingdom feast now proclaimed is intended only to gather a little flock, who, by the grace of God through faith in Jesus as their Redeemer, and their obedience to his instructions, are privileged to become heirs of God, joint-heirs with Jesus Christ our Lord in that Kingdom—partcipants in that great feast.

INSPECTING THE GUESTS.

The number of guests was limited—it was the same number originally intended when the offer was made to the Jews alone, 144,000. The remnant of the Jewish nation found worthy to be guests, augmented by the calling done during this gospel age, and restricted by the narrowness of the way, will accomplish this work of finding the predestinated guests at this feast. The predestinated number will surely constitute the "body of Christ," the elect Church. The particular point of the parable claiming our attention at this time occurred at its close, after the full complement of guests had been found—hence in the end of this gospel age, in the "harvest" time of this age. It was when the supper was about to be served that the King came in to inspect the guests, to determine that they were of such as he could approve.

The King here we understand to represent our Lord Jesus at his second advent, making inspection of those about to become his bride and joint-heirs in the Kingdom. This thought of inspection at the end of this gospel age is everywhere made prominent in our Lord's teachings; for instance, in the parable of the net after it was full it was drawn to shore, and the suitable fish were gathered out, separated. In the parable of the wheat and tares, in the harvest time the wheat was separated from the tares and gathered into the barn. In the harvest time, in the parable of the virgins, the wise were separated from the foolish and entered into the marriage. In the parable of the pounds and talents the king returned before taking his Kingdom, reckoned with his servants, chastised unfaithful ones and rewarded the faithful variously with dominion over two cities, five cities, etc.

REMOVED HIS WEDDING GARMENT.

In olden times at such a feast given by a king it was the custom for the host to provide a wedding-robe for each guest. Thus all appeared alike—on one plane, whether rich or poor. So the Lord has provided for all who accept his invitation to the great feast a robe of Christ's righteousness, which covers all of our natural blemishes and imperfections which we repudiate and are seeking to avoid. This robe is the free gift of our bridegroom, our host. The wearing of it signifies our acknowledgment of our unworthiness of his favor, and our acceptance of the blessings we enjoy as of his grace.

In the parable a guest was found without a wedding garment, contrary to the rules of such a feast. The King in kindly manner inquired where the fault lay that he was without the garment—was it the fault of the servants, who had neglected to give him the garment or had admitted him without? Assuredly not! Or was it the fault of the guest in having received the garment and by it gained entrance, and then had removed and discarded that garment, preferring his own, thus slighting his gracious and hospitable King? Evidently it was the latter, because the guest was speechless—he could make no defence, he was guilty.

The fulfilment of this feature of the parable is not difficult to find in this day, in which so many of those who once trusted in the merit of the precious blood of Christ as their robe of righteousness, covering of their imperfections, are discarding it. How frequently we all take note of the fact that professed ministers of Christ and teachers of his flock, as well as agnostics, declare that while they accept Jesus as a teacher they totally reject the covering of his robe of merit—the imputation of his righteousness as the offset of their inherited imperfections. Alas that the one represented in the parable finds so many illustrations in fact in our day. Alas, too, that those who deny that the Lord bought them (II Pet. 2:1) include so many of the noble and well educated. Another testimony, however, is that not many wise, or great or learned, according to the course of this world, will be found ultimately in the Lord's little flock, who shall be heirs of the kingdom.—Luke 12:32.

CAST INTO OUTER DARKNESS.

In the parable the guest who did not appreciate the robe provided was rejected from permission to share in the feast. The fulfilment of this part of the parable here signifies that those who reject the value of Christ's sacrifice, "a ransom (a corresponding price) for all" (I Tim. 2:6) will be rejected of the Lord, and can not occupy any place in the Kingdom, whatever other blessings they may or may not get at the hands of the great King to whose grace they do despite.

Again, in the parable, the expression "outer darkness" is in harmony with the declaration that the feast is a supper, and also conveys the thought that the room in which the guests were assembled awaiting the supper was brilliantly lighted, making the outer darkness the greater contrast. The application of this to the present time would be that now in the end of this age much light is shining from the divine Word, our lamp, upon all who have knowledge of the Kingdom, who have accepted of its invitation, who recognize the parousia (presence) of the King, and are awaiting the inauguration of the Kingdom. Amongst these guests we must look for the one without the wedding garment. We need not look for him amongst those who are in the outer darkness and have not seen the inner light of the feast.

The casting into outer darkness evidently signifies that those who reject our Lord as their saviour, their redeemer, their ransomer can not remain in the light—they must go out into the outer darkness respecting these subjects, into the condition common to the whole world of mankind. The statement bind him hand and foot implies that such may desire to resist and have a preference for the light but that none will be permitted to enjoy it except those appreciating the robe of Christ's righteousness and wearing it.

WEEPING AND GNASHING OF TEETH.

As we have already seen, nothing in these simple words necessarily implies eternal torment, or any other kind of suffering or disappointment than such as is frequently experienced amongst men in the present life. But various Scriptures show us that, following the inauguration of the Kingdom of God's dear son, when all of the elect shall have experienced the change of the first resurrection and entered into glory, there will forthwith follow in the world "a time of trouble such as was not since there was a nation."—Dan. 12:1.

We have seen on previous occasions that this trouble is referred to as a shaking of the earth, the social structure, in its financial, social, political relationships, and that it is also a time of the shaking of the heavens, the shaking of religious institutions. It will be in that time that the guest without a wedding garment will have his weeping and gnashing of teeth, his disappointment, his chagrin, when he perceives the fall of human organizations called churches, and that many things highly esteemed amongst men were an abomination in the sight of the Lord. What could be simpler than this interpretation of this parable? Can any one give a different interpretation and show that weeping and gnashing of teeth in outer darkness refers to eternal torment? They can not, we challenge them to do so.

Our Lord's use of these words, "weeping and gnashing of teeth," in Matt. 8:12, is evidently the same as that recorded in Luke 13:28; hence we consider these two statements as though they were one. Luke's account is the more elaborate; hence we follow it. Our Lord, teaching the Jews, said, "Strive to enter in at the strait gate (the narrow door), for many I say unto you will strive to enter in and shall not be able, when once the master of the house has risen up and hath shut the door." This may be understood to refer to the closing of the door of Israel's favor eighteen centuries ago. Undoubtedly, as the Jewish nation began to find the troublous times coming upon them which ultimately destroyed their national polity, many of them began to seek afresh for the Kingdom taught by Jesus; but it was too late for them to return to divine favor as a naion and to receive the chief blessings of the Kingdom privileges. As the Apostle declares "Israel hath not obtained that which he seeketh for, but the election obtained it and the rest were blinded."—Rom. 11:7.

"YOU YOURSELVES CAST OUT."

On the other hand, we may understand these Scriptures as applying to a class in the end of this age, at the second coming of Christ, similar in many respects to the class which he dealt with at his first advent, not ready for the Kingdom as those were not ready. Both views are true to the facts and to the Scriptures, though the latter fits to some further details. It illustrates that not all who say "Lord, Lord," will enter into the Kingdom—constitute the Kingdom class. Nay, verily: the Lord is choosing a "little flock" of very zealous ones for joint-heirship with his Son. Again, another says, "Have we not in thy name cast out devils and done many wonderful works?" The implication would be that at our Lord's second advent, when inspecting those who professed to be his followers, some would be found to be very prominent, very confident, very boastful, whom he would not be willing to acknowledge as his bride. Perhaps some of them will be found very busily engaged in building up Babylon in some of its wards or denominations, but neglecting the divine Word and their own character building. They evidently think well of themselves, and remind us of the Lord's declaration that many things highly esteemed amongst men are abominations in the sight of God. We believe that sectarianism is one of these abominations by which many are deceiving themselves.

When the last member of the Gospel Church, the elect little flock, shall have been secured, taught, tested, approven and received to glory, the door will be shut. Not the door of mercy, thank God! but nevertheless a door—the door of opportunity of entering into and becoming members of the Kingdom class, the elect Church. This door is distinctly referred to in the parable of the ten virgins. When the wise virgins had all entered into the marriage feast "the door was shut," and no appeals for entrance could be entertained. None but the wise virgins could constitute the bride class, though the foolish virgins, made wise by getting the oil they previously lacked, will surely have a good portion of blessing on a lower plane than the bride, as shown by the Scriptures.

This is the same thought represented in the passage under consideration. These foolish virgins are the ones "who will seek to enter in and shall not be able when once the master of the house has risen and shut to the door." How evidently this is a class in the end of this gospel age who will share in the great wave of trouble which will engulf the whole world directly after the Church shall have been glorified. Many will then begin to understand what they are not able to appreciate now because of pride and self-will: they will understand that the Kingdom class has been made up, that they are thrust out of the honors and dignities represented in the gracious call of this gospel age. Thank God, although they shall have weeping and gnashing of teeth, great disappointment and chagrin respecting their loss, and although that loss will be an irretrievable one, and although that door they failed to enter will not open again, yet in the divine plan all the families of the earth are to be blessed by the glorified Christ, and a wave of blessing will sweep over the earth, ocean deep, following the wave of trouble whose anguish caused the gnashing of teeth.

How evidently there is no foundation in any of these Scriptures considered upon which to build a theory of eternal torment. The theory was conceived in darkness and malevolence of spirit by those who were far from possessing the spirit of God, the spirit of holiness, the spirit of truth, and it has descended to us as the "tradition of the ancients" from the "dark ages." As our minds are released from the incubus of this hoary error, and as we find that the Scriptures do not support it, all the true hearted of the Lord's virgins, of the proper guests at the feast, will rejoice, and will love and praise and serve their Redeemer and Lord with increased joy, and more and more realize in their hearts "the peace of God which passeth all understanding."

The Lord willing, we will next Sunday continue this subject, examining other texts containing these words, "weeping and gnashing of teeth." Our text will be Matt. 25:30—"Cast ye the unprofitable servants into outer darkness, there shall be weeping and gnashing of teeth." It will be reported in the National Labor Tribune.

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A SURVEY OF LONDON'S POOR.

Made by a District Nurse of Large Experience in London and Elsewhere

A year ago, London papers were full of the patient sufferings of the poor of the city; columns of details of their condition as observed by the district visitor, others of appeals to the public for help, but help there was none. An occasional half-day's job for a man who had been unavoidably idle for months; a dole of food for starving children, that was about all. The London Spectator reissues a book of essays, "The Queen's Poor," by Miss Loane, a district nurse, who has not always worked in London, for she had served "in every district of a large seaport town, in an inland town, and in what are considered the worst parts of London."

Referring to the last she says, "I do not know exactly what is meant by a slum. I have seen collections of dwellings that semed to me painfully poor and crowded, but they were homes to the people who lived in them. They even spoke of their comforts, and of not being able to get them anywhere except in their own houses; and they meant what they said in a literal way." What these comforts can be it would be hard to guess by one really used to reasonaly pleasant surroundings. These poor people, when they have work, earn so little and pay so much, comparatively speaking, for house rent, that comforts in the common acceptation of the word are impossivle.

The London Daily News published this winter the wages and expenditures of a few families as collected by a district visitor:

"A tailoress with an invalid husband in Stepney averages her weekly expenditure at 9s 1 3-4d. She earns 10s a week, and tries to save a shilling out of that: Rent (one room), 3s 9d; coal, 9 3-4d; meat, 1s; milk, 1 1-2d; tea, 4 1-2d; sugar, 3s; bread, herrings and salt, 1s 6d; soap and sundries for woman's work, 6 1-2d; washing soap, 2d; oil, 5s; wood and lighting, 2 1-2d. Total, 9s 1 3-4d.

"Another Stepney family saves a few coppers out of a weekly income of 11s. The mother, a widow, sweeps out some city offices for 5s a week, and her eldest daughter, 18 yars of age, earns another 6s by working for a firm of sweating tailors. This is the family's weekly budget:

"Rent (one room), 3s 6d; meat on Sundays only, 8d; bread and tea and potatoes, 3s 3-4d; haddock or other relish, 3d; soap and household sundries, 8d; oil (one pint) 1 1-2d; butter, 2 ounces, 1 1-2d 3 times a week, 4 1-2d; milk, as a luxury occasionally, 1 1-2d; sugar, 4 1-2d; coal, 7d; clothes, pocket money, etc, 1s 2d. Total, 10s 10 3-4d."

What a pitiful picture! and how intensified when there are children! Of the relations of husband and wife, Miss Loane takes a cheerful view, and thinks they are as a rule very good friends. She tells a story from a little girl of family unselfishness that is touching both in spirit and the stupidity of one and patience of the other of the husband and wife. Says the little girl:

"Mother's chest isn't never really bad except when dad smokes," in the kitchen of an evening; but she won't say nothing about it to him, because it's very hard if he can't have a pipe in his own house, same as other men does. Sometimes it makes mother feel that queer she has to go to bed, and then dad says: "Why, what's took you, mother? You've been rampaging around too much. Why don't you let things be? I never take heed of nothing long as I get my meals, and the boys would rather be dirty.' Dad's such a stupid he don't never think it's his smokin' as done it, and he'll make her a cup of tea and carry it up to her, and then he tells her to make haste and grow, so's she won't have so much work to do. It do annoy me! I don't think I'll let my husband act so silly. But mother says you never know till you get them. He's the biggest baby of the lot."

This thick-headednes is offset by the men who for months on a stretch do all the work, wait on sick wives, and, with very little help from the neighbors, wash and dress the children, and give half Saturday and nearly all Sunday to housecleaning.

It is not all kindness: drunken and brutal husbands abouse their wives, "not," as Miss Loane explains, "those who ill-treat their children and keep their houses like pig sties," but the "dull, patient, timid, uncomplaining drudge, generally a little below the average in intellect," like poor Pennyloaf in Gissing's "The Nether World."

As for the children, Miss Loane thinks both fathers and mothers, as a rule, are kind to the children, even when they abuse each other. In the Daily Times sad daily records it is observable that, when the parents are starving, literally starving, they strive to find something for the children.

A significant fact noted is that "good old days" are traditionary among the very poor and Miss Loane instances one case:

"I married on 6s a week," said an Essex laborer's wife, born about 1818, "and when my husband got a rise of 2s we thought we was made. What did we eat? Well, potatoes was pretty cheap, but dear at any price by the time the year was well turned. . . . We grew a few vegetables, but we hadn't much of a garden, nor time to see to it. The bread was dear, and made o' sharps—same as what pigs gets now. . . . Ah, to think of my husband in his first strength getting 6s a week and a rent to pay, and me here, an old woman, getting 5s and fire and light and house room just for doing for the doctor's groom and keeping the place clean against any of his grandchildren sleeps here."

Miss Loane makes no account of the joys of the 'ospital, in saying there are no legends of good old days. An English woman, living in this country, and going out by days' works, used to enarge on the 'ospitals—"such good soups and nice little messes as you get there when you're getting well, ma'am"—and judging by her own account, one of the happiest times in her life was when, as she said, she had "the typoff fever," and was taken to the hospital.

There is a decided vein of cheeerfulness and hope in Miss Loane's book, but she does not, after all, deal with what is called "the submerged tenth," but those who, while very poor, are still earning something if not nearly enough for their needs. The question of the day is what is to be done for the starving?

London, they say, is so crowded, because the people flock in; generally because of lack of housing in the county.

The farmers don't do well and can't employ as much labor as they used, therefore it's no object for them to rebuild a cottage when it rots down. So

(Continued on Third Page.)

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CHANCE TO TOIL.

Over 25,000 Men are Needed to Build Roads Now Under Way.

The railroads are forcing a labor famine, says a Chicago special. Twenty-five thousand men are needed in the northwestern and southwestern States to build the roads that are already under way, and it is estimated that before the first of June more than twice that number will be required. There never has been such great activity in railroad building in the west as at present and the visible supply of labor in that part of the country has been exhausted.

Railroad contractors have been able to resume work earlier this year than usual on account of the open winter, and they are making strenuous efforts to get men from the east to go out west for this work. Ten thousand men are needed by the estern Pacific, the new Gould line to Southern California, and they are offering from $2 to $2.25 a day for unskilled labor, with the chance of steady work until the cold weather sets in again next fall.

Mme. Melba, the singer, can memorize an air by having it played over once.

"CAST THEM INTO A FURNACE OF FIRE."

WHEAT FOR THE GARNER, TARES FOR THE FURNACE.

WHERE THE FURNACE, WHAT THE FIRE.

Louisville, Ky., March 25.—Pastor Russell preached Sunday afternoon to an audience of over 2,000, and as many were turned away unable to gain admission, in McCauley's theater from the text, "So shall it be in the end of this world (age). The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."—Matt. 13:40-42. The speaker said:

To those who fail to note that these words are part of a parable, to those who think of these words as a literal description of the future punishment of the wicked, and who, out of their imagination, supported by other passages of Scripture which they do not comprehend, believe that the furnace and the fire and the burning will endure forever and ever, the thought is not only terrorizing, but repulsive to every reasonable conception of justice as well as of mercy. It is safe to say that no sane mind and no good heart would be inclined to take these words as a literal description of the heavenly Father's arrangements for his creatures were it not that from childhood they have been mistaught after this manner. Alas! how seriously the heavenly Father's character has been maligned by his children! Alas! what aspersions have been cast not only upon his character but upon the book through which he reveals himself to his people.

We hope, by the grace of God, to make clear to you all that our Lord's words which constitute our text are reasonable, just, and loving, when rightly understood, and that they do not refer to an eternity of torture, as they indeed make no mention of torture or eternity. One point should be noticed in advance, and that is that those who hold the theory of eternal torment usually claim that the poor victims pass into it immediately at death. To such we give at least a measure of comfort in calling attention to the fact that no one will be cast into this furnace at death, but, as the record reads, "In the end of this age." We hope to show that the fiery furnace then to be established will much resemble the fiery trials which now test and approve and refine the Lord's truly consecrated saints; that it refers to an experience in the earth—a period of world-wide anarchy, a dreadful suffering, described by the prophet as "A time of trouble such as was not since there was a nation."—Dan. 12:1.

THE PARABLE OF WHEAT AND TARES.

In order that we may have the entire context before our minds let us examine the whole parable. (vs. 24-30, 36-43.) Our Lord calls it a parable of the Kingdom of heaven—not a representation of the Kingdom in power and great glory, not a representation of the Millennial Kingdom, but a representation of the Kingdom in its development—showing how the Kingdom class would be gathered out of the world of mankind and prepard for the glorification promised at the end of this age. Our Lord intimates that the Truth would be the power of God by which this would be developed. He himself sowed the good seed—the Gospel or message of the Kingdom—which, falling into good and honest ground, brought forth some thirty-fold, some sixty-fold and some a hundred-fold, as shown in the preceding parable, some of the good seed, however, being choked with thorns, and for various reasons not bringing forth results.

Our Lord after sowing the seed left the field and went to a far country, even heaven itself, leaving his servants in charge. The apostles were the earliest servants, and while they lived they carefully guarded the interests of the wheat-field, so that the enemy found no opportunity for bringing in false doctrines and thereby producing a spurious crop, whose influence would tend to choke and check the development of the wheat. By and by, however, when the apostles fell asleep in death, Satan the great enemy found his opportunity and sowed the wheat-field liberally with tare seed. The false doctrines planted produced a wonderful crop of tares, overshadowing the wheat and choking its development.

This is a picture of Christendom as we see it to-day: the truths of the divine Word are represented in the true wheat class, who recognize the terms and conditions of fellowship with the Lord and of prospective inheritance in the Kingdom to be faith and obedience—faith in the precious blood of Christ, the redemption—obedience to him who speaketh from heaven, to the extent of a full surrender of their wills, time, talent, all, to the Lord and his service. These are the true wheat, and the Lord knoweth them that are his in whatever corner of the field they may be, for by this time, contrary to the Master's word and example, the wheat-field has been divided by various creedal fences.

WHO ARE THE TARES?

"The enemy came and sowed tares." In the night time, the "Dark Ages," our great Adversary, Satan, planted the seeds of error which have developed so wonderfully, so alarmingly. We are not to understand this to mean that the Adversary publicly inculcated immoralities, idolatries, etc., nor are we to expect that the tares will be immoral, vicious, murderers, thieves, gamblers, etc. If they were the danger to the wheat would probably be far less, for the outward immoralities and misconduct of such would but cause a wider separation between themselves and the wheat class—there would be nothing whatever in common. No! The fallacies inculcated by the great Adversary had a form of godliness but were without its power. He established a rival class in the wheat-field, imitations of the true wheat, and the deception has become so great that the world in general, looking at the wheat-field, admires the tares and considers the occasional stock of wheat which they see as abnormal, fanatical, visionary and deluded. In other words, the tares pass for the best of wheat amongst those who know no better, and the true wheat are discredited.

The Adversary's method for discouraging, discountenancing, choking and dwarfing the wheat was a clever one, worthy of such a Past Master in deception as we know the great Adversary to be. Did the Adversary teach that there was no God? Not so: he taught that there were three gods in one—beyond anything that the Lord or the apostles ever taught. Did he seek to belittle Christ in claiming that he was a mere man like other men? Not so: on the contrary, his teachings affected to more abundantly glorify the Savior, asserting that he was more than he claimed to be, more than the Son of God—that he was the Father himself. Did these seeds of error contain a suggestion to the effect that no worship should be rendered to the Savior and to the heavenly Father? No, indeed! Going beyond anything that Jesus and the apostles had taught, he established would-be systems of worship, altars, incense, genuflections, not only to the Father and to Jesus, but also to the virgin, the apostles and various saints.

The seeds of error, moreover, inculcated the thought that the simplicity of worship in upper rooms, by the river side, etc., as practiced by Jesus and the apostles, was quite inadequate; that great temples should be built, and the structural effect should be such as would appeal to the children of this world and bring them into a form of godliness without its power, without a regeneration of the holy Spirit and an adoption into the family of God. Did it succeed? As we look all about us and note the records of the various denominations of Christendom respecting the numbers of their adherents, counting them by hundreds of millions, we are constrained to say, Yes, the great Adversary's method was a very successful one. The false conceptions of Christianity which he planned have sprung up and brought forth tares by the millions, so that the flock of the Lord's true wheat are scarcely to be recognized in any quarter of the field, and where recognized they are—for Christ's sake, for the Truth's sake, because they are loyal to the teachings of the divine Word—counted as were the early members of the Church—"fools," "the filth and offscourings of the earth."—I Cor. 4:10-14.

"LET BOTH GROW TOGETHER."

For the purpose of showing how prosperous would be the tare development, the servants are represented as inquiring of the Master of the wheat-field whether or not they should pull up the tares. The answer was that such a procedure would never do, as it would mean the uprooting of the wheat also—so greatly do the tares prevail in numbers, influence and strength. The command was that the separation was not to be made until the harvest. So it has been for centuries: the true and the false have grown side by side, and the general name of Christian has been applied to all in every quarter of the wheat-field. Wheat and tares bear so close a resemblance to each other in outward appearance that a person not acquainted with the distinctions would be unable to discern the one from the other, and even those familiar with the distinctions would need to look closely. So it is to-day with nominal Christians everywhere throughout the world—the prominent in official positions, in the pulpits as well as in the chief seats of the synagogues, are sent forth and regarded as being examples of the true wheat. Yea, more, we doubt not that many of them, begotten of these errors, truly suppose that they are the genuine thing, that they are the real children of the Kingdom, the real wheat class.

A distinguishing difference between the wheat and the tare is found in the seed produced. The one is valuable, nutritive; the other is comparatively worthless. So those who are taught of God know the real distinction between a true saint of God and a nominal Christian. The former, trusting in the precious blood of Christ, and fully consecrated in his thoughts, words and doings to do the Master's will, in seeking to bring forth fruitage of meekness, patience, long suffering, brotherly kindness, love, in his own heart and in his conduct toward others. The later has merely a form of politeness, a genteel drawing nigh to God with his lips while his heart is far from him, and continually manifests the spirit of pride and worldly ambition, selfishness, and frequently the grosser qualities of anger, malice, envy, hatred, strife—works of the flesh and of the devil.

"IN THE TIME OF HARVEST SEPARATE."

Those who have the impression that the present conditions are designed of the Lord to continue indefinitely, should note carefully that this parable indicates that a harvest time is at hand with the end of this age—that then the Lord would make a complete separation between the true wheat and the imitation. The parable tells that at the appropriate time the Lord of the wheat-field will send forth his servants to accomplish the separating work. Although these in some instances are spoken of as "angels" in the parable, it does not follow that the entire work will be accomplished by invisible spirit beings. Doubtless they will have to do with the harvest work of separating wheat from tares, but doubtless also the Lord in this as in other matters will make use of human instrumentalities for the accomplishment of this separation.

To our understanding we're now living in this harvest time, and this separating work is taking place. Truth is the sickle—not only truth respecting spiritual things, which the Scriptures represent as "meat in due season" that will be supplied to the faithful of the Lord's people in this time of trial, but it consists also of other sickles of truth in the hands of other reapers than the saints, for be it remembered that the Lord permits the "wrath of man to praise him," and that any overplus that would work injury to his plan would be restrained. As we look all about us we see the higher critics with their sickles gathering multitudes of the intelligent people; we see the evolutionary theory as a sickle gathering many of the bright minds; we see Christian Scientists with their sickles gathering multitudes; we see Spiritism in its various forms gathering many, and we see the sickle of Present Truth gathering the ripe wheat, and it alone.

What will the harvest be? Ah! evidently, as prophetically described, the proportion that will fall under the sickles of error will be as a thousand to one that will be gathered by the sickle of Truth. And we are to remember that the reapers of the tares will gather in the great mass of nominal Christians, especially its shining lights, for the Lord specifically informs us that not many great, not many wise, not many rich, not many learned according to the course of this world will be found in the "little flock," which he will gather and acknowledge as his own in the Kingdom. —I Cor. 1:25-28; Jas. 2:5; Luke 12:32.

"GATHER TOGETHER MY SAINTS."

Speaking through the Prophet respecting this harvest time, the Lord says, "Gather together my saints unto me—those who have made a covenant with me by sacrifice." (Psa. 50:5.) "They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Mal. 3:17.) Several points here are worthy of notice. This gathering with the sickle of Truth is not to be into new denominations or sects or parties, but reversely is to be a gathering out of sects, parties and denominations unto the Lord, "unto me"—to a recognition of the fact that the true Church of Christ are to be members of his body, under him as the Head, and that they have no right or authority longer to be identified with the false bodies or denominational systems which for centuries have posed as bodies of Christ, whereas there is but one body of Christ under the one Head.

Another point to be noticed is that all these to be gathered have made with the Lord a covenant of sacrifice. This differentiates them entirely from the average nominal Christian, who draws nigh with his lips but having no heart-knowledge of the Lord nor heart-fellowship with him. Such have entered into no covenant relationship with the Lord through Christ, and have not pledges themselves to become living sacrifices in his service. Such will not be of the jewels which throughout the Gospel age he has been selecting and polishing, fitting and preparing for the Kingdom glories and honors.

The work of gathering to the Lord in the field is the one we have just described; then follows the gathering of the wheat into the barn, the garner, which represents the first resurrection change from earthly to heavenly conditions. When this change shall have been accomplished in all of the true wheat class, the jewel class, speedily "then shall the righteous shine forth as the sun in the Kingdom of their Father"—to bless the world, to bring in the reign of righteousness, peace on earth, good will amongst men.—Matt. 13:43; Luke 2:14.

GATHERING THE TARE BUNDLES

There is no intimation of any bundling of the wheat; but the bundling spirit has long been manifest amongst the tare class. A disposition which the Apostle terms the carnal mind has long influenced them to say, "I am of Paul, I am of Apollos, I am of Peter, I am of Luther, I am of Calvin, I am of Wesley," etc., etc., etc. Naturally, therefore, in the harvest time the gathering of these, the masses of Christendom, will be in bundles. The bundling spirit is more manifest today than ever in the great federation arrangements which the Scriptures foreshow will be successful, not only in bringing about a confederation amongst Christians, but in effectually throttling all liberty of thought on religious questions—that none might buy or sell without the "mark of the beast" or the number of his name—that only such as would come within the lines of the federation and its consorts will be permitted any liberty in respect to selling in the marts of truth and Christian knowledge.

But the same Scriptures show that this triumph of tare organizations will be but a brief one, that suddenly the great system, Babylon, will be cast as a millstone into the sea of anarchy and confusion, desolation and trouble, financial, political and religious. The figure in the parable we are considering is reversed—Babylon, after all the ripe wheat shall have been separated, will as tare bundles go into a furnace of fire, of tribulation such as the world has never before witnessed. The French Revolution with its awful scenes is set forth in the Scriptures as a figure or limited illustration of the trouble which may be expected to engulf nominal Christendom as soon as the wheat class shall all have been gathered out in this harvest time.

In another parable our Lord, under the figure of wheat and chaff, represented the Jewish nation and the harvest which took place in the end of the Jewish age, and the separation there of all the true wheat and the chaff of that age, the latter being cast into the furnace of fire. As we look back at the fire which burned as a furnace, consuming the Jewish polity, we have a limited picture of what may be expected throughout Christendom now in the harvest, the end of this age. The trouble which came upon the Jewish people after the work of their harvest had been completed, after all the true Israelites indeed had been brought in contact with the Gospel message, lasted for several years with more or less intensity of burning or trouble, culminating in the year 69 A. D. in an awful experience which could not symbolically be better represented than by fire. History tells us of the famine, the pestilence, the anarchy which prevailed in Palestine, and especially in its capital city, Jerusalem, and that in the latter upwards of two million lives were sacrified, the city and the Temple having been utterly destroyed. This being an illustration of what is to come upon great Babylon, nominal Christendom, explains very well why the Lord has used such a terrible picture as a fiery furnace to symbolize it.

THE PARABLE OF THE NET.

In the same chapter (vs. 47-52) the same general lesson is taught under another figure or parable. There the Kingdom influence, the nominal Church, is represented as a great dragnet cast into the sea and dragged for the shore. The representation is that this net has been catching all kinds of fish during the past eighteen centuries and more, and that it is not to be kept forever swimming in the sea, but is finally to be brought to shore, that the ones desired should be found and the others rejected. The bringing of the net to the shore corresponds to the commencement of the harvest time, and the xamination and sorting of the good fish into baskets corresponds to the gathering of the wheat into the barn, and the casting away of the unsuitable fish corresponds to the burning of the tares.

This parable concludes with a statement very similar to the words of our text, "So shall it be in the end of the age; the angels shall come forth and sever the wicked from amongst the just and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth." Again we note that the statement has a particular time of fulfillment; that it does not refer to anything that has been in progress throughout the age, but to certain conditions that will prevail in the end of the age, in the harvest of the age. Again we note that there is no intimation of the furnace and the weeping and gnashing of teeth being perpetual, everlasting. All thoughts of this kind have come from other sources than the Word. Destruction is the end of the wicked according to the divine law, as we read, "All the wicked will God destroy;" "He shall be punished with everlasting destruction;" "The wages of sin is death."—Psa. 145.20; II Thes. 1:9; Rom. 6:23.

NO SALVATION FOR THE TARES.

Are we to suppose that the tares in this furnace of fire, in this furnace of affliction to which they all go, will be refined or otherwise benefited by those experiences? We answer, No, not as tares. As tares they will be utterly consumed:—for a tare is an imitation Christian, a deceiver, a false or spurious Christian. As such they should be destroyed. God will not longer permit any to masquerade as saints of God who know not and love not the Truth, and whose godliness is only form. All such misrepresentation and ignorance must cease and be no more.

In the parable the field, the ground, is the world of mankind; the wheat are some who rise up out of the world, separate from the world, and rise above the ground, although still having rooting in and drawing physical nourishment from the ground for earthly conditions. The true wheat profess to be the Lord's people living in the world, with their rooting in it, world, separate from it, risen above it, but really and actually not of the worldly people. "Of the earth earthy."

The "tares" are really well-meaning they have never been begotten of the holy Spirit to a newness of life, to a separateness from the world, and hence their rising up out of the world in imitation of wheat is a decpetion and a falsity unrecognized and unauthorized by the Lord. The fiery furnace of trouble, following the gathering of the wheat into the garner, will utterly destroy these as tares by reducing them to their original condition as part of the earth, as part of the world of mankind. As such they will be prepared then for the great blessings that are to come through the glorified Church to all the families of the earth—the Millennial blessings and glorious opportunities for coming into harmony with God and righteousness and truth and experiencing full restitution to all that was lost in Adam. It will then be for them to decide either for or against righteousness. To decide in favor of righteousness will signify an acceptance of the Lord and the laws and regulations and blessings of the Kingdom for their uplift; to decide against the Lord and righteousness will mean a resistance of the favorable conditions of the Kingdom and ultimately to be utterly destroyed in the second death.—Acts 3: 19:23.

THE LESSON WE SHOULD LEARN

Aside from getting rid of the confusion of the "dark ages," and therefore getting clearer views of our heavenly Father and his gracious plans for our salvation, there are lessons for us, dear friends, whether we belong to the wheat class or to the tare class. One lesson is that many tares highly esteemed amongst men are an abomination in the sight of the Lord, and another lesson is that some of the wheat counted foolish and as the offscouring of the earth are esteemed by the Lord as his jewels, and we are more and more to seek to know one another, not according to the flesh, but according to the Spirit—from the divine standpoint.

Although it is not in the power of wheat to change to tares nor of tares to change to wheat, nor of one kind of fish to change to another kind of fish, it is in the power of a nominal Christian to become a true one. If any of you have been living a sham Christian life, not founded upon the recognition of yourself as a sinner and the recognition of Jesus as your Redeemer, who gave his life as your ransom price, you should begin now and through the exercise of faith repent, reform, and accept of the great salvation so freely provided as a robe to cover your blemishes and imperfections. Go on, then, to make your covenant with the Lord by sacrifice, consecrating time, talents, influence and all that is dear and precious to you of an earthly kind, gladly, counting all things as loss and dross as compared with the excellency of the relationship to the Lord by faith now, and hoping by and by for the change of the first resurrection and for a participation in the great work of the Kingdom which soon is to bless the world.

There is a lesson also for those who are of the true wheat class. Such are to take heed lest they should be overcharged with the cares of this life and the deceitfulness of riches, etc., and become unfruitful, and thus be little better than tares. If we are fruit-bearing Christians of thirty-fold let us strive by the grace of God to bring forth sixty-fold, or one hundred-fold of good fruits and good graces and good services, that will have the divine approval and bring us eventally the Master's words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

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Could Not Trust Him.

After a wordy argument in which neither scored, two men decided to fight it out. It was agreed that when either said "I've got enough" the fight should cease.

After they had been at it about ten minutes one of them fell, and immediately yelled, "Enough! I've enough!"

But his opponent kept on pounding him until the man who was watching them said.

"Why don't you let him up? He says he's got enough!"

"I know he says so," said the victor, between punches, "but he's such a liar you can't believe a word he says!"

Ornithological Characteristics.

"She's a bird!" says the young man with the undecided mustache, referring to the lady who has charmed him.

"Yes," replies the father, who remembers when the lady made her debut. "She ought to be a bird. She is pigeon toed, has crows feet, acts like a goose and talks like a parrot, and claims to be a spring chicken.

The man whose opinions are worth listening to is never afraid to speak his mind.

"THE LAMB OF GOD."

Taking Away the Sin OF THE World.

What the Sin of the World Is—How It Is to be Taken Away—The Steps in the Process, Past and Future.

Allegheny, Pa., April 1.—Pastor C. T. Russell preached to a large congregation in Carnegie Hall, Allegheny, Sunday afternoon from the text, "Behold the Lamb of God who taketh away the sin of the world." (John 1:29) The speaker said:

Our text refers not to the sins of the world in the plural, but to the sin of the world in the singular. From the divine standpoint sin had its beginning in one act of disobedience on the part of our first parents; but the sentence of that sin falling upon them, a death sentence, had gradually affected and undermined their powers, mental, moral and physical, until as a result imperfection, weakness, depravity, sin, is somehow associated with almost every word and deed of the children of men. In some measure the world is responsible for this general depravity, but in the general sense it is not responsible, because these tendencies toward sin were inherited.

Mark the Apostle's words on the subject—"By one man's disobedience sin entered into the world, and death as the result of sin; and thus death has passed upon all men, because all are sinners." (Rom. 5:12.) Note again the statement of Scripture that we are "born in sin and shapen in iniquity, and in sin did our mothers conceive us." (Psa. 51:5.) We are not responsible therefore for the general fact that we have inherited these blemishes, but we are responsible to the extent we may have co-operated with sin, and intensified its blight in our own persons and in our children. Looking over the world we see that the mental, moral and physical degeneracy has not been equal in all parts.

If we would imagine a map of the world shaded from white to black, the white representing purity and the black representing grossness of degeneracy, we would find no community on earth that could be represented by white. The very best city or county or State would be a drab color, while some sections of the world would be nearly jet black, representing almost a total depravity. Thank God that the light of divine truth, which came into the world with the presence of our Savior, which set up a standard amongst the people, has had the effect of blessing in proportion as its influence has been accepted, and these lighter portions of the earth we call civilization. But, alas, how unsatisfactory our civilization is! how far from purity our types of Christianization. How few there are to-day who could say with the Apostle, Brethren, be ye followers of us, even as we are followers of the Lord Jesus. (I Cor. 11:1.) How few there are even reckonedly, in the spirit of their minds, in their daily life, in their daily course, walking not after the flesh but after the Spirit.

GENERAL SIN AND PERSONAL SINS.

Thus we discern that there is a general sin in the world, that it is in our blood, in our organization from birth, and the child of but a day is a participant in this sin, in this sinful condition that God disapproves and has declared to be unworthy of eternal life—worthy of death. In other words, our race is not worthy of perpetuation, is the divine decree. The general penalty against this universal condition of sin is the one originally pronounced against father Adam, and still resting upon the world of mankind in general—"Dying thou shalt die." Death is upon all because all are sinners under this general sentence pronounced in Eden.

As already intimated, it is possible for the individuals of the race to either strive against this downward tendency in which they were born or to fall in line with it, and hurry down the broad road of destruction more rapidly. For such as run in the way of sin, practicing iniquity, the Lord declares there is additional responsibility—they are worthy of stripes. Some evil doers get these stripes, chastisements, in the present life through the natural course of affairs. Sowing to the flesh they reap the rewards of their wrong course under what we sometimes term natural laws. As, for instance, the libertine in many instances brings upon himself temporal and distressing sickness, which hastens his death and increases his sorrows and troubles.

In many other instances, however, the innocent suffer through laws of heredity as must as do the wilful transgressors, and hence there could be no evening up of matters to an exact point of justice were there no provision for a future life, a future probation. The infant of a day suffering from some loathsome disease unjustly shares with its parents the penalty upon wrong doing. The divine law might have left us in this position as a race and have done nothing for us. Justice could offer no plea on behalf of the suffering infant or other innocents, because the decree of Justice against Adam and all of his posterity is that by disobedience and by inherited blemishes they are found unworthy of everlasting life—worthy of death. Hence Justice decrees that any and everything which tends to hasten death amongst mankind is working out the sentence of Justice, "Dying thou shalt die."

REDEMPTION AND REGENERATION.

We will notice presently in what way the Lord takes away the sin of the Church—the sins of believers in Jesus; but now we call attention to the fact that our text does not discuss this matter, but on the contrary deals with sin as a whole and the world of sinners as a whole. It points us to the fact that our Lord's mission is to take away the sin of the world—to take away the general blight and curse of death which came upon all mankind through father Adam's disobedience. To accomplish this work two steps were necessary. (1) Justice must be satisfied; a legal redemption must be effected. When we look out over the world and note the 1,000,000,000 living to-day, and reckon up the thousands of millions who have died, our hearts would fail us as we would think of how a recompense could be made to Justice which would offset the obligation, the sins of all these.

But man's extremity is God's opportunity. As we look into the Word of God we find that divine wisdom had foreseen the entire matter and had arranged for it in advance. If each individual of our race had been personally sentenced for his own misdeeds, his own shortcomings, then indeed it would have required as a corresponding price that some one should die for each individual in order to release that one from death. This would be an awful proposition—that twenty thousand millions of perfect men must die as redeemers for twenty thousand million of sinners. Where would such redeemers be found? Nowhere. Not a man on earth was found perfect, or capable of being his brother's redeemer. As we read, "There is none righteous, no not one," and again, "all have sinned and come short;" "None of them can by any means redeem his brother, nor give to God a ransom for him." (Rom. 3:10-23; Psalm 49:7.) Where, we ask, is the remedy, the hope?

Ah, we must look to God! divine wisdom only could solve such a problem. Hearkening to the divine message we hear its statement that all mankind were tried and condemned with father Adam, and not individually; and hence the assurance that the redemption of father Adam, the payment of his death sentence, would not only redeem him from the curse, but likewise redeem all who were in him when he came under that death sentence. How amazing the divine wisdom! This very fact, that once in our blindness we supposed was injustice toward us, is really an evidence of divine foreknowledge and divine mercy. God condemned the race as a whole that he might have mercy upon the race as a whole. This, then, is the meaning of the Scriptural declaration, "As by man came death, so also by man came the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive."—I Cor. 15.21-22.

The meaning is very plain, very simple. We know how we all inherit sin and death conditions through father Adam. We see the imperfections all about us, we feel many of them in us; and now we learn that as we have thus inherited blemishes and sins and imperfections and death, another one has acted on our behalf, has paid the penalty; and that by coming into relationship with him, by being regenerated, begotten again, born again, we may inherit eternal life, through him who loved us and bought us with his precious blood.

TAKING AWAY THE SIN.

From the foregoing we perceive that there are two steps necessary to the release of humanity from its present thraldom to sin and death. (1) It was necessary that the penalty against father Adam should be paid to Justice; (2) It is necessary that Adam and any of his posterity to be blessed must come into relationship to the Redeemer—must be regenerated, obtain a new life. The first father or life-giver, Adam, not only failed to keep the life bestowed upon him in his creation but failed to hand it down to his posterity. His children have been produced under sin-and-death conditions, suffering and dying. Thank God for the lengths and breadths and heights and depths of the divine plan of salvation under which we were loved while we were yet sinners, and a full, complete preparation made for our individual release from our sin-and-death conditions.

The Scriptures tell us that this satisfaction of Justice for the sin of the world was somehow connected with the death of our Lord Jesus Christ—that "he died the just for the unjust that he might bring us to God." (I Pet. 3:18.) He has died, yet the world has not yet been brought to God. Indeed, amazing as the proposition may seem, the world as a whole gets father away from God day by day. Counting all the population of civilized lands as though they were Christians—though many of them are really as much without God as the poor ignorant ones whom we designate heathen—we find that those who are put down in statistics as the heathen people of the world are twice as many as they were a century ago, although the past century has been the most remarkable of all the world's history in the endeavor to carry the name of Jesus to the ends of the earth. How shall we understand this matter? Is the divine plan miscarrying?

No, we answer. Other Scriptures must be allowed to assist in clarifying our views of how the great plan of God is outworking. Other Scriptures assure us that before the times of restitution of all things, before the time of the blotting out of the curse, when "there shall be no more curse, no more sighing, no more crying, no more dying—before that time shall come God proposes the election or selection of a little flock, a kingly class, a Royal Priesthood, associated with the Redeemer in his work of glory during the Millennial age. These Scriptures assure us that the Gospel now being proclaimed is not intended for all the ears of mankind, but merely for a certain class—"He that hath an ear, let him hear." Amongst those who hear and are thus called, only a few will be chosen, namely, those who will be found so loyal to the Lord and to righteousness that they will take pleasure in walking in the footsteps of Jesus—in suffering with him, in being despised and rejected of men for his sake, in being separated from the company of the world for his sake, in having all manner of evil spoken against them falsely for his sake, in taking up their cross to follow him. These very properly in the Scriptures are called both a "peculiar people" and a "little flock." (Titus 2:14; Luke 12:32.) The work of their selectin began with our Lord's ministry, and especially at Pentecost.

LONG AND CAREFUL CHOOSING.

The work of selecting has since progressed, and we have reason for believing that the number of the elect is almost complete, that the time of the permission of evil for their testing in faith and obedience is nearly at an end. When completed the Church as the Bride of Christ will be glorified with him, to sit upon his throne, to be associated as the Royal Priesthood under him who is the great High Priest in communicating the blessing of God to all the families of the earth, in introducing the reign of righteousness under the Kingdom of God's dear Son, and in judging the world in righteousness, rewarding well doing and correcting and punishing misdeeds; and that thus in due time all the families of earth will have the glorious opportunity of being uplifted out of present sin-and-death conditions to the grand perfection that was lost in Eden, plus an increased knowledge and profitable experiences relating to the exceeding sinfulness of sin and the blessedness and rewards of righteousness.

We see, then, that it is the divine purpose that this elect class, now being selected from amongst the world, shall have the spirit of Christ—the spirit of self-sacrifice, the spirit of love for righteousness, the spirit of hatred for sin—to such an extent that they will rejoice to lay down their lives with their Master, in his cause, in co-operating with him, under his direction and guidance. Thus we see that while the merit was in our Lord and in his sacrifice for sins, nevertheless the world is waiting for the finding of the elect and for their glorification as the sons of God. Before they can be glorified they must be proven, they must be tested, they must be sacrificers.

In harmony with this is the Scriptural exhortation, "I beseech you therefore, brethren, by the mercies of God, (in providing the Lamb of God to take away the sin of the world, including your sins, and in giving you a knowledge of his grace in advance of the world), that ye present your bodies living sacrifices, holy, acceptable to God and your reasonable service." Thus also the Apostle declares that the faithful of the Lord's people "fill up that which is behind of the afflictions of Christ." (Col. 1.24.) From this standpoint the entire Gospel age from the time of our Lord's baptism to the present moment has been the period of sacrificing. Our Lord sacrificed his life, and we who believe—are specially blessed and informed in advance respecting the matter—have cast in our lot with him, to be with him, to suffer with him, to live with him, to reign with him. The work for the world—the taking away of the sin of the world, the opening up of the new dispensation in which all things will be made new—necessarily waits until the last member of the Church shall have finished his share in the sacrificing.

WIPING AWAY SINS AND TEARS.

While the sin of the world will be legally cancelled as soon as the great Redeemer shall make the application of his sacrifice to that end, and while this will be an instantaneus work, nevertheless the applying of the benefits of that work to mankind will be gradual, and will require all of the thousand years of the Millennial reign of Christ and his Church. Some grasp the one part of this work, some grasp the other feature, but few seem to see the absolute necessity of both features—the redemption of the world by the payment of the price, the death of Jesus, and the restoration of the world, its uplifting. Respecting the first of these many Scriptures could be cited, but we merely quote you one. The Apostle says, speaking of our Lord and his sacrifice, "Now once in the end of this age hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:26.) This appearance, this sacrificing, was done in the end of the Jewish age, and it was done with a view to the putting away of sin. The sin of the world is not yet put away, but we are nearing the time therefor. The Apostle tells us that in the end of this age our Lord will appear a second time not as a sin offering but unto salvation—first for the salvation of the Church, the Bride, to glorify her with himself, and secondly for the salvation of the world. As at the first advent the sacrifice for sins was made, at the second advent the putting away of the sins will be accomplished. This putting away, as we have already seen, is first a judicial putting away, or a divine acceptance of Christ's sacrifice and the approval of the introduction of the Millennial reign of Christ for the world's uplift out of sin and death.

Notice that the Apostle describes this and tells of the time when sins will be blotted out—that it will be at the second coming of Christ—that it will be during the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began—that it will be a time of refreshing from God's presence. (Acts 3:19-23.) Now not even the Church's sins are blotted out, merely. As the Apostle declares, the sins of believers are covered, the merit of Christ's righteousness is imputed to them as a robe of righteousness, a wedding garment covers the blemishes of the flesh, their hearts being true and loyal to the Lord. But when that which is perfect is come there will be no need of such a covering; and the perfect will come at the second coming of our Lord, when in the first resurrection the Father shall raise us by his power to glory, honor, immortality, in association with out Redeemer. Then, being actually perfect, we shall see as we are seen, know as we are known, and have no need to be covered by our dear Master's robe, so essential to our joy and peace and standing with the Father now.

AWAKENED THEN SLOWLY RESTORED.

But the instantaneous work of the First Resurrection, by which the Church will be made like her Lord in a moment, in the twinkling of an eye, does not appertain to the world in general nor to the sins of the world. The sins of the world are not covered by Christ's robe now, for to those whom he accepts as his faithful he declares, "Ye are not of the world even as I am not of the world," "for I have chosen you out of the world." (John 17:16; 15:19.) The world is still in its sins, but as soon as the Church shall have been glorified the great Redeemer will make general application of the merit of his sacrifice for the whole world, and the sins of the world will be judicially cancelled in that moment, in that instant. Thereafter there will be nothing to hinder the restitution of any who will to all the perfections and blessings which God is pleased to bestow upon those who are in his favor. Then will begin the work of Christ with humanity; for although the sentence of death is lifted from them, they are still in their blemished, depraved, fallen condition, and will need then to be lifted up out of it; and the divine provision of a thousand years for this restitution work must evidently be the exactly proper length of time in which fully to accomplish it for all the willing and obedient.

What beautiful pictures are used to represent the Millennial work of Christ and the Church in taking away from the world their sinful conditions! First of all we have the binding of Satan; second the shing forth of the Sun of Righteousness, to fill the earth with the knowledge of the glory of God; third, the water of life then freely flowing, with the invitation to all from the Spirit and the glorified Bride to take of the water of life freely; then, too, the leaves of the trees for the healing of the nations. The marks of sin which now are everywhere in evidence throughout the world, not only in the deeds of mankind but in the very facial expression of all, will then be wiped out—not instantly but gradually. Wiping represents a gradual process, and sins and sorrows, pains and tears, are incidentals and concomitants of the death sentence. It is in perfect accord with this that we read that the Lord will wipe away all tears from off all faces in that day, and that there shall be no more sorrow and crying and dying because all the former things will have passed away.—Rev. 21:4.

GOD'S WAY PERFECT.

A few moments ago we noticed that had not the divine plan made provision for a resurrection of the dead, there would have been no evening up of accounts as between those who in the present life have sought to live justly and honorably and those who on the contrary have deliberately violated right principles. But in the arrangement which we find Scripturally set forth there is a provision whereby those who now seek to walk in the ways of righteousness will then find their blessing for having so done, while those who have wilfully transgressed will now find a retribution. Not merely believers in Christ and consecrated followers in his footsteps have sought to stem the downward tendencies of the fallen flesh and to rise to higher and nobler conditions of mind and deed. Yet only the Church, the sanctified believers, get the blessing for which the Lord is now calling the little flock, the peculiar people.

Even amongst the heathen there have been some wonderfully noble characters—Confucius, for instance, as an illustration, an example. Likewise in civilized lands many noble people have never seen with clearness the reasonableness of a full faith in and a full consecration to the service of the Lord Jesus, such, having sought to live justly and honorably in the world, will be advantaged in the coming age; they will come forth on a higher plane proportionately; mentally, morally, every way they will be superior to what they would have been had they not put forth efforts for righteousness. It still shall be required of them that they go on to perfection, but they will have fewer rungs of the ladder to climb than if they had misused their opportunities and privileges. Similarly those in the present life who have misused their opportunities, and degraded themselves and brought degradation upon others, in proportion as they knew better they will undoubtedly receive, as the Master declared, stripes or punishments. That is to say, they'll find themselves that much nearer the foot of the ladder, and with that many more efforts necessary to be put forth to gain its topmost round, eternal life, perfection. In this way the Lord has arranged that each one, according to his honesty of heart, degree of knowledge and obedience or disobedience to the knowledge, shall have proportionate rewards or punishments.

How much more reasonable this Scriptural view is than would be any of the usual thoughts on this subject amongst Christians. Roman Catholics, with their view of Purgatory and varying degrees of suffering, have gone outside of anything that is set forth as a basis of faith in God's Word. Besides, their thought that the saying of prayers will relieve from these and cancel years of suffering is inconsistent with anything found in the Scriptures. Protestant views, that only those fit for heaven go to heaven and that all others go to an eternity of woe, is thoroughly inconsistent, especially when they claim that there is no hope of relief, no hope of mitigation. If only those who are fit for heaven are received there, how few will enter in! It will be a little flock indeed.

Contrast such unreasonable propositions with the simplicity of the divine plan: the Church, the sacrificers, the Bride of Christ, glorified with him in his Kingdom, rewarded for all their sufferings and self-denials exceedingly and abundantly more than they could have asked or thought. The world, coming forth to a fair and equitable trial, in which the conduct of the present life will have its weight and bearing on the advantages of the future life, and all with the prospect, if they will, of reaching life eternal through the merit of him who, as the Lamb of God, died for the cancellation of their guilt, shall at his second coming, under the blessed influences of his Kingdom, lift them out of sin and degradation and death conditions up to full human perfection, restoring to them the Edenic home and utterly destroying in the Second Death such as will not hear and obey the laws of his Kingdom.

"The LAMB OF GOD."

It is not the sacrificing of the Church that takes away the sin of the world. We have nothing to sacrifice that would be acceptable at the bar of justice except those blessings which are counted ours through faith and devotion; the merit of the sacrifice for sins is all in the Lamb of God—all in our Lord Jesus. And so the Scriptures everywhere differentiate between the Lord and his perfection and the Church, which comes into divine favor through Christ's robe of righteousness, under his merit. The highest honor declared respecting the Church is that she shall occupy a position which figuratively is described as that of a Bride and joint-heir. She is to be "the Bride, the Lamb's wife." Having attested her loyalty to principles of righteousness by suffering with her Master now in the present time, she shall be counted worthy to share with him the honors of his throne, as he declared, "To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21.

The expression, "Lamb of God," is a very forceful one. Man would not choose such a symbol as divine inspiration has chosen. Look at all the emblems of heraldry and note how various ferocious beasts and birds are used as symbols of the earthly great: some have the lion, some the unicorn, some have dragons, others eagles, others foxes, others wolves, tiger's heads, etc., emblems indicating the ferociousness and rapaciousness of the character behind, when it even did not intend to tell of its ungainly qualities, but sought rather to glorify itself. But look at our Lord's emblem, a meek, innocent, gentle lamb. On next Lord's Day, in this auditorium at the same hour, we hope to discuss this matter from the standpoint of the Passover, and to consider how our Lord Jesus was the Passover Lamb, and the general bearing of that type of Christ and his work of blessing upon the interest of the whole world. To-day we content ourselves with noticing the general fact that the lamb was used in the Jewish symbolization and sacrifices as representing our Redeemer, the Lamb of God which taketh away the sin of the world. John the Baptist, the last of the prophets, tells us that he was specially commissioned of God to bear this witness at the beginning of Jesus' ministry—that Jesus was the "Lamb of God;" that he was tho gentle, patient, unmurmuring one who would die on our behalf, that we by his stripes might be healed, that through his paying for us the death penalty, ultimately the whole world of mankind would be released from death, and so many of them as will would be brought up out of sin-and-death conditions to the full perfection of life everlasting.

John cried, "Behold the Lamb of God!" Let us behold him—not as the Pharisees and Scribes did, with eyes of malice and envy and hatred. Let us look at him in the light of the divine revelation, and perceive that he was without spot or blemish—that "in him was no sin"—that "he was holy, harmless, undefiled, separate from sinners." We wonder how he could be of the seed of Abraham and of the seed of David according to the flesh and yet not be a partaker or a sharer in the sin of the world—not be, therefore, under condemnation of death with the remainder, but contrarywise become holy, harmless, undefiled, able to give to God a ransom price for the world, able to pay the penalty of the perfect man Adam at the sacrifice of himself. How came it that all this perfection should be found in Jesus?

The Scriptures answer our query and assure us that he was not born like others of the race—that while he received his human organization from his mother, the life principle therein was from above, and that by the selective processes of perfection even in his embryo condition he maintained himself in mind and every attribute perfectly. The Scriptures tell us that he was thus born of a woman, separate from sinners, was previously with the Father, yea, from before the foundation of the world—indeed that he had been the Father's special representative in the creative work, as it is written, "All things were made by him, and without him was not one thing made that was made."

The more we look into the divine Word the more astonished are we with the lengths and breadths and heights and depths of the love and wisdom, justice and power of God which are being revealed to us through his Son and through the great plan of salvation. It will do us good, dear brethren and sisters, not only for the week beginning, I trust, but for the remainder of life, to frequently hearken to these words of the Prophet, "Behold—the Lamb of God, which taketh away the sin of the world." Day by day we may behold him, more fully, more completely, as the eyes of our understanding open more and more widely and as we become more and more informed respecting the divine plan of which he is the hub, the very center. And as we learn of him and come more and more to admire him, let us not forget that all who are to be members of his Bride class, joint-heirs with him in the Kingdom, must in order to attain this position become copies of God's dear Son—copies of the Lamb of God—copies in the purity of our hearts, in our gentleness, meekness, patience, long suffering, brotherly kindness, love, the fruits of the Spirit.

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There's Reason, Even in This.

A gentleman in a strange city, desiring the advice of a lawyer, entered one day an office on the door of which he read the name, "A. Swindle, Attorney-at-Law." After receiving excellent counsel he ventured to say to the lawyer: "You are, sir, a splendid type of man, and why do you place yourself open to ridicule by wording your sign as you have done. Why not put your first name in full?"

"I would indeed," smilingly replied the lawyer, "were not my first name Adam!"

Peace Overtures.

There was blood in the eyes of the two suburban housewives as they glared daggers at one another over the whitewashed fence.

"As for you," hissed the one in the red knit jacket "I don't know what I could say that would be sufficiently severe. I hate you!"

"And you," retorted the one in the blue shawl, "are really not worth wasting breath over. So there!"

There was a painful pause and then the one in the knit jacket continued:

"I would say a great deal more were it not for your sweet little baby."

"Do—do you really think he is sweet?"

"I do, and I am not backward about saying it, although I despise his mother. He is the prettiest little boy in 20 blocks."

"Then—let's make up. Neighbors should not be enemies. I'll hand you a dish of stewed prunes over the fence.

Then they kissed.

"Phwere hov yez been this avenin'?" asks O'Tunder of O'Toole.

"Sure I've been playin' Bridget whist. 'Tis a foine game, it is."

"Bridget whist? An' how do yez play thot?"

"I sit in the kitchen wid Bridget an' ate pie an' cake an' chicken, an' whin Bridget hears th' missus comin', she says 'Whist!' an' I hide in th' pantry."

"PALM SUNDAY."

Hail Jesus, Lord of All.

THE ORIGIN OF THE DAY.

ITS SIGNIFICANCE TO CHRISTIANS AND TO ISRAELITES.

Pastor C. T. Russell preached Sunday in Carnegie Hall, Allegheny, to a large audience. He took for his text John 12:13, "They took branches of palm trees and went forth to meet him and cried Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel." He said:

To-day is celebrated by a large proportion of nominal Christendom as Palm Sunday, in celebration of the event mentioned in our text. I recall to your memory the circumstances connected with the event. It occurred on the first day of the week, just five days before our Lord's crucifixion. The Passover season was at hand, when the most devoted Jews gathered at Jerusalem for its celebration, in harmony with the commands of the Law. Our Lord and his disciples came from Galilee, and en route Jesus had explained to his followers that it meant his death—that he was to be crucified, but that he would be raised again from the dead on the third day. It was on this occasion that the impulsive St. Peter forgot his place as a disciple and undertook to chide the Master for entertaining such thoughts, saying, "Far be it from thee, Lord." Peter's expectations were for the Lord's increasing dignity and honor until he should be established in the kingly power, when the Apostles according to his promise would be sharers of his Kingdom. Our Lord, however, was gradually drawing the attention of his followers to the fact that the Kingdom glory belonged to a future time, and that first himself and all accounted worthy of a share in that Kingdom must be subjected to tests of loyalty to righteousness and the divine will even unto death.

THE FEAST AT BETHANY.

Nearing Jerusalem they stopped over the seventh day (the Jewish Sabbath) at Bethany, at the home of Lazarus, Martha and Mary. The last time they were there was on the occasion of the calling of Lazarus from the tomb, to the great joy of the sorrowing sisters. That home was always open to our Redeemer, but we may be sure that he was thrice honored and welcomed on this occasion. As the Jewish Sabbath ended at sundown, a feast was prepared for the evening. At the feast Mary and Martha both served, but at an arranged time Mary brought a vase of very costly ointment and anointed his feet—her tribute of love and esteem and gratitude. Her humility was displayed by the fact that she anointed not her Lord's head but his feet; the most menial members of his body she esteemed worthy of her highest reverence and service, most humbly wiping them with her hair.

I hope, dear friends, that although you and I have no such opportunity for serving our Lord and displaying our reverence for him that we nevertheless have the same spirit of devotion and adoration that would lead us to give and to use our very best in the servic of him whom we call our Redeemer and Lord. But although he is now highly exalted, a spirit being, divine, and hence it is impossible for us to anoint his feet or render any other service of a physical kind, nevertheless he has informed us that whatsoever we shall do for his disciples, his followers, he will reckon it as though it were done for himself. Indeed he explains to us that the elect Church of this Gospel age may be regarded individually as members of his body, as it is written, "God gave him to be the Head over the Church, which is his body;" and again, "We are members in particular of the body of Christ."—Eph. 1:22, 23; I Cor. 12:27.

Therefore the opportunities before you and me are equally as great or greater than those accorded to Mary. Daily, almost hourly, we may be in contact with the members of the body of Christ and may do them good, refreshing, cheering, comforting, serving them; and we may reckon that the Lord esteems all these as though done unto himself, and that in proportion as we are faithful to these opportunities we are showing forth our love for him by serving those who have his Spirit and who are seeking to walk in his ways. As with Mary the odor of the perfume filled the house, so there is a sweet odor from every loving service proffered for the body of Christ, and the house of God, the Church, should be continually filled with this odor.

A COSTLY LOVE TOKEN.

We remember the indignation of Judas, the traitor, the thief, who carried the bag, the treasurer of the Lord's band of disciples, how he allowed greed to blunt his mind so that he could not appreciate the perfume and the love behind it, secretly wishing that the price of the perfume were in his possession. He cloaked his acquisitiveness with an affectation of interest in the poor, saying, This ointment might have been sold for a great price and the proceeds given to the poor. Our Lord, however, reproved him, and commended Mary with the words, The poor ye have always with you, and whensoever ye will ye may do them good, but me ye have not always. It would appear that Judas noticed the alabaster vase before it was opened, and expostulated that the ointment should not have been used, for it could have been sold for 300 pence—a sum equivalent in our money to nearly three hundred dollars.

It did seem a very extravagant gift, and many of us of economical tendencies, very necessary in the ordinary affairs of life, might have been inclined to have doubted the propriety of so expensive an anointing. Our Lord's words give us the true key: he said, "Let her alone (do not hinder her from this sacrifice that she has purposed); against the day of my burying hath she kept this." One thought we may gather is that nothing is too good for our Master, nothing is a waste that is done in his service and with an endeavor to honor him. The sacrifice of earthly interests on his behalf is approved. Then, drawing the same lesson as before, we find that this same principle may properly apply to all the members of the body of Christ, the true Church. We can not do too much for them from the proper motives—even for the least of them, as symbolized by the fact that it was our Lord's feet that were anointed.

THE FIRST PALM SUNDAY.

The next morning, the first day of the week, our Lord sent two of the apostles for an ass, a donkey—an animal very much in use for riding purposes in Palestine and Egypt to this day. Meantime the people of surrunding villages, and in the city of Jerusalem near by, had heard of Jesus' arrival, and that he was at the house of Lazarus, whom he had called back from death. They were curious both to see Lazarus and the one wh oraised him from the dead, so that by the time the donkey arrived quite a crowd of people were there. It was the custom of Jewish kings to ride to their inauguration in this manner, and when our Lord mounted the ass the assembled multitude—imbued already with a strong presentiment that Jesus was indeed the Messiah—caught the inspiration of his actions, that he was by his conduct thus declaring himself the King, and immediately they cried out in the language of our text, "Hosanna: Blessed is he that cometh in the name of Jehovah, even the King of Israel." They made haste also to treat him as a King, gathering palm branches for the donkey to walk over, casting some of their garments in the way also, as an evidence of their appreciation of his dignity of office, and of their desire to serve him and his cause in any manner.

The Scribes and Pharisees were devout people in many respects, but they had become so filled with their own theories respecting the fulfillment of the prophecies that they could not conceive of any fulfillment except along the lines of their anticipations—that the coming Messiah would recognize them as his holy people and certainly be no friend to publicans and sinners, but denounce them. A few of these Phrisees were in the mixed company surrounding Jesus, and they were highly incensed, and appealed to the disciples that they should call the attention of the Master to the fact that he was being hailed as Messiah, and that he should rebuke the people and assure them that he was not.

Our Lord's reply was, "If these should hold their peace, the very stones would cry out." Why? do you ask? Was it necessary that some such shout be made? Yes, we answer. God, through the Prophet Zecharian (9:9) had centuries before indicated that there shuld be such an acclaim of Messiah, and at this particular time—on this particular day. The Prophet's words are, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The shout called for in the prophecy must be given, as our Lord had declared no feature of the Law or the prophets could pass without fulfillment. This prophecy was fulfilled by the multitude who knew not. When we see this particularity in the fulfillment of the prophecies it gives us assurance of other prophecies not yet fulfilled. Through another Prophet it was foretold that Jesus would be rejected by his own nation and would suffer as the Redeemer of the world, and yet his coming in kingly power at the end of this age, at the opening of the new Millennial age, is with equal clearness set forth. Seeing the fulfillment in the one particular instance gives us the stronger faith in the ultimate fulfillment of every feature of the divine plan in due time.

"O JERUSALEM, JERUSALEM!"

The company preceding and following Jesus, still shouting Hosanna, and still providing the palm branches and robes, wended its way to the hilltop overlooking Jerusalem, called the Mount of Olives. There the procession halted and our Lord, beholding the Holy City with its grand Temple and precious memories, and foreknowing the trouble and sorrow and destruction which should come upon it because of its rejection of him, wept over it, saying, "O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children as a hen gathereth her brood under her wings, and you would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

That was the critical moment when the interests of fleshly Israel were in the balances. The Lord had done for them as a nation all that was proper for him to do, and as a nation they had rejected him. To have been ready to receive him would have meant that the officials of the city would by this time have waited upon him to tender him the sovereignty, but only the common people had heard him gladly. Those who should have received him, the teachers, the chief priests, the leaders of the people, were angry, and at this very time were plotting his death because he was not in harmony with any of their great sects. Little did they know how much was meant by those words, "Your house is left unto you desolate."

Looking back over nearly nineteen centuries we can see how accurately those words were fulfilled: At that moment their national hopes of becoming the elect Church of God, the Bride of Messiah, ended. Favor was continued, however, in another form: for three and a half years the Gospel was preached to them exclusively, and for thirty-three years thereafter it was as open to them as to the Gentiles; and in that harvest period, a total of forty years from the beginning of our Lord's ministry, he gathered out of that nation all the Israelites indeed in whom was no guile, and the rest, as the Apostle says, were blinded and stumbled in such a manner as to render themselves and their children practically immune to the influences of the Gospel for all these centuries, in which as a dead nation they have nevertheless suffered trouble and torture of various kinds, as symbolically represented in the parable of the Rich Man and Lazarus.

THEIR FALL A BLESSING.

If we believed that their failure implied their eternal torment it would indeed seem harsh to speak of Israel's fall from divine favor as bringing a blessing to the Gentiles which they could not have otherwise attained. But there is no question of eternal torment about this matter. We want to rid our minds of that false thought, which so interferes with every proper interpretation of the divine Word. In rejecting Jesus the Jews did not fall into hell and everlasting torment, but they did fall away from those special blessings and privileges which they had enjoyed as the Lord's peculiar people, the seed of Abraham. They were cut off from those special blessings, and instead have had special trials, ignominies, persecutions. And the promise of the Lord is that when his time shall come, and they shall have learned certain lessons by experience, he will bring them back again into his favor—he will recover them or save them from the blindness into which they went and under which they have suffered these many centuries.

What was the blessing that came to us who were Gentiles through their failure, their fall? We answer that it was the blessing or privilege of becoming the Kingdom class, Messiah's Bride and joint-heir. This privilege belongs to the Jew first as the natural seed of Abraham; hence, as the Apostle points out, speaking to them, "It was necessary that the Gospel should be first preached to you." (Acts 13:46.) The Gospel of the Kingdom could not have been preached to the Gentiles except first the natural Israelites had rejected the offer. Not that they could have claimed it by right, because their own Law hindered this, and stipulated that only those who could keep the Law could inherit eternal life and the Kingdom; and the truth of the Apostle's declaration that none of them kept the Law is evident, for none of them lived forever. Nor have they received the Kingdom of the world promised to Abraham. When they failed to accept Jesus as the Messiah, and he declared their house left desolate, it threw open the Kingdom privileges to others, and it is in this manner that a blessing has come to us who were Gentiles, through the fall, the failure, of those who were the natural heirs of that blessing, that promise.

The Apostle John (1:12) points out that, although the nation as a whole rejected Jesus, there was a remnant, a few, who received him, and he tells us that these were granted the liberty, the privilege, of becoming sons of God through the begetting of the Spirit at Pentecost and subsequently. The Apostle Paul likens these Kingdom promises which belong to the Jews to an olive tree with very few branches. When the testing time came all these natural branches were broken off from relationship to that original Covenant, to the Abrahamic Covenant, except the Israelites indeed, who received and obeyed the message of God's dear Son; and Gentiles were subsequently sought for in every nation to fill up the predestinated number of branches in this olive-tree—to be engrafted into the places of those branches which were broken off. The Apostle Peter has told us that God has visited the Gentiles to gather out of them a people for his name—to be associated with the remnant gathered out of Israel and together to constitute Spiritual Israel. He informs the Spiritual Israelites—some of Jew and some of Gentile lineage—"Ye are a Royal Priesthood, a peculiar people, a chosen nation." (I Pet. 2:9.) This is the nation which God proposes shall constitute his kingdom class—not natural Israel, but Spiritual Israel; and soon its numbers will be complete and its work at the second coming of the Lord will begin, the work of blessing all the families of the earth with Millennial favors, opportunities, privileges and knowledge.

EXACTNESS OF FULFILLMENT.

It strengthens our faith to note the exactness of the fulfillment of the prophecies respecting our Redeemer's affairs. For instance, it assists our faith when we learn that our Lord's presentation of himself as King on this occasion was in harmony with the Passover type and his suffering as the antitypical Lamb. We have already noted that this scene occurred on the fifth day before the Passover. This we learn from John 12:1, which declares that the day at Bethany was the sixth before the Passover. The Passover always began on the fifteenth day of our first Jewish month, and Passover lamb was to be killed on the fourteenth; the fifth day previous, therefore, marked the date of our Lord's riding on the ass as the ninth of Nisan. The Scriptures have something to say respecting that ninth of Nisan, namely, that on that day the Israelites should take the Passover lamb into their houses. As a nation they did not receive the Lamb of God on that day; only the remnant of their nation accepted him, and hence the special Passover blessing did not come to them. Nevertheless in God's due time they will come into other blessings already foretold about them, and be amongst the first of the nations of the world to experience the favors of the Millennial age and its restitution work.

In a general way the Passover type shows forth a coming blessing upon all the families of the earth—in the sense that Israel, in bondage to Egypt and Pharaoh, typified the human family in bondage to Satan, and the unfavorable conditions of this present time, to which through the fall they are slaves, "sold under sin." (Rom. 7:14.) The Passover type shows that ultimately, as a result, all who desire to worship the Lord will have full opportunity for going forth from under the control of Satan and his hosts, typified by Pharaoh and his army, and that the Lord will see to their deliverance.

But the main part of this type of the Passover affected only the first-born—only the first-born were in any danger—only they, therefore, were passed over or spared in that night. This, as we have already seen on other occasions, and as we shall more particularly refer to the matter this evening, is a type which belongs to this Gospel age exclusively. This is the night time; we are still waiting for the Millennial morning, when the Sun of righteousness will arise with healing in its beams. (Mal. 4:2.) In this night, more than eighteen centories ago, the antitypical Lamb died at the appointed time, and, by his blood sprinkling the doorpost and lintel of our hearts, we who will lead forth our brothers, ya, of the First-born are passed over, and will in due time, at the dawning of the day, become the Royal Priesthood, who wil lead forth our brothers, yea, all who desire to worship God in sincerity, from the dominion of sin and death, across the Red Sea, into Canaan.

HOSANNA IN THE HIGHEST.

It will be remembered that these first-born ones in all the tribes and families of Israel were exchanged for the one tribe of Levi, which thereafter represented them. The experiences of the tribe of Levi, therefore, typified the experiences of the Church of the First-born. From that tribe of Levi the Lord selected the special priesthood, the Royal Priesthood, and so the Royal Priesthood who will be joint-heirs with Jesus in his Kingdom are members of this household of faith, typified by the tribe of Levi. As the priests and the Levites led and instructed the people, so the Church of the First-born, composed of a "little flock" of Royal Priests and of a great company of justified ones, assistants, co-laborers, will during the Millennial age, under the lead of the antitypical Moses, guide and bless and bring into full harmony with God all the willing and obedient.

How is it with us to-day, dear friends? Have we all without exception acclaimed Jesus as our Redeemer and King, or are we standing aside like the Pharisees, doctors of divinity and higher critics of old, objecting and insisting that our Lord must establish his Kingdom according to their ideas or be rejected? Let us be Israelites indeed in whom there is no guile, that the Lord may teach us and guide us, as he declares he will do to those who are of a right condition of heart—"The meek will he guide in judgment: and the meek will he teach his way." (Psa. 25:9.) Let us hearken less to the voices and creeds of the "dark ages" and more and more to the voice of him who spake as never man spake, and to the words of his inspired apostles, whom he commissioned to be our instructors. Let us take our instruction from the foundation and not from any of the polluted streams of Churchianity.

THE TRUE ANNIVERSARY DATE.

In conclusion I call your attention to the fact that those who adhered to the Church calendar, Romanists, Episcopalians, and some others, and who have named this as Palm Sunday, have arranged their reckoning so as to have the anniversary of Palm Sunday, Good Friday and Easter Sunday fall on the days of the week corresponding to the original transactions. This, however, was not the custom followed originally: instead the Jewish method was followed, namely, lunar time, celebrating the ninth day, the fourteenth day and the sixteenth day, irrespective of how these corresponded with the original days of the week. Monday, Friday and Saturday.

Something could possibly be said in favor ofeither method of reckoning; and without finding any fault with those who prefer to celebrate in harmony with the days of the week, we, as a company of the Lord's people, have been in the habit for these many years of celebrating after the manner of the early Church and its reckoning by lunar time, in correspondence with the Jewish reckoning. According to this reckoning last Wednesday would have been the anniversary of our Lord's riding in triumph on the ass; today would be the thirteenth of Nisan, the first Jewish month; the fourteenth would begin to-night at sundown and last until sundown to-morrow evening, when the fifteenth would begin. Accordingly, to-night is the anniversary by lunar time of the Memorial Supper which our Lord instituted on the same night in which he was betrayed; to-morrow would correspond with the day of the crucifixion; Tuesday would correspond with the first day of the Passover Feast, and Wednesday next would be the anniversary of our Lord's resurrection from the dead.

According to our custom we meet to-night to celebrate the greatest event of history, to antitypically eat of the Paschal Lamb. We will have something to say on that occasion respecting the annual observance of this Memorial, how this was the teaching and practice of the early Church as set forth in the Scriptures, and as respects the mauing of the broad and the fruit of the vine, which to us take the place of the Jewish Lamb. We cordially invite all who are truly the Lord's people, true believers in him as the Lamb of God which taketh away the sins of the world, all who trust in the merit of his sacrifice for the forgiveness of sins, who are seeking to live separate from sin, and who have made full consecration of their lives to the Lord—all such are cordially invited to meet with us this evening at 7.30 o'clock to celebrate our Passover Lamb, for, as the Apostle declares, "Christ our Passover is slain for us: therefore let us keep the feast."—I Cor. 5:7, 8.

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His Moral Uplifting.

Fifteen or twenty years ago Bill Smith was a well-known character in a Missouri town whose name need not be mentioned here. Bill was a colored boy who roamed the streets at will. One day he found a pocketbook containing $40, and the owner's name was stamped on the book.

But Bill burned the pocketbook and spent the $40 in riotous living. Of course, it was found out, and Bill was arrested, tried, found guilty, and sent to the penitentiary for two years. He served his time, and when he merged he knew something about making shoes. The day he returned to his home town, an old acquaintance met him, and asked:

"Well, what did they put you at in the prison, Bill?"

"Dey started in to make an honest boy out'n me, sah."

"That's good, Bill, and I hope they succeeded."

"Dey did, sah."

"And how did they teach you to be honest, Bill?"

"Dey done put me in de shoe shop, sah, nailing pasteboard onter shoes fo' soles sah."

In a Warm Corner.

A patron of the telephone system who was always cross to the central girls died suddenly. One of the girls worried for fear that she might have been too short with him at times, and her worry led her to dream. She dreamed she had gone to her celestial home, and she determined to call up Mr. Blank and apologize to him. She asked St. Peter for Mr. B.'s number. St. Peter, who is the whole system, looked at her sorrowfully and said: "My dear, a copper wire laid within 4,000 mines of where he is now would melt in a minute." The girl wept no more.

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KEEP COAL UNDER WATER.

Experiments by British Government Show that Exposure to Air Hurts It.

Important experiments are being carried on by the naval authorities at Portsmouth to ascertain the exent of the steaming properties of Welsh coal which has been improved by storage in the sea. Eighteen months ago iron crates, each containing two tons of coal, were sunk in a big basin in the dock yard. At the same time a similar quantity of coal was carefully stored in the open air at a coaling point and sheltered by tarpaulins. At intervals of six months two ton samples of each storage have been taken carefully and burned. The results have shown conclusively that by submarine storage of coal its calorific value steadily increases, while by storage in the open air a decided decrease is shown. At naval coaling stations in the tropics the decrease in calorific value is very great, the heat of the sun extracting the light, volatile oils.

The admiralty is satisfied with the physical and financial advantages of submarine storing and has now directed that experiments be made to ascertain its practicability on a large scale. The difficulty is that submerged coal must be dried before it is used or otherwise the superficial moisture would soon cause spontaneous combustion. Close confinement in the bunkers of warships is the only method of drying heretofore attempted. Spreading quantities of thousands of tons in the open air has not been feasible.—London correspondence.

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"HE IS NOT HERE, HE IS RISEN."

THE RESURRECTION OF CHRIST LIES AT THE FOUNDATION OF ALL CHRISTIAN TEACHING.

"If Christ be not risen our preaching is vain, your faith is vain; ye are yet in your sins. Then they that are fallen asleep in Christ are perished." —1 Cor. 15: 14-18.

Akron, O., April 15.—Pastor C. T. Russell, of Allegheny, Pa., preached here to-day twice. His afternoon topic was his anti-infidel discourse on "To Hell and Back," especially adapted to the Easter occasion. We report his Sunday morning discourse from two texts, "He is not here, he is risen." (Luke 24:6 with I Cor. 15:14-18.) The speaker said:

The resurrection of Christ, indeed the entire subject of the resurrection of the dead, receives far less attention from believers than it deserves. It has measurably lost its importance to Christendom in general because of the almost universal reception of the heathen theory that death is not death, but merely a transition from a lower condition of life to a higher one, as from a vestibule into a house proper, from a temparary experience into a permanent one. But the Scriptures set forth the resurrection in a very different light from this. They declare that death is a reality, that the dead know not anything, that it affects not merely the body but the soul—"The soul that sinneth it shall die." (Ezek. 18:4.) In the case of our Lord it is distinctly stated that his soul died and that his soul rose from the dead. We quote the Prophet: "He poured out his soul unto death." "he made his soul an offering for sin." (Isa. 53:10, 12.) Again, "His soul was not left in hell"—sheol, hades, the state of death, the tomb—"He rose from the dead on the third day."—Acts 2:31.

RESURRECTION IS ALL IMPORTANT.

From this standpoint the resurrection of the Lord, of which to-day is the generally celebrated anniversary, was and is the most important event in the world's history, for upon that event hangs every element of Christian faith. The Apostle admits this in so may words in our text, saying that if Christ be not risen we are yet in our sins, the dead have perished, Christian preaching is bearing false witness. The Apostle evidently gave full weight to the doctrine of the resurrection. He staked his all upon it, and taught all believers so to regard it. His words imply a good many things quite opposed to the ordinary thought of to-day: for instance, with the thought that a resurrection is quite unnecessary, that death is merely a change from a lower plane of life to a higher one, what sense would there be in the Apostle's words that all preaching is vain if Christ did not rise from the dead? With the ordinary thought in mind what could he mean by saying that the dead in Christ were perished? How could they be perished if they had passed into heavenly glory? What effect would the non-resurrection of Jesus have from that standpoint? How would all the faith and hope of Christians be negatived, nullified, if Christ did not rise from the dead? Surely the Apostle's words could have no reasonable, sensible meaning when viewed in the light of the common error that death is a mere transition to a higher state of life.

But when we view death from the Scriptural standpoint, what meaning, what force there is in the Apostle's words. The whole world of mankind is dead or dying because of the original sin, death being the penalty or wage of that transaction, shared by all of Adam's posterity as well as by himself. Under this penalty nearly 20,000,000,000 of humanity have been born and, with varying periods of experience, have sunk down into death, and those who we now call alive are really ninety-nine parts dead, and dying at the rate of 90,000 a day. There is no hope for a future life for any of all this vast multitude except by a resurrection, and there could be no resurrection unless first the ransom price for their sins, the Adamic sin, were paid. Our Redeemer was manifested in the flesh that he might destroy death and him that hath the power of death—that is, the devil. (Heb. 2:14.) Evidently this death had not been destroyed nor the power of the Adversary checked up to the time that our Redeemer came, over 4000 years after the creation. Nearly 2000 years have since elapsed, and we see that death is not yet destroyed. On the contrary, it still holds the human family in the great prison-house of death, of the tomb, sheol, hades, and Satan, who has the power of death, is still unbound.

We sometimes declare that the death of Jesus was the very hub, the center, of the divine plan upon which depends and around which revolves every other feature of divine grace. We still hold to this thought, but draw attention to the fact that in many respects our Lord's resurrection was no less important. His death indeed was necessary as our redemption price—"a propitiation for the sins of the whole world." (I Jno. 2:2.) But even though the world's sins were all cancelled, that would be insufficient: more would be necessary. He who bought the world with his precious blood must live again in order to wholly restore, revive, uplift from sin-and-death conditions. A Savior who would die in the midst of redeeming could not profit the race. The first part of the Redeemer's work was to satisfy the demands of Justice against the race, so that God could be just and yet the justifier of him that believeth in Jesus; but the second part of his work is equally important to us, namely, the application to mankind of the benefits secured by his sacrifice.

"I WILL COME AGAIN."

As we have already noticed, the dead world knows nothing of the blessing that God has in store for it. Only a comparatively small number of the race have yet even heard of the grace of God in Christ, that the redemption price has been paid, and that in due time the great Redeemer will come again to complete the work—to awaken, revive, restore and bring up to full perfection, if they will, all the families of the earth, all for whom the precious sacrifice was made.

We inquire, Why the long delay? Already over eighteen centuries has the world waited since the Saviour was born, was touched with the feeling of our infirmities and tasted death for every man. Why has he not long ago come to bestow the blessing secured by his sacrifice, to revive the sleeping ones, to give beauty for ashes and the oil of joy for the spirit of heaviness? Why does he still permit the world to groan and travail in pain and sorrow and death? Has the plan of God miscarried? Has it been changed or altered or amended? What reason can we assign for this long delay?

The Scriptures alone answer this question, and tell us that before before beginning the work of blessing and reviving the world, before beginning the work of the Millennial Kingdom—the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began—the Lord is taking out in advance a peculiar people, a little flock, the elect. They tell us that the election of these will ultimately accrue to the blessing of the non-elect, the world in general, all the families of the earth. (Acts 15:14; Gal. 3:8, 9.) They tell us that the elect are the specially chosen, called in the Scriptures the seed of Abraham, of whom Jesus is the Head and all of his faithful followers members of his body. To this seed pertains the promise made to Abraham—"In thy seed shall all the families of the earth be blessed." So, then, the delay between the time of our Lord's redeeming the world, raising them out of sin-and-death conditions, up, up, up to the full perfection that was lost in Adam through disobedience, is on account of this work of selecting the seed of Abraham; and the Lord through the Apostle declares to the faithful believers and followers of Jesus, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise"—the promise to bless all the families of the earth through this seed.—Gal. 3:29.

"BUT NOW IS CHRIST RISEN."

From this standpoint, dear friends, the Scriptural standpoint, how important a matter was the resurrection of Jesus. Without it all these hopes would be in vain; there could be no selection of a Church under a dead head; there could be no gathering together unto him; there could be no second advent in glory; there could be no Millennial reign for the blessing of all the world. Without the resurrection of Jesus, the seed of Abraham through whom the blessing was to come would have been non-existent, and the oath-bound promise of God would have been a complete failure. Can we wonder then that the Scriptures everywhere lay such stress upon this great fact of history? that they elaborate the accounts of how he was seen first by the women mentioned in our text, and subsequently by the others of the apostleship and by five hundred brethren of the household of faith, and finally by the Apostle Paul also, by a miracle? As one of the apostles declared, he showed himself to his apostles after his resurrection by many infallible proofs—proofs that were indisputable.

The entire narrative of our Lord's ministry, death and resurrection is substantiated thoroughly by other events of history. Those who recorded the incidents declared themselves ignorant and unlearned men. They evidently were not striving for self-exaltation but were merely speaking forth words of truth and soberness—telling an unvarnished tale which evidently they thoroughly believed themselves. Their espousal of the Lord's cause did not bring them honor of men or wealth or social position, but the contrary of all these, mockings, scourgings, severe trials of many kinds—Yea, writes one, on account of him I have suffered the loss of all things; yea, do count them as loss and dross that I may win a place in the anointed body. (Phil 3: 7-9.) They had everything to lose, nothing to gain by choosing the standard of the Nazarene. And although it be admitted that they were unlearned in worldly wisdom, it can not be claimed that they were stupid men. Their writings are clear, terse, logical and pointed, and gave evidence that they were not merely credulous nor merely stupid. Indeed they must have been far above the average as respects natural intelligence, however unpolished so far as earthly schooling was concerned.

IN VARIOUS FORMS.

In every way the particularity of their detailed statements commended themselves. They record the Master's own words that they were foolish, slow of heart to believe what he had previously told them respecting his resurrection. They told how they were perplexed at the remarkable experiences of that first Easter Sunday: instead of remembering that the Master had said that he would rise from the dead on the third day they forgot all this. The women went with spices to embalm the body as soon as the Sabbath was past. The disciples, when the women explained to them that an angel messenger had announced the Lord's resurrection, instead of believing were incredulous. Forgetting entirely the Master's words, they evidently had no expectation of a resurrection: the conviction was forced upon them by the experiences they underwent.

The risen Lord walked with two of them to a nearby village, veiled from their recognition by garb, manners and speech, which hindered them from recognizing him, even though they marvelled while their hearts burned by the way as he recounted to them the necessity for his death, and how this had all been foretold by the prophets, and that also it was necessary and in harmony with the prophets that he should rise on the third day. Then revealing himself to them he instantly vanished from their sight. He gave them an evidence of his resurrection and at the same time an evidence of his "change." Later he appeared in the upper room where the disciples were gathered discussing the events of the day and of the three days previous, and querying each other respecting whether or not the rage of the priests and Pharisees might extend also to themselves, and with the doors closed and fastened for fear of the Jews. Suddenly in their midst stood Jesus saying, "Peace be unto you," calming their fears and assuring them of his resurrection, proving to them that they were not seeing a phantom, that it was no imagination of their minds; that he had appeared in a physical, tangible form similar to his previous appearances, and although he had come in without the opening of the doors, "the door being shut," nevertheless he had a body of flesh and bones. He demonstrated this by eating some fish and some honeycomb, and when their fears were somewhat allayed he expounded to them the divine plan further, and then vanished as instantly as he had came, the doors still being shut.

WITH THEM FORTY DAYS.

The Scriptures assure us that the Lord remained with his followers for forty days: they were visible to him but for the most part he was invisible to them. They saw him not except as he occasionally "manifested himself." These appearances, so far as the record goes, would appear to have been about eight times, all told—possibly less than this number, as the different evangelists may have recorded the same events in slightly different language. Apparently about one-half of these appearances were on the day of our Lord's resurrection. Throughout the entire week following they waited, hoping to see him again, hoping for some further manifestation, but were disappointed; but on the next first day of the week, when they had come together, Thomas being with them, Jesus again appeared as before in the upper room, the doors being shut, and proffered to Thomas the very proofs which he demanded—to put his fingers in the print of the nails and to thrust his hand into the wounded side. The flesh, the wounds, were all there, even though the doors were shut.

It is not possible for us to comprehend the power which can create and dissolve human bodies, but we have abundant evidence along this line. Did not the angels of old appear and then vanish? Did not our Lord and two angels appear to Abraham ere they went down to Sodom? And thus it was with our Lord. As the Apostle declared, he was put to death in flesh, he was quickened in the spirit—"sown an animal body, raised a spiritual body; sown in weakness, raised in power." (I Cor. 15:44.) The resurrected Jesus, actually a spirit being, invisible to men, appeared in various forms to his followers for the purpose of convincing them, first, that he was no longer dead but alive, and, secondly, that he was no longer flesh but spirit, able to take on any form he might desire, even, as the "angel of the Lord" had appeared in previous dispensations, as man or as the burning bush, as occasion made suitable.

Only eight days of the forty had passed, another week of waiting and hoping to see the Master, another first day of the week, with almost sure conviction that the Lord would appear to them again on this first day of the week as on the two previous occasions. But with the third Sunday they saw him not; they were more disappointed than ever. What could it mean that he who before was with them daily was so changed that he had almost deserted them? They knew not what to do—they would wait a little longer; peradventure he might reveal himself again, perhaps on the next Sunday, and perhaps on that occasion he would tell them what should be their future course. But, no! another week passed and no manifestation, a fourth Sunday and nothing seen!

Matters were getting desperate. The disciples were Galileans, away from home. Their work as missionaries of the Kingdom of God was at an end, because the King himself had died; and even though they believed he had risen from the dead they knew not how to apply this great fact nor what to expect nor what to do or say. Simon Peter said to the others, "I go a fishin"—I will return to the fishing business; choose you for yourselves what you will do; there is no propriety in our staying here without aim or object. James and John, members of the old firm, responded that their sentiments were the same, that they also would re-enter the fishing business. What the others proposed to do we are not informed. Another week passed, the three had gone into the fishing business; probably some of the others had joined them, though quite possibly they had gone to their various homes, with a view to re-entering upon the duties of life as before their call to be the special messengers and apostles of Jesus.

"THEIR SHEPHERD CARED."

All those days and weeks the Master was present frequently with them unseen. He heard their conversations, knew their plans, and purposely allowed them to go to the very extreme of disappointment and perplexity. Thus he would impress upon them more thoroughly, more lastingly than in any other way, the lesson he wished them to learn. The leaders amongst the apostles had gone into the fishing business, as we have seen, and Jesus waited for the opportune moment of giving the signal of his presence—important especially to those through whom it would be forcefully communicated to the others. He was with them as they sailed all night and caught nothing, and as they talked together respecting their ill success and wondered whether matters had so changed that even the fish did not come to their nets, and why God had permitted them to pass through such peculiar experiences, such great disappointments in respect to Messiah, and their hopes of sitting with him in his throne in his Kingdom and be associated with him in the blessing of all the families of the earth.

Then Jesus again assumed a human form and human clothing, that of a stranger, and standing upon the shore he called to them inquiring if they had any fish, as though he would purchase. They replied that they had caught nothing. The stranger then suggested that they cast their nets on the other side of the boat, and in their perplexity they followed his suggestion, apparently without even so much as thinking that the boat while at anchor had been turning this side and that all through the night. But no sooner was the net down than is was full of large fishes, whose weight was too great for the net. Peter at once jumped to the conclusion that the stranger must be the Lord, manifesting himself now in a different form: once a gardener, another time a wayfarer, another time in a body such as they had previously known, now again a stranger on the shore—it must be Jesus, it could be no other, who else had the power? Was not this the very miracle he performed for them when he called them first to be his disciples? Convinced that it was the Lord, not by wounds or features or voice or clothing, but by a miracle, Peter could not wait until the boat would come to shore but swam to land to be as soon as possible near his Lord. The others speedily came, and yet they did not ask him—they knew it was the Lord, in the same way that in the vision of Moses and Elijah they had known them; and so we read, "None of them durst ask him, knowing that it was the Lord." None of them thought of asking him, the proof was so positive, so conclusive.

SUFFICIENT FOR EVERY NEED.

They now had the lesson which the Master intended them to learn, namely, that while without his blessing they might have no fish at all, with his blessing they could have a large catch; but more than this, they found when they reached him on the shore that not only had he fish but he had a fire also, and that the fish had been cooked, and so they became his guests. The lesson to them was that he was their sufficiency as respected all the temporalities of life, and more—that he could provide for them such things as they had need of and would do so. After this lesson had silently been learned by all, the Lord addressed Peter, and indirectly the others, reminding them of how they had become his disciples and had forsaken the fishing business that he might make them fishers of men.

The Lord would show them that in no sense had that commission expired, that they were still his ambassadors and mouthpieces to do a great work in his name, that the work instead of being ended by his death was really only beginning. His language to Peter then was all the more convincing as to who he was—"Simon, son of Jonas, Lovest thou me more than these?—more than these boats and nets and fishes?" Simon answered, "Lord, thou knowest that I love thee." Jesus answered, "Feed my sheep." Again Jesus put the same question, again Peter answered similarly, and our Lord said, "Feed my lambs." A third time the Lord asked the same question, and Peter, filled with grief, probably remembered that three times he had denied his Master. In this gentle way did the Lord reprove the one who in weakness and under strong temptation had denied him with oaths and curses.

What a lesson of our Master's greatness and forbearance! what a lesson to us in respect to our dealings with others overtaken in a fault! It is not strange that Peter was grieved as he remembered this, and almost broken hearted he cried, "Lord, thou knowest all things, thou knowest that I love thee." This lesson taught, the Master again vanished from them, but left information respecting a definite time and place where he would meet them again, to which point all the believers could be gathered. Respecting this last appointed meeting the Apostle Paul writes that he was seen of above 500 brethren at that time. A few days later his chosen eleven, probably by appointment, met him on the Mount of Olives, and after a very few words with them he was parted from them and ascended into the heavens, a cloud receiving him from their sight. This was the closing of the important work of instructing those whom he had already commissioned to be his representatives in respect to his resurrection and his change.

Why did he appear to ascend to heaven in a body of flesh? We answer that when he was present with them without a body of flesh they saw him not at all, and if he had failed any further to manifest himself they would have been confused, would not have known of his ascension to heaven. Hence his appearing in a body of flesh on this occasion, and ascending into heaven in such a body until the cloud had enveloped him, was a lesson to his followers, the best lesson possible for him to give them under the conditions. He could not tell them of spiritual things because they were not yet begotten of the Spirit, and could not be until after he should have ascended up on high and had appeared for them in the presence of God, making atonement for their sins, that God might be just and yet the justifier of them that believe, and might give them the spirit of adoption.

That which our Lord could not have done through words, explanation, he did accomplish by the outward appearing and the lessons associated with the disappearance. To this was added the words of the angels who then appeared to them, saying, "Ye sons of Galilee, why stand ye here gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) Not with a great trumpet blast, not with a great commotion, not visible to the whole world, but as he went away—quietly, secretly, unknown to the world, his going known only to his faithful followers. And so at his second coming it will be—only his faithful followers will be aware of his presence, for so far as the world is concerned he will come as a thief, quietly, stealthily, unknown to them.

"NOT FAITHLESS BUT BELIEVING."

Thomas, who doubted our Lord's resurrection, represented a class of the Lord's followers down through the age who are so constituted mentally as to require more proofs than do some of his followers: but the Lord in compassion furnished Thomas with the necessary proofs because of his sincerity, and those very proofs have been a help to the Lord's followers throughout the age. His words to him apply to all, "Be not faithless but believing." It is necessary that we believe in our Lord's resurrection promise, as we have already seen in the types that everything rests upon that great fact.

To some of you who read my discourses every week I remark that I shall be following up this subject of the resurrection of Jesus, and its relationship to the divine plan, in next Sunday's published discourse; but meantime I wish to remind you that what we have just seen respecting the sincerity of the apostles, the simplicity of the narrative and the reasonableness of the entire matter as the logical outworkings of the divine plan—all these matters are corroborated and prophets, which not only foretold our supplemented by the Law and the Lord's first advent, its object, its sacrifice, but also pointed out his resurrection as the first-fruits of them that slept; and, further, that he in due time will assume the control of the world as Messiah, and during his Millennial reign will bless all the people with the glorious opportunities of return to divine favor and God-likeness as a result of his great redemptive work. We who now have eyes to see and ears to hear this wonderful grace of God, "What manner of persons ought we to be in all holy living and godliness?" In view of the gracious promises that we may be associated with our Redeemer in his Kingdom, how gladly should we take the trials and difficulties, the testings, all the experiences which the Lord sees fit to permit to come to us.

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EVANS HOME AGAIN.

He Rips Bishop McCabe Up the Back in Good Style.

Elwood, Ind., April 16.

Editors National Labor Tribune:

Through your columns I express my sorrow for poor old Dowie, the wizard of Zion city. The world is full of such prophets, wise and otherwise. I find in last week's Tribune another Elijah has bobbed to the surface to display his ignorance and vent his spleen against the toiling masses of our people, who endeavor to protect their inalienable rights by organization against the organized wealth and power of this supposed free country. Only for the injury the childish babblings of this Bishop McCabe may work among weak-minded followers, his tommyrot about labor unions would be passed up for what it is worth. Previous to this overflow of bile I don't suppose one union man out of every thousand ever heard of this Bishop Charles C. McCabe and it will be no loss if they never will again, because evidently the poor deluded man could not tell the difference between a labor union and an old maid's sewing club. Bishop McCabe says he has received letters from friends and labor men. Perhaps D. M. Parry and his gang are his friends and true followers. The bishop stands aghast at the thought of a small percentage of labor men running the labor class in a high-handed manner. Perhaps the bishop believes that the labor leaders are made of different mud than the kind of mud used in the anatomy of the few men that run the finances of our country and the government and the very existence of millions of the American people. You can wager your last dollar that this great disciple of the Lowly Nazarene got no letter from W. H. E. of Elwood, Ind., or he would never set himself up as a laughing stock before the thousands of struggling fellow men that are utterly helpless to defend themselves against the grasping greed of the combines, only through standing shoulder to shoulder in their labor unions. There is an old saying that "there are none so blind as those that will not see." If Bishop McCabe would only take the prejudiced scales off his eyes he could see the beneficial effects of organization in the present situation of our coal miners under the guidance of a few honest leaders. I would like to know what salary this bishop gets and how he got his present fat job? Would also like to know what he would say if a better, but poorer man offered to do his job better than he does it for less pay. I am also wondering whether this great divine ever earned an honest dollar in *his life by the sweat of his face?* I know lots of such ranters that would turn up the whites of their ungodly eyes in horror if a poor workingman entered their church in a pair of corduroys, the only kind his miserable earnings would allow him to buy. If Bishop McCabe wishes to be fair he would state plainly to labor leaders and his 3,000 ministers what features of labor unions he wishes them to denounce from the pulpits.

Bishop McCabe, let me give you a little advice. Stick to your Bible and follow the teachings of Jesus Christ, who always defended the poor and needy, because you evidently know as much about labor unions and their workings as a goose knows about its grandmother. And regarding the conversion of the Jews, just let the Jews alone and look more after the Gentiles that furnish you a fat living and fine raiment without you soiling your hands in return. Shooting off your mouth in opposition to labor unions and its membership may so thin the ranks of your churches that the congregatons may demand cheaper pastors to do the preaching. Then you and your 3,000 ministers will be laughing down the other side of your faces like thousands of other poor, helpless souls are doing to-day, through this open shop and cheap labor twaddle of Bishop McCabe and his sort. Every professional craft in the country has its union to protect its interest. The doctor will not attend you in sickness under the regulation fee of his union and the undertaker will not bury you when dead under the regulation price, and I never yet saw the preacher that did not want a good fat salary for working one day a week. So, Bishop McCabe, stick to the fat job you have. You could not earn porridge at denouncing labor unions, that are here to stay. Fraternally yours.

W. H. EVANS.

Harry Griffiths' Candidacy.

Wheeling, W. Va., April 14.

Editors National Labor Tribune:

The vice presidents will have to fight to hold their present positions this year. There will be opposition not only for the puddler and finisher vice presidencies, but also for the tin, as the old-time war horse, Harry Griffiths, of Steubenville, will again oppose the present incumbent and he seems confident of winning this year. He has a large number of friends and is well known throughout the A. A. He is a true union man who has been weighed and not found wanting, and would be a dangerous opponent for any position to which he might aspire. He certainly deserves the support of the rank and file. Yours,

WHEELING.

According to reports the advocates of the open shop in Cincinnati, who usually have a great deal to say about the American flag, are putting that emblem of liberty to a strange use. Men accepting employment with the Cincinnati Traction Company are required to take an oath under the folds of the American flag, swearing allegiance to the company and to the Mutual Protective Association, which they are required to join. Part of the obligation provides that the men shall refrain from taking part in any movement for the formation of a labor union.

A sample copy of this paper is an invitation to subscribe.

FROM ANDERSON.

Mills Are All Running—G. C. Visits Crawfordsville.

Anderson, Ind., April 17.

Editors National Labor Tribune:

Rod, wire, nail and galvanizing mills are still running steady here, except that the wire mill was idle last Saturday, and the rod mill was idle Monday for repairs.

The Kokomo rod, wire and nail mills are running every day, with good prospects if the coal strike does not interfere with them. The prospects are that the firm will be able to get coal enough to keep the mills running most of the time.

I visited the old college town of Crawfordsville on the banks of Sugar Creek this week, and I will not forget the reception I got from the old Anderson boys I met there for some time to come. The superintendent, Henry Meister, hung the latch string of his door outside for me, and told me to pull it when I pleased. Henry is very well liked by the boys that work for him, and he appreciates all those that attend to business. Joe Marshall and George (Crappy) Bodicott are in a room by themselves. They were housecleaning when I was there and the lounges and chairs were sent to be upholstered. They serve lemonade and buttermilk in the warm weather, and Al Johnson, who drinks nothing stronger, makes many calls on Joe and George. Otto Luckow and George Bowe pass them up. The good old German beverage is good enough for them. George McCabe looks as if he has a good boarding mistress, for he is looking better than I have ever seen him. He is working on an airship that he says will make the trip to old Anderson in 30 minutes. When he makes the trip he is going to take for ballast Harry Bodicott, "Chuck" Bodicott and Ed. Meister. They have one of the finest mills of its size I have seen in this end of the country, and they do not know what it is to have an idle day. Their prospects are good for some time to come.

Thanking the boys for their courteous treatment, I am,

Yours respectfully,

G. C.

FROM ASHLAND.

The Mill There Ready to Start After a Long Idleness.

Ashland, Ky., April 17.

Editors National Labor Tribune.

It is with pleasure that I write the Tribune to inform it of the good news here. The mill (the Ashland Sheet Mill Company), which has been idle since the first of the year is about ready to start up in full, probably next Monday, and the prospects are good for a steady run. This mill has six sheet mills, a bar mill and a galvanizing plant, the finest equipped in the country, and under the management of "Sam" Edwards, who is considered one of the finest in the business, good work can be expected. There is no scarcity of help here, as a great majority of the old men are still here.

Wishing the Tribune every success, I remain. Yours,

OLD KENTUCK.

Likes the Tribune.

South Sharon, Pa., April 16.

Editor National Labor Tribune:

Enclosed you will find money order for $2.00. Hope that the boys throughout the country are paying their indebtedness to you, for you certainly have a good paper.

Fraternally yours,

TOM O. JONES.

Zug's Mill News.

Pittsburg, April 18.

Editor National Labor Tribune:

There is the same old story to report this week. Three mills are on, Nos. 1, 3 and 4. Prospects are not good.

The puddle department is on in full, and prospects are good.

Yours,

O. C. CASIONAL.

Hamilton, Ont., News.

Hamilton, Ont., April 17.

Editors National Labor Tribune:

A few lines. Everything is running along smoothly in all departments. The sand bottom furnace has been changed into a two-door heating furnace. They heat the ingots and roll them into 1 1-2 lb. billets for the guide mill. There are four furnaces on scrap and metal. The natural gas is coming nearer every day and in two weeks more they will have it in the guide mill furnace.

The bricklayers have been on strike in this city for over a week. They want 50 cents per hour. Some of the masters are paying the increase and others are holding out at the old rate, 45 cents per hour.

Yours as ever,

X.X.X.

A Liberal Offer.

One of the most attractive offers ever made is that which the Tribune is making at present to subscribers. Every subscriber who is in arrears will be presented with a handsome Diamond brand razor, warranted, upon sending the amount of back subscription directly to the Tribune office. The Diamond is one of the best razors on the market. "It makes shaving a positive pleasure." It is to be hoped a goodly number of subscribers will take advantage of this splendid opportunity.

The Virginia Iron, Coal and Coke Company is ready to kindle fires in its iron rolling mill and steel plant at Bristol, Tenn. The plant will be known as the Crescent Steel Rolling Mills.

SLANDER THE BIBLE.

Pastor Russell's Critics Characterized by a Tribune Reader.

Pittsburg, Pa., April 16.

Editor National Labor Tribune:

I have been an interested reader of your valuable journal for some time, and have read with interest the weekly sermons by Pastor Russell. The several discourses he has given recently on the subject of hell, and his interpretation of the scriptures relating to this, and many other texts that have hitherto been so confusing, is indeed refreshing and comforting. In addition to reading Pastor Russell's sermons I have read and studied with much profit the six volumes of Scripture Studies edited by him, and the knowledge of God's plan for the redemption of the world that has come to me by searching and studying God's word, which I have been able to do with the aid of these valuable Bible Helps, has been indeed a great blessing.

In the early part of my life I was a consistent member of the Methodist Church, but as I grew older and commenced to reason, I could not reconcile myself to the teachings of the church relating to hell and everlasting punishment for the disobedient, and as I was fully persuaded by ministerial teachings that the Bible taught a hell of torment, I left the church, fully believeing the Bible to be a myth, and I turned, as many do, to the books of Voltaire, Pane, Ingersoll and others.

Mr. Editor, I loved my fellow man. My lot in life has been among the broken-hearted, the poor and overburdened, the under tenth. We are as prone to err as the sparks to fly upward, and I could not consistently sing praises to a god who intended to torture and punish people eternally because of disobedience. All people who are born into the world have the taint of Adamic sin, and as I have said before we are prone to err, and in addition to this the majority of us have a strong inherited trait of character, handed down to us by wrong living and wrong thinking on the part of our ancestors, that in consequence we oft times make serious mistakes, commit grievous wrongs, not of the head and heart, but because of this strong inherited trait that holds the predominating influence. Knowing and pondering over these things, it was but natural that I refused to believe in such a merciless God as the majority of man-made creeds teach God to be. But this, thanks be to God, the Giver of every good and perfect gift, has all been made clear to me, as by the kindly guiding hand of Pastor Russell, through his sermons and books. I have searched the Scriptures, God's Word, and find therein, by rightly dividing the word of truth (as we are enjoined to do: II Tim. 2:15) manna indeed for the hungering soul, and I am now able to testify to the boundless love of our Heavenly Father: and I am able to testify that God's word does not teach eternal torment for the disobedient, and any who claim it does, either ignorantly or wilfully slander the Holy Name, and can not and do not appreciate the loving character of God.

Anything for the betterment of my fellow man I have always been interested in. I was eager to assist in bringing about a state or condition of affairs that would insure them the greatest measure of happiness, and I was engaged in trying to fathom some of life's difficult and trying problems when the first volume of Scripture Studies was given to me. I commenced reading the book, and I read the first two or three pages carelessly, then I commenced to get interested, eagerly interested, and the day was just beginning to break when I very reluctantly laid the book down. I can truthfully say I read and studied the Bible more in that one night, than I had done in 20 years previous. Since I have been drinking at this fountain of God's Truth, He teaches me that He has a plan—a grand plan, beyond the conception of human mind, in which loving provision is made that in His Day—the Millennial Day, all the families of the earth will be blessed. In that day (and thank God it is not far away) no one man will be considered better than another. All will be equal, no unworthy will rule over the worthy, and no man will then eat his bread from the sweat of another's brow. In that day, the Glorious Millennial Day, Jesus Christ will take on His great power and reign. Righteous judgments will be abroad in the earth, through our loving Redeemer and King.

I wish I had wealth sufficient to place the first volume of Scripture Studies, entitled "The Plan of the Ages," in the hands of every one of your readers. I feel there is not one but would be greatly helped and encouraged by it.

The associate editor of one of the leading southern journals says of this book:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despare. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are separated—forever and forever.

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is a text, and it becomes a pyramid of God's love, and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that the editors of leading journals, and many orthodox ministers of different denominations, have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light, more light is the watchword."

In conclusion I thank you for your grateful consideration in allowing this space to express my appreciation of Pastor Russell's sermons. I hope you will continue to publish them.

Your bright and refreshingly newsy journal was always good, and its weekly visits were eagerly looked forward to. Pastor Russell's weekly sermon makes it thrice welcome. With best wishes, believe me,

Sincerely,

A LOVER OF TRUTH.

NILES SETTLEMENT.

Both Sides Will Let James H. Nutt Decide.

James H. Nutt, Jr., was paid a very net compliment yesterday by the members of the Amalgamated Association and the owners of the bar mill at Niles.

It has been published in the Telegram that there was a wage difficulty at the Niles plant and that it was impossible for the men and the management to come to an amicable understanding. Vice President Jones of the association was in Niles yesterday, and returned to the city last night. While here he made a statement that the trouble was practically adjusted and that a better understanding was reached by both sides agreeing to leave it to the decision of James H. Nutt, who is the secretary of the Western Bar Association. Mr. Nutt will proceed to make an investigation and both sides will abide by his decsion.

Mr. Nutt was formerly labor commissioner of the Republic Iron and Steel Company and the confidence both sides repose in him is a nice compliment to his integrity. He is a well-known Youngstown citizen and was formerly prominent in the affairs of the Amalgamated Association.—The Youngstown Telegram.

The bureau of labor at Washington has begun an nvestigation of the beneficial feature of labor unions, and is now gathering statistics on sick and death benefits paid and the old-age pension system which some of the unions have adopted. Gustavus A. Weber, a statistical expert connected with the department, is in charge of the work and is visiting the principal cities of the country collecting data.

STUDIES IN THE SCRIPTURES.

"The Plan of the Ages," by Pastor C. T. Russell, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 358 pages, in embossed cloth. Price, 25 cents, postpaid. Address

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SPOTTING REDS.

Government Officials on Trail of Recent Arrivals from Italy.

A Washington special says:

Anarchism in the United States will be put down with a firm hand. The information which has reached the government officials here that large numbers of Italian anarchists have arrived at San Francisco and Baltimore has resulted in the adoption of extreme measures to apprehend these men. It was said at the Department of Commerce and Labor to-day that the Italian government had furnished the name of one man whom it regarded as particularly dangerous, and the immigration officials are bending every effort to capture him. It is believed here that he is the ringleader of the band that has come to this country and his apprehension is regarded as of special importance.

Within the past month an Italian was released from prison in San Francisco and upon being questioned by the immigration authorities openly declared that if he was allowed to pursue his course he would kill the President of the United States. The man was promptly deported.

All immigration and police officials have been notified to be on the lookout for Italian anarchists and the department authorities anticipate that before long they will have in custody three men known to have been enemies of the Italian government.

U. S. Steel Election.

At the annual meeting of the stockholders of the United States Steel Corporation in Hoboken the following directors were re-elected: H. C. Frick, W. H. Moore, Norman B. Ream, J. H. Reed, Charles Steele, P. A. B. Widener, Robert Winsor and William Edenborn.

Chinese Exclusion Measure.

Representative Edwin Denby, of Michigan, introduced a bill in congress last Friday making extensive revision of the Chinese exclusion act. It extends the operation of this act 10 years and incorporates the recommendations of Commissioner F. P. Sargent for American inspector in China under the supervision of the immigration service and for the re-registration of Chinese now in this country. The bill is not intended to modify the basic policy of excluding Chinese laborers, but according to Denby is an attempt to find a compromise which shall harmonize differences with China.

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IMPORTANT ANNOUNCEMENT.

Beginning April 23d and Continuing Throughout the Week We Will Have an Industrial Exposition.

The whir of machinery will be heard from floor to floor—a silk loom will be weaving silk; a cotton loom will be weaving cotton cheviot; a dress goods loom will be weaving a fashionable gray suiting; a blanket loom will be weaving blankets; almost every department will exhibit the process of manufacture of the articles sold; even the Picture Galleries will take their part, as an artist of note will paint pastels.

No store in Pittsburg ever attempted such an event—the whole week will be given to it—the articles manufactured will be sold for special prices—other articles, souvenirs of the occasion, will be given away free.

We would like all of our friends and customers within a radius of one hundred miles to make a trip to Pittsburgh to take in this really splendid industrial affair. It will not only be instructive, but it will also be entertaining; further than that, the special prices quoted will make an economical incentive that should not be lost sight of.

We have every accommodation for visitors. Thus, out-of-town folks can come in on the early morning train, enjoy themselves seeing actual proofs of modern progress, lunch in our Restaurant, spend the afternoon with us, and then take the evening train home.

Let us repeat it We invite everybody and we hope that everybody will accept our invitation.

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BOTH TELEPHONES.

LABORITES IN CONTROL.

Their Influence Grows in the House of Commons.

The special cable service of the New York Sun says under a London date line of April 7:

Reference was made last week to the weakness, puerility and blundering of the new government. It may also be pointed out by impartial critics that the opposition, even when due allowance is made for its numerical weakness, has failed to fill its part satisfactorily.

It is from the Conservative party that the most vigorous opposition to the socialistic proposals of the Labor party might naturally be expected, yet the only potent arguments against two such proposals came from a Radical member. Even when the government consented to sink its own bill and adopt the Labor party's, which put trades unions in a position of freedom from responsibility enjoyed by no other individual or community in the kingdom, not excepting the king himself, the Conservative opposition was perfunctory and unimportant. Its one strong opposer fas a Unionist who is a follower of neither Mr. Balfour nor Mr. Chamberlain.

Mr. Balfour has been absent from the house for a fortnight taking the rest cure. Mr. Chamberlain did not remain in London for the debate, and the criticism which came from the opposition front bench, as has been the case throughout the session, was entirely devoted to exposing the weakness of the government's conduct rather than to protesting against the principle embodied in the proposed measures, which in their very nature are so entirely opposed to Conservative ideas. Moreover, less than half of the small Conservative party took the trouble to take part in the division, while an appreciable number, with their eyes on the votes of the workingmen's constituents, voted for it.

In this the Spectator sees that "almost irreparable damage has been done to the forces of conservatism and moderation by Mr. Chamberlain and his abettor, Mr. Balfour," by their tariff reform policy. This, however, is a somewhat narrow view to take of the strange conditions which now obtain in the house of commons.

In the attitude of both the government and the opposition may be seen the first results of the introduction in the house of the Labor party, which has behind it a vast preponderance of the workingmen's votes in the constituencies. The Liberals are told clearly that the Laborites' demands for certain things must be satisfied or they must abandon all hopes of securing any of these votes in the future, and the Liberal government has hitherto bowed to this threat. The same fear inspires a large portion of the Conservative side. The 80 Irishmen from Ireland remain 80 in parliament after parliament. There is no fear of their numbers being increased; there are even hopes that they may be decreased by the redistribution bill; but there is limit to the possible increase of the Laborites, who have all the constituencies in the United Kingdom to campaign in.

To-day's conditions merely foreshadow the disintegration in the more or less distant future of the present parties. Individualistic Liberals can not work with collectivist Laborites any more than Conservatives can.

MARCH BREAKS RECORD.

The Pig Iron Production Totaled 2,165,632 Gross Tons.

The monthly pig iron statistics show that March has been a record breaker. The production, exclusive of charcoal iron, amounted to 2,165,632 gross tons, as compared with the best previous month, 2,068,893 tons in January. Estimating the charcoal iron product, the total was close to 2,200,000 tons. The steel companies in March made 1,400,305 tons and the merchant furnaces 765,237 tons. That this enormous amount of metal has gone into consumption is shown by the fact that the stock of the steel corporation is down to the lowest figure in its history, 110,000 tons, and that some of the other steel companies have recently bought outside metal, or are in the market now.—The Iron Age.

Labor Tribune

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Subscriptions are payable in advance.

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The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate maters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an indorsement of it.

HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompaied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1802. This book created a great deal of discussion when first published, and its value as a record grows, rather than dimishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

Her Curiosity Arroused.

It was the mayor of a western city who received the following letter of inquiry from a Boston woman:

"Kind and respected Sir: I seen in a paper that a man named John Sipes was atacted and et up by a bare whose cubs he was trying to git when the she bare come up and stopt him by eatin him up in the mountaines near your town. What I want to know is did it kill him or was he only partly et up and is he from this place and all about the bare. I don't know but what he is a distant husband of mine. My first husband was of that name and I supposed he was killed in the war but the name of the man the bare et being the same I thought it might be him after all and I ought to know it if he wasn't killed either in the war or by the bare for I have been married twice since and there ought to be divorce papers got out by him or me if the bare did not eat him all up. If it is him you will know it by him having six toes on the left foot. He also sings base and has a spread eagle tattoed on his front chest and an ankor on his right arm which you will know him by if the bare did not eat up these sines of its being him. If alive don't tell him I am married to Joe White for he never liked Joe. Mebbe you'h better let on as if I am ded, but find out all you can about him without his knowing anything what it is for. That is if the bare did not eat him all up. If it did I don't see as you can do anything and you needn't take no trouble. My respecks to your family and please ancer back.

"P. S.—Was the bare killed? Also was he married again and did he leave any propty worth me laying claims to?"—Detroit News.

NOTICE.

In answer to many inquiries, this paper will continue to publish Pastor Russell's sermons indefinitely.

Every reader, by getting at least one new subscriber, will help the cause they have so much at heart.

The date of tab on your paper tells when your subscription expires.

"RISEN WITH CHRIST."

SEEKING THE THINGS ABOVE IN NEWNESS OF LIFE.

From Glory to Glory.

Washington, D. C., April 22.—Pastor C. T. Russell preached twice here today. One discourse was his cure for infidelity—"To Hell and Back. Who are There. Hope for the Recovery of many of them by a Judgment resurrecton." We report the evening discourse from the text, "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the rght hand of God. Set your affections on things above, not on things of the earth. For ye are dead, and your life is hid with Christ in God."—Col. 3:1-3.

In our published discourse of last Sunday (for I know many of you follow these discourses in the public prints) we considered the general fact of our Lord's resurrection—that it was well attested, not only by the testimony of the apostles and the harmony between their testimonies but by the typical and prophetic teachings. Today we look at the matter from another standpoint, and note that the doctrine of the resurrection of Jesus, and the hope of believers in a risen Savior who would come again in due time for their deliverance, became a fundamental in the Christian faith. It entered into all the philosophy of the plan of salvation. For instance, in our text the Apostle points out that the true followers of Christ reckonedly die to earthly aims, hopes and ambitions, sinful pleasures, etc., and reckonedly arise from a dead condition to newness of life as New Creatures in Christ Jesus, "risen with him to walk in newness of life." To these "old things have passed away, all things have become new." All of their interests, hopes and aims are indissolubly linked with the resurrection of Jesus and his exaltation to the heavenly Kngdom, spiritual condition; and their hope, their aim, their endeavor is to live in the world as not of the world, as dead to the world and its interests and affairs, and alive toward God and the spiritual nterests and heavenly promises through Jesus Christ.

Not that the Apostles taught that this reckoned death and reckoned resurrection are sufficient. On the contrary, their teaching was that this reckoned state must be maintained until the actual state is reached. For instance, the follower of Christ who makes a full consecration of his life unto death not only reckons himself dead unto the world and to sin and reckons himself alive toward God as though risen from the dead, but he must maintain this condition until actual death shall furnish and complete the reckoned state; and his hope is that the resurrection of the new mind in the present life is but the precursor, the preparation, for the actual resurrection from the dead at the second coming of the Redeemer. Hence it was that the Apostles were contnually exhorting the Church to stand steadfast, waiting for the grace, the favor, that shall be brought unto you at the revelaton of our Lord and Savior Jesus Christ—at his second coming. (I Pet. 1:13.) Again, he says that we should hope unto the end, unto the completion, until that which is perfect shall have come, until the actual glory, honor and immortality shall have taken the place of the reckoned conditions, "changed in a moment, in the twinkling of an eye."

PICTURED IN BAPTISM.

Under the guidance of the holy Spirit the apostles introduced the Church to a new view of baptism, different from that which had been promulgated amongst the Jews by John the Baptist. The latter signified merely the washing away of the filth of the flesh, and symbolized thereby a return so far as possible to righteous living, in harmony with Moses; but the new and different thought in baptism, introduced after Pentecost and especially ap-Christ, was that it was a symbol of the plicable to all Gentles who accepted death and burial of their human wills into the will of Christ, that in the water, symbolically, they were immersed into death—dead to the world, dead to sin, dead to self, dead to earthly ambition, and from the water they were raised up to walk in newness of life, not after the flesh but after the spirit, seeking those things which are above, where Christ sitteth at the rght hand of God. Thus the Apostle declares that believers are buried with him (Christ) in baptism, wherein ye are also risen with him through faith in the operation of God, who raised him from the dead. And you, being dead in your sins, in the uncircumcision of your flesh, hath he quickened (made alive, resurrected) together with him, having forgiven you all your trespasses.—Col. 2:12, 13.

The Apostle again in his letter to the Romans (6: 3-5) similarly defines the meaning of baptism, explaining that Christ; that in a sense each one so believers are immersed, buried into buired loses his own individuality and self-control and becomes merged into the body of Christ as a member thereof; that the method by which he is thus inducted into the body of Christ, with its privileges and favors, is through his voluntary baptism into death, his consecration of his heart, his will, his all to the Lord, to be dead so far as earthly interests and affairs are concerned.

The Apostle proceeds to explain that the object of this reckoned dying and reckoned burial into Christ is that we may be reckoned as members of his body and reckonedly live a new life thenceforth as though we had risen from the dead, glorifying our Father in heaven. He assures us that those who are faithful to the significations of this baptism into death will be in the Lord's likeness actually by and by in the resurrection, the First Resurrecton, of which it is written, "Blessed and holy is he that hath part in the First Resurrection: on such the Second Death hath no power, but they shall be kings and priests unto God and shall reign with him a thousand years."—Rev. 20:0:

"CHANGED FROM GLORY TO GLORY."

In however different forms the Apostle presents the hopes of the Church as respects the transformation from sin-and-death conditions to holiness-and-life conditions, he always maintains the same general thought, namely, that we became reckonedly dead to the earthly interests, service, hopes and aims, and simultaneously become more and more alive toward God and the holy things, until this changing process—begun in the present life and maintained until death—shall be finished in the actual resurrection of the Church described by the Apostle (I Cor. 15: 42-44)—"So also is the resurrection of the dead. It is sown in corruption; it is rased in incorruption: It is sown in dishonor; it is raised in glory: It s sown a natural body; it is raised a spiritual body." This changing process the aposties tell us is accomplished by the sprit of the Lord.

The moment of full consecration to death—the moment of baptism into his death—is for such the moment of begetting to newness of life; the moment of quickening and anointing with the holy Spirit is the moment of resurrection from the former dead condition to walk in newness of life. Then in proportion as the holy Spirit dwells in the Lord's people and abounds in them, in that same proportion will the change progress from glory to glory in the image of their Lord. This is not a fleshly image—the flesh is reckoned dead: it is a heart likeness or image that is begotten and that is developed at the expense of the flesh in the warfare with new believer no longer walks after the will of the flesh, but, mortifying it, he walks after the Spirit. He follows the example and spirit of the Lord's Word diligently, that he may attain unto the glorious perfection to wheih he has been invited, and which will be granted to the faithful early in the Millennial morning, in the actual resurrection.

"ALIVE TOWARD GOD."

The world is reckoned as dead because of sin and its sentence of death, but the Christian is reckoned as alive toward God through Jesus Christ—through faith in his finished sacrifice—that faith being tested by their acceptance of the divine invitation to become living sacrifices with Christ and reckonedly New Creatures in him. We have already pointed out that this is not a renewing of the flesh but of the spirit, the mind, the will, and that henceforth the world knoweth us not, as it knew him not.

The world, judging according to the flesh, may see some who are not the Lord's people that have inherited proportionately less of evil effects of the fall, and, contrasting these with some of the more fallen ones who have accepted Christ, they may fancy that some of the world are superior to some who are of the Church. But the Lord looketh not on the outward appearance merely, but chiefly at the heart—the will, the intention. Those who have consecrated their all to the Lord and who are doing their best in warring a good warfare against the weaknesses of their flesh have the divine approval, while those who have not thus made a consecration to the Lord and become dead to sin have not the divine approval, even though they have inherited less depraved bodies. Herein behold the grandeur of the divine arrangement, whereby the weakest and most depraved is put upon equal footing of opportunity for the attainment of the Kingdom with those who are more favored according to the flesh. As the Apostle explains, where sin abounds there grace so much more abounds;—the Lord's provision for each through Jesus is according to the necessities of each, and his acceptance of us in him is according to our sincerity and whole heartedness.

"QUICKEN YOUR MORTAL BODIES."

As we have already seen, our mortal bodies are to die—indeed they are reckoned dead at the moment of consecration, and contnue to be so reckoned until they actually die. And there is no hope of the resurrection of the mortal bodies of the Church. On the contrary, as already pointed out, the Lord's faithful followers have the promise of a "better resurrection"—a resurrection to spirit conditions, far superior to any earthly conditions. As the Apostle declares, there is an animal body and there is a spiritual body. We have an animal or fleshly body at the present time which is reckoned dead; and if faithful in keeping it dead, "keeping our bodies under," we will receive our glorous spiritual, immortal bodies in our resurrection change, when our Master at his coming shall say, "Well done, good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful over a few things—faithful to the covenant of self-sacrifice: I will make thee ruler over many things.—Matt. 25:21.

However, the Apostle points out to us that we are not to be satisfied with merely reckoning our bodies dead to sin and our hearts and minds alive toward God, but he points out to us that in proportion as we receive of the holy Spirit—in proportion as it enters into our hearts and lives with transforming power—we will be enabled not only to will aright but more and more to do aright. We will not only cease to walk after the flesh and in our minds or intentions walk up to the spirit, but the new mind will have such power, such influence over the mortal body, as to be able to use it more and more in the service of the Lord, in the service of righteousness. Mark the Apostle's words along these lines. He declares: "If the Spirit of him that raised up Jesus dwell in you, he that raised up Christ Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8:-11.

The Apostle is not here talking about the actual resurrection, which we have seen will not be an awakening of the mortal body but a creating of a new body, the spiritual body promised to the faithful. The Apostle's thought is that our mortal bodies, consecrated to death, may be so energized, so controlled, by the holy Spirit, the holy mind, the holy disposition of the Lord in us, that in the present life we may be more and more the servants of God and of righteousness, bringing forth fruitage of godliness to the praise of him who hath called us out of darkness into his marvelous light.

It will be observed that we have confined our review of this resurrection to the Church—that we have said nothing about the world's resurrection, which belongs to the next age, and is called in the Scriptures the judgment resurrection. (John 5:29.) It will contain in its time wonderful possibilities for the human family. But now in this present time the Lord's special message is to the few, the little flock, the peculiar people, who, coming to a knowledge of the Truth and of his grace, and seeing the situation—the mental, moral and physical depravity and death which sin has wrought and seeing the redemption which God proposes through Jesus, gladly accept the opportunity of casting in their lot with him in the warfare against sin and all unrighteousness, willingly laying down their lives in the service of truth and righteousness and the Lord's cause as against the cause of sin and Satan and death.

The resurrection of this class to the glories and perfections of the heavenly state are reckonedly begun in this present time, because it is necessary for the divine approval that we should not only make good resolutions and consecration, but that those resolutions, etc., should be tried and tested by what the Apostle terms "fiery trials"—that thus the character likeness of the Savior, Jesus, may be developed in us by those trials and difficulties, and through his assistance, by his Word and Spirit, that we shall attain to his character likeness, and thus in the Father's sight be counted worthy of a share in his nature and glory and Kingdom by and by. The Apostle declares, "The world knoweth us not, even as it knew him not." (I John 3:1.)

ATHEISM ON THE INCREASE.

The world in general is growing more and more atheistic and pantheistic. Increasing numbers of the intelligent as well as of the ignorant are reaching the postion of doubt respecting a personal Creator, and accepting an evolution theory to the effect that Nature is God, and has brought forth man and everything that we see by evolutionary processes, wholly aside from any individual, intelligent director or Creator. I notice in the public prints a statement bearing upon this question. A series of questions respecting God, his personality or impersonality, were propounded to a class in Columbia College, N. Y. The class numbered forty-five, and of these only sixteen professed faith in a divine, personal Creator, the remaining twenty-nine averring themselves atheists. With the Scriptural declaration that only the fool says in his heart there is no God, how can we think of the present time as wiser or an improvement upon the past?

Those of the world who do recognize a personal God take various views of the situation. The standard usually recognzed by the world s that of justice—that there will be no mercy shown, that every man will receive of rewards or punishments according to his just deserts, good or bad. Rejecting the thought of an eternity of torture, the view generally entertained is that more nearly corresponding with the purgatory of Romanists. But these same people do not recognize the divine standard of justice, namely, perfaction; hence they fail to see the doctrine of the Scriptures, that without redemption by the death of Jesus, without his paying the penalty of original sin for mankind, there would be no hope of a future life. Their false basis of reasoning is that they will be punished in the future for those transgressons of the divine standard which were committed wilfully and for none others.

Nor is this thought so different from what the Scriptures teach, namely, that our Lord's atonement sacrifice constitutes the full offset before Justice of all the sins of the whole world, to the extent that the same have been through ignorance or superstition or through inherited weaknesses or moral blemishes, and that for all wilful transgressions, all sowing to the flesh, there will be a reaping of corresponding disadvantage in the glorious Millennial age, when the great upliftng work shall be in progress, and when all who will shall be rescued from sin-and-death conditions up, up, up, to the full perfection of earthly life represented in Father Adam's perfection in the image and likeness of God—the disobedient, unwilling to make progress under the favorable opportunities of that time, being cut off in the Second Death—destroyed.

ONLY VOLUNTEERS ON TRIAL.

Although Christian people very generally recognize the fact that God's mercy at the present time is extended to those of the called ones who respond voluntarily, yet the majority do not seem to grasp the force of this truth. Whoever will look about him at the present time must see that the Gospel is preached, but that no penalty is now enforced against those who reject the message—merely a blessing is extended to those who accept, and that blessing even is so veiled, so obscure, that the majority of the world do not appreciate it. They perceive, as the Scriptures declare, that "many are the afflictions of the righteous," that the Lord's people are tested by fiery trials, and that the unconsecrated seemingly have fewer trials and difficultes.

This the world does not comprehend. It seems rather to imply that the Lord thinks less of the believers than of the unbelievers, less of the consecrated than of the unconsecrated. Only those who are taught in the school of Christ can appreciate, through other teachings of the Scriptures, that these trials which are upon the Lord's people are manifestations of the divine favor—indications that the tried ones are under inspection and being chastened, polished, fitted and prepared for a place in the divine arrangement for the future, because they have made their consecration to the Lord, because they have heard of the divine grace and responded thereto. Therefore these afflictions which they by faith esteem to be right, shall, they are assured, work out for them a far more exceeding and eternal weight of glory. But this they can understand—not by looking at the things that are seen, the temporal things—but by looking with the eye of faith at the things that are not seen, eternal things, the heavenly Kingdom.—II Cor. 4:18.

"Even hereunto were ye called," says the Apostle—called, he again explains, with the heavenly calling, a high calling, to be heirs of God and joint-heirs with Jesus Christ their Lord, if so be they suffer with him that they may also be glorified together. It is this filling up of the afflictions of Christ, this participation with him in his sufferings, in sacrifices of earthly interests, that constitute these peculiar, separate and distinct from the world in general—no matter how morally and benevolently disposed the latter may be.

The mistake of Christian people in general has been in supposing that only this called-out class is to be saved, in supposing that only these who now are dead with Christ and alive with him to walk in newness of life—that only these will have part or lot in the great divine plan of human salvation, and that all the remainder will be eternally lost—go into eternal torment say the majority, go into the Second Death say the minority. But the divine plan stands out glorious beyond all human conception in that it sets forth that the elect of this Gospel age are merely counted in with Jesus as members of the great Redeemer under one figure, or as the Bride under another figure, and that they with him, in the glory of the Millennial Kingdom, will carry out the original purpose of God—the blessing of all the families of the earth, the uplifting of Adam and all of his posterity from the tomb and from all the degradation of sin-and-death conditions, if they will.

How glorious is the plan of God beyond all our hopes and all our fears, and how glorious is the privilege now accorded to us who have heard the message of God's grace speaking peace through Jesus, and who after accepting the message of peace have received the invitation to be baptized into his death, to suffer with him that later on we may reign with him in his Kingdom, to be dead with him that, later on, we may live wth him in the glorious immortality of the divine nature on the spirit plane, to be dead to the world and self and earthly ambitions and sin, and to walk now in newness of life, as resurrected New Creatures in Christ, and to be inheritors with him in a share of his resurrection, the First Resurrection, the Chief Resurrection, the resurrection of the blessed and holy to glory, honor and immortality, the divine nature. Brethren, so many of us as can see this glorious plan have a blessing and privilege which is hidden, evidently of divine intention, from the eyes of many others. "He that hath this hope in him purifieth himself even as he is pure"—walking in newness of life.—I John 3:3.

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Only Right Accorded to Labor is to Sell Itself Cheap.

There is small comfort for the workers who have secured by strenuous efforts the passage of a law reducing the number of hours of their labor by forbidding their employers to require more to be told by the courts that the constitution "guarantees" them the right to work fourteen hours when they want to work eight and that the statute by which they had secured by so much effort is unconstitutional because it interferes with their "freedom of contract."

The right the laborer sought by his statute was the right to leisure. The right the court so often guarantees him in its stead and by its destruction is the right to work unlimited hours under the stern laws of necessity. The right to work harder and longer than he desires or than humanity should require is called a property right, and the statute taking away that right is one, they declare, which takes away liberty or property "without due process of law."

"Oh, wretched man that I am," says St. Paul, "who shall deliver me from the body of this death?" The laborer with his constitutional body of death groans also and wonders if the time will ever come when the right to leisure, the right to reasonable freedom from toil, will become a "property right" and be recognized by the law, as it is by the workman himself, as an essential part of that hackneyed phrase, "Life, liberty and property," which is not to be taken from him.

Tender Feet.

A good bath for tender feet is composed of five quarts of hot water, 200 grams of boric acid and five grains of tannin. The feet should be soaked in this bath for ten minutes. Dry thoroughly. If your feet are sore after a long walk or vigorous exercise, massage them with olive oil. They respond to care very quickly. If your feet swell from long standing, dissolve one ounce of alum, two ounces of rock salt and two ounces of borax in the bath.

Stranger—Gimme a little old Scotch, will you?

Bartender—Ain't a drop of Scotch in the house, mister.

Stranger—What? Why, I smell it all around.

Bartender—No, that's Bill's shoes burning you smell. He went to sleep an' put them on top of the fire.

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompaied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than dimishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

The Village School.

"What is geography?"

"A big book."

"Into how many parts is geography divided?"

"Two—the leaves and the cover."

"What is a strait?"

"Four aces."

"What is a cape?"

"What mother rushes the growler under on Sunday nights."

"What did Columbus discover?"

"Columbus, Ohio."

"What is a trust?"

"A bunch of robbers that nobody trusts."

"Does the trust crop depend upon any particular season?"

"Yes: it grows under cover of the darkness."

"Who gathers the trust crop?"

"The common people."

"Who are the common people?"

"Everybody that has to work for an honest living."

"What do they get for their labor?"

"They get the common stock."

"Is the common stock any good?"

"Yes: you can squeeze enough water out of it to make a nice boat lake or ice pond."

How to Use Brains.

A head man in a manufactory was watching a drayman tugging at a heavy case one day. The drayman's face was red, and the muscles of his neck were bulging. The overseer, says a writer in the Baltimore Sun, thought it was the right moment to offer practical assistance.

"Wait a minute there," he said. "Let me show you how easy it is when you use a little brain with your muscle." And he grabbed a hook, stuck it into the case, gave a yank and went sprawling into the gutter under the dray. He got up, looked at the hook and said, "Confound it, the handle comes off!"

"Yes, sir," said the drayman respectfully. "My brain told me that, and I didn't use it."

Christ's Resurrection a Guarantee of the Day of Judgment.

CHARACTER OF THE JUDGMENT DAY GENERALLY MISUNDERSTOOD.

SCRIPTURALLY IT SIGNIFIES A BLESSED OPPORTUNITY FOR THE WORLD.

Brockwayville, Pa., April 29.—Pastor C. T. Russell spoke twice here today in the Grand Opera House. His afternoon discourse was his "Cure for Infidelity"—"To Hell and Back." His evening discourse was his day of judgment and blessing for the world, guaranteed or made possible by the death of Christ. We report the latter, which was from the text, "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given an assurance unto all men, in that he hath raised him from the dead."—Acts 17:31.

The statement of our text, that the resurrection of Jesus is God's assurance to us that the world will have a general judgment, must sound peculiar to the majority of Christian people and others who have so long been taught that the day of judgment is synonymous with the day of doom. For several Sundays past some of you have been keeing in touch with our discourses on the resurrection, as presented in the public press. In these we showed the fact of the resurrection as attested by the apostles, and as foretold and foreshadowed in the Law and the prophets; and we have shown, too, that the Church participates with Jesus as members of his body in the sufferings of this present time, and that they shall also participate with him in the glories of the coming age. To-day's subject relates to that coming age which our text calls "the day of judgment." Elsewhere in the Scriptures it is called the day of Christ, His day, etc. (Phil. 1:6; Jer. 23:6.) This is not to be understood as a twenty-four hour day, but as a day on a larger scale, which the Apostle Peter calls a "day with the Lord," saying, "Brethren, be not ignorant of this one thing, that a day with the Lord is as a thousand years."—II Pet. 3:8.

Even from childhood's day we have probably all realized that there was something incongruous in the ordinary conception of the day of judgment which has been handed down through traditions and creeds from the "dark ages"—a twenty-four hour day, in which we are told Jesus would sit upon the circle of the earth while the earth revolved, and that during that time he would judge the world of mankind respecting their words and thoughts and doings of the present life. When we noticed the time necessary for a single case n an ordinary court of law, we wondered that it would be possible for our glorious Redeemer to judge all of the twenty thousand millions of our race in so brief a space of time. The more we looked at it the more ridiculous the entire statement grows, until common sense declares that it is totally unreasonable; and then, turning to the Bible, to which we should have looked at first, we find that no such thing is there declared, but, on the contrary, a thousand year day for the world's judgment.

"KRINO" SIGNIFIES TO DISCERN.

The word judge in our text does not mean to render judgment, as in a case already tried and determined: the Greek word is krino, which signifies to discern, to reach a decision. True, there will be a decision reached in the end of the Millennial age, and that decision will go into execution, too; but the thought of the word krino is that of trial rather than of verdict. The ordinary thought among Christian people respecting this text is that all the trial takes place in the present life, that none of the trial goes beyond the present life into the Millennium; that a decision is reached as soon as one dies, and that the future could in no sense change or alter that decision. This is wholly a mistake, as every Greek scholar must admit upon examination of this word "krino."

Before going into a Scriptural examination of the question, let us turn it over reverently in our minds, agreeably to our Lord's invitation, "Come and let us reason together." (Isa. 1:18.) The world already has passed a trial and received a condemnation. The trial took place in Eden: Adam, our father, was the representative of himself and his race in the trial. He failed, and was sentenced to death, and the whole world, his posterity, are still resting under the incubus of his sentence, "Dying thou shalt die"—you are unworthy of the eternal life which was proffered you at the beginning—your disobedience has proven you unworthy. As we look about us we see that none of the race has improved and reached perfection—rather, on the contrary, the course of the race in general has been downward, and the Scriptural assurance is, "There is none righteous, no not one."

If then the whole world is already condemned to death—if all were born in sin, shapen in iniquity, and thus from birth have been under the sentence of death, what kind of a judgment farther would they need? what more condemnation could they receive from the Lord than that already against them? Surely we are not to suppose that God doubts the wisdom of his own decision, which the Scriptures express so forcefully, and that he will try matters again to see whether or not any mistake was made in his original decision. We can not so suppose. The Supreme Court of the universe is infallible; its decision is beyond repeal; its sentence is, "The wages of sin is death." (Rom. 6:23.) For six thousand years this penalty has been inflicted. There could be no hope of a change upon the part of the great Judge. We see, then, that any thought of a repetition of the original trial and sentence is inconsistent, and hence our text must refer to a new trial.

GRANT OF A NEW TRIAL.

But on what grounds could the great supreme Judge of the universe grant a new trial to Adam and his family? We reply that, since he could not rescind his own just sentence, the only consideration upon which a new trial could be granted would be that the penalty of the original trial should first be met and cancelled. And this is exactly what did take place: "By one man's disobedience sin entered the world and death as a result of sin; and so death passed upon all men, for all have sinned"—have inherited the sin. are sinners. (Rom. 5:12.) But now Christ has died for the ungodly—has redeemed Adam, and incidentally all of his posterity involved in his transgression. Hence the Scriptures assure us that God can be just and yet be the justifier of him that believeth on Jesus.

Here notice that our text refers right back to our Lord's great transaction, his great redemptive work, and how that after he had died for our sins God raised him from the dead. The Apostle declares that in so doing God gave us an assurance of his intention to grant another trial to the race of Adam, and that this Jesus who died for Adam and his race is by divine appointment the Judge and Mediator through whom all the condemned ones, if they will, may return to the full perfection of harmony with their Creator, and the eternal life which he is pleased to give to all those who are obedient to his laws.

THE NECESSITY OF ANOTHER JUDGMENT.

The first judgment was that of one man, the effects of which extended to all of his posterity—all lost, all were condemned, all went into death. The divine standard can never alter; a sinner can never have eternal life, either in heaven or elsewhere; eternal life is a gift of God, and he will give it to none except those who please him. The divine proposition is, to give to Adam and every member of his race an individual opportunity for returning to harmony with God, and thus to a recovery to all that was lost through the original fall—with added blessings in the case of the Church. This is the Gospel, the good news—that there is a hope of eternal life through Christ. Over 4100 years had elapsed before our Redeemer was born, yet in all that time none of Adam's race had escaped from death, and only a few had any knowledge of the divine intention to provide a Savior and Redeemer and ultimately to roll away the curse and bring in blessings through him.

Those few were of the Abrahamic line, the Israelite line. But even to them no promise of eternal life was given, though it was indirectly hinted at, and they were told to hope for it through the Messiah promised. Thus the Scriptures declare that our Lord brought life and immortality to light through the Gospel—it was not brought to light before. (II Tim. 1:10.) At his birth the angels declared that they were heralds of the Gospel, which would have its fulfillment through the new-born babe, saying, "We bring you good tidings of great joy which shall be unto all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11.

THE JUDGMENT OF THE CHURCH.

The Apostle declares that these good tidings for our race are the tidings of salvation—not salvation from the torture of demons nor from the eternal torment, but salvation from sin and its death penalty. This salvation implied two things: (1) The sinner must be reformed in heart and begotten again to a newness of life; (2) The sinner must be raised up out of present death conditions—brought back to the full perfection of life as it was enjoyed before the sentence or curse came upon all mankind. This is salvation in the broadest meaning of the term, and the Apostle declares, "which salvation began to be spoken by our Lord, and was confirmed unto us by them that heard him." (Heb. 2:3.) We see then that there was no offer of salvation, no basis upon which it could be offered, until Christ as our Redeemer, our Savior, brought life and immortality to light. Still, nothing that he said and nothing that the apostles said warrant us in believing that this salvation will be attained by any except the willing and obedient. The offer of salvation indeed, we are assured, is to extend to Adam and every member of his race, but it will be for each one of them to accept or reject its terms. The good tidings of joy shall be unto all people, but it will mean eternal salvation only to those who obey him—those who obey the great Redeemer, who is also the Teacher, the King and the Judge.

In harmony with this thought the preaching of the Gospel began with Jesus, and has progressed amongst his followers since. We perceive, however, strange though it be, that the truth has never been popular, that not many believed on the Redeemer himself, that not many believed on the apostles, that the great growth amongst the followers of Christ came when an admixture of error was added to the Gospel truths. And so we find to-day that, in proportion as the error is combined with the truth, the larger are the numbers and the lower is the Scriptural standard so far as faith and heart-obedience is concerned. We find now, as in our Redeemer's day, that not many great, not many wise, not many learned, not many noble have the Lord's favor, but chiefly the poor of this world, rich in faith, to be heirs of the Kingdom.

JUDGMENT OF THE FAVORED.

It is not difficult to prove from the facts as well as from the Scriptures that there is a favor of the Lord at work in the world at the present time—that as, during the Jewish age the seed of Abraham according to the flesh were specially favored of the Lord, and, as the Apostle declared, a "Jew had much advantage every way, chiefly in that to them were committed the oracles of God," (Rom. 3:1) so during this Gospel age while the middle wall of partition has been broken down between Jew and Gentile, there is still a selection according to favor, as the Apostle points out—only a certain class of the world is being dealt with. The great mass of mankind are not favored with the necessary information and opportunity to come into harmony with the Lord at the present time. I know that some, ignorant of the Scriptures and shortsighted in their view of the conditions of the world, may dispute this, but it will stand examination from both standpoints.

Notice how frequently our Lord declares that only some have the ear to hear. This means that only those are called. And he assures us that even amongst the called only a comparatively few will be chosen. The Prophet holds forth the same thought, assuring us of a future time coming, when the wilderness shall blossom as a rose, namely, the Millennial age, when all the blind eyes shall be opened and all the deaf ears shall be unstopped. (Isa. 35:5.) He thus implies that at the present time many eyes are closed and many ears are stopped, so that the majority of mankind now see not and hear not, appreciate not, the things which God has revealed at the present time to a special class only—"the called according to his purpose."—II Tim. 1:9.

The Apostle also refers to the matter in the same way, only more explicitly, telling us, "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:4.) This implies that orignally the whole world was blinded, but that by God's grace his message through Jesus and the apostles comes as an eyesalve to some but not to all. The vast majority, blinded by the Adversary, by false doctrines, selfishness, weakness, depravity, superstition, etc., are utterly blind and ignorant respecting the real character of God and of his Son, and the plan of salvation being worked out on their behalf, and the Apostle declares, "The world knoweth us not, even as it knew him not." (I John 3:1.) We are not therefore to say that God has blinded the world, but rather as the Apostle does, that it is the great Adversary that has brought this blindness of heart upon mankind, which hinders their knowing, loving and appreciating God's love and offier of salvation.

We question, Why should God provide a great feast of fat things through the sacrifice of his Son, and yet not make provision that all of the poor human family of Adam should hear of it? The very thought seems incongruous. He who loved the whole world so as to give his only begotten Son as their redemption price, surely should love them all to such an extent that he would give them all the proper knowledge of that Son—the knowledge necessary to their appreciation of him and of his work, and of their privilege to return to harmony with their Creator and to everlasting life. We search the Scriptures to ascertain the secret of this peculiarity, and are there informed that the Lord is now selecting a peculiar people, a cream class as it were, from the world of mankind. The Scriptures inform us that these are the called, and that their eyes of understanding open gradually, and thus the Apostle prays even for the Church, "that the eyes of your understanding being opened, ye may be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God." (Eph. 3:18.) Only a special class are now granted this eyesalve by the great Physician, and the explanation is satisfactory when we learn that the Lord is choosing from amongst the world a little flock to be joint-heirs with his Son in the Kingdom, a class figuratively called the Bride, the Lamb's Wife, figuratively called the members of his body, figuratively called the Royal Priesthood, under their Redeemer as the Chief Priest and King.

JUDGMENT OF THE HOUSE OF GOD.

What happens to those whose eyes of understanding open? what blessing comes to them? We answer, A blessing of knowledge and of trial. In proportion to their knowledge they have a responsibility toward God. They are on trial for life or death everlasting. In proporton as they respond to the love and grace of God by obedience to his will and by growth of character likeness to Jesus, in that same proportion do they make their calling and election sure to a place in the Bride company, a place with the King of glory in his trone, when they shall, as overcomers, have been granted glory, honor and immortality. But notice that only those whose eyes and ears see and hear are on trial, being judged. The remainder of mankind, whom the god of this world hath blinded, are not on trial, are not being judged now.

Let us prove this: (1) The whole world is under the original Adamic sentence, and can not be released from that sentence except by faith in the Son of God as the Redeemer—a faith based upon a reasonable degree of knowledge. Only by the exercise of this faith and obedience do any pass from under the condemnation that came upon all through Adam into the justification which comes to believers through Christ. (2) The whole world is still under the Adamic condemnation; as the Apostle declares, only believers have escaped it. Should no opportunity be given to the world to come to enlightenment on the subject they could never escape that condemnation—could never be rid of the original sentence of death—could never, therefore, go on trial again.

"GOD'S ARM IS NOT SHORT."

Some tell us that God is doing all in his power for the world, to bring mankind to a knowledge of the truth, of his grace and the opportunities of eternal life through his Son. We believe no such thing—it is contrary to both reason and Scripture. The Lord through his Word not only informs us that Satan is operating in the world in opposition to the light of truth, and blinding the masses, but we are also assured that God has full power over Satan, and that when his due time shall come Satan will be bound, restrained, that he shall deceive the nations no more until the thousand years are finished—that for the entire thousand years of the Millennial age the world will be free from all such blinding influences. The Scriptures also assure us that though now darkness covers the earth, society, and gross darkness the people, yet in God's due time the light of Truth shall mount up high in the heavens as the Sun of Righteousness, to scatter the darkness and clouds of sin and superstition, and that thus from two standpoints a blessing will come by restraining the powers of darkness and by setting free the powers of light, and we are assured that it is at that time, not the present time, that the knowledge of the Lord shall fill the whole earth as the waters cover the great deep.—Isa. 60:2; Mal. 4:2; Isa. 11:9.

Those who think of the Lord as having done all that is in his power to cause the knowledge of his grace and truth to fill the earth have a miserably small conception of the power of Jehovah's arm. It is not shortened, as he tells us in due time all his purposes shall be accomplished. (Jer. 51:29.) The difficulty with mankind is in our shortsightedness—we feel that more should be done at the present time. We need to be calm, and to sink into the Lord's will; and instead of attempting to tell the Lord how we think the plan of salvation should be carriet out, and instead of attempting to carry out our own plans irrespective of the divine arrangement, we should as obedient children hearken to the voice of our Father through his Son and through the apostles and prophets, assuring us that in his due time the message of salvation will be good tidings of great joy unto all people—assuring us that now he is doing a preparatory work, finding his jewels, those who will constitute the Bride class; and that as soon as this Royal Priesthood shall have been developed, as soon as the elect number shall be completed, then he will work through these to the fulfillment of his great and glorious plan, which is not merely for that salvation of the Church, but for the salvation of the world—that whosoever will may take of the water of life freely.

THE WORLD'S JUDGMENT.

Do we not see then that the judgment or trial of the world in general can not begin until the eyes of their understanding are opened, and that God will not set into operation the general plan for the opening of all the blind eyes and the unstopping of all the deaf ears until first he shall have chosen the elect, the little flock, the Bride, who with their Lord shall constitute the Sun of Righteousness, which will then shine forth for the blessing of the world when Satan shall first have been bound.

Now look again at our text: It does not refer particularly to the judgment of the Church, which takes place in advance, and which was already in progress when the Apostle uttered these words. It evidently did not refer to the judgment of the Church as a part of the judgment of the world. On the contrary, he assures us that if we are faithful we shall not come into judgment with the world in the end of this age, but will be counted as the first-born of the Lord's people, a kind of first-fruits of his creatures, "the Church of the First-born." (I Cor. 11: 32; Jas. 1:18.) Judgment begins at the house of God (I Pet. 4:17.) We must all be tested during the present time, and only the overcomers of the consecrated will eventually attain to the glories, honors and privileges promised. But judgment does not end with the house of God—it will extend to the whole world. If we are glad that by God's grace we are not left under the original sentence of death, but were redeemed and are now being tested—granted a trial to prove whether we love righteousness or sin, in proportion as our eyes open to behold the real distinctions between them,—I say if we rejoice in our privileges of present trial why should we not also rejoice that God has a great trial day still in the future for the whole world of mankind, and that in due time all of their blind eyes shall be opened and all their deaf ears be unstopped, that they thus under favorable conditions may come to a knowledge of the Truth and to a trial for life or death everlasting. We do rejoice in it more and more as we see the beauty of this, the divine plan.

Noting our text carefully again, we see that it refers to the entire matter of the world's judgment as future from the Apostle's day: it is still future from our day, though very near at hand. We believe that the great Sun of Righteousness will soon be disclosed, and the shadows of the dark night of sin and superstition and ignorance shall begin to flee away. We can no longer wonder that the Lord through the prophets spoke so joyfully of this coming judgment of the world as a great blessing, saying, "Let the heavens rejoice, and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness and the people with his truth."—Psa. 96:10-13.

Whoever gets the right conception of this word judge, "krino," sees clearly that it means that the Lord will give a trial even to the poor and the humble, no matter how degarded, no matter how fallen through sin and superstition and ignorance. The divine plan is so wide and so deep and so broad that every member of Adam's race will have full opportunity of coming to a knowledge of the truth that he may be saved. He can not be saved in ignorance, he can not be saved without the eyes of his understanding being opened, and God's arrangement is that they all shall see, that they all shall know him from the least to the greatest, and that then under the blessing of that knowledge will be their trial. If after they know the Lord and know of his righteousness and its reward, and of the penalty of sin—if then they choose disobedience wilfully, persistently, intelligently, they will die the Second Death, "everlasting destruction from the presence of the Lord and the glory of his power"—a destruction in which there will be no hope, from which there will be no resurrection.—II Thess. 1:9.

"THE SAINTS SHALL JUDGE THE WORLD."

It is in full agreement with this line of thought and in disagreement with every other line of thought on this subject that the Apostle declares, writing to the Church of this age, "Know ye not that the saints shall judge the world?" (I Cor. 6:2.) Here he distinctly differentiates between the Church and the world. The saints, he tells us, are being judged now—every son whom the Lord receiveth is being chastened, corrected, proven, that only the faithful may be granted a share in the life resurrection to glory and honor and immortality. But the world, he distinctly tells us, is not on judgment now, not on trial, but will be on trial in the future; and when the world shall be on trial the saints will be the judges—the saints having already passed trial themselves and been adjudged worthy of eternal life as the Bride of Christ, will be the judges under him as the great Judge—the judges of the world during its trial time—during the Millennial Kingdom reign.

The Scriptures distinctly teach that the world's present course will have an influence upon them in their judgment day. They assure us that if any man give even a cup of cold water to one of the elect because they belong to the Lord, he will by no means lose his reward, and that whosoever shall harm one of the least of the Lord's people will correspondingly have a punishment. In other words, every act of life conscientiously done brings a blessing of strengthening of character and uplifting, while every act contrary to conscience, contrary to one's appreciation of righteousness, as surely brings a penalty by degrading the conscience. In other words, if we represent character by the length of a ladder, we see that the whole world is near the foot of it, and that the whole world during the Millennial age, while exercising faith in Christ, must climb to the top of that ladder by obedience to the laws of his Kingdom; that to whatever extent a man in the present time violates his conscience and degardes it, it will carry him that many rungs the lower on the ladder and give him that many more to climb in the future. Thus in the man's own character the acts of his life are faithfully recorded, and will have to do with his future eternal welfare. "That which a man soweth, that shall he also reap." (Gal. 6:7.) True, the arrangements of the Lord for that time are that the weaknesses and blemishes inherited by mankind through the fall shall be graciously forgiven, and that man shall be helped over such difficulties; but the difficulties which were wilfully his, and not in any measure attributable to his share in the fall, he must pay for under the stripes and punishments which our Lord mentions, saying, "He that knew the Master's will and did it not shall be punished with many stripes." (Luke 12:47.) Be it noticed that knowing the Master's will, knowing the right, has to do with the responsibility of the world.

We should then rid our minds of the thought that the day of judgment is merely a time for sentencing for wrong doing and the blindnesses of the present life of the world, and should see clearly that, on the contrary, whatever there is in the present life that is of ignorance, of blindness, of superstition, that has come to all through the fall and through the power of the Adversary, all this is to be forgiven men, is to be blotted out, if they will accept the Lord and his gracious arrangements, just as these ignorances and blemishes are in the present time forgiven the Church, and we who believe are counted as free from all condemnation through our Redeemer's merit and sacrifice. So the world, when it shall come to a knowledge of the Lord and an acceptance of his arrangement, will be cleared of responsibility for original sin, and all the blemishes coming from it, and will be helped by the Lord and the glorified Church out of all these blemishes, according to the promise of his Word, that this shall be a time of restitution of all things spoken by the mouth of all the holy prophets since the world began.—Acts 3:21.

In conclusion, notice the context: The Apostle is speaking of the ignorance of the heathen worshiping images, and declares that up to the advent of Christ God winked at all those things on the part of the heathen, sent them no messages, no Gospel, no offer of eternal life; but now since Christ has bought the world, and since in God's plan the sins of the world are to be blotted out, the world is to be given a fresh trial for eternal life; therefore now it may be preached everywhere that Christ has redeemed the world, and that eternal life is to be had through faith in his blood and through acceptance of his teaching. Those who can hear now, those who are called now, have the special favor of the invitation to joint-heirship with Christ and to be judges of the world, but eventually all of the world shall have that blessed opportunity of a judgment, a trial for life. God has given an assurance of this, says the Apostle, in that he raised Christ from the dead. The lesson is that the resurrection of Christ guarantees an opportunity for eternal life to the whole world in that trial day, the Millennial age; and as seen in our last Sunday's discourse the Church is now on trial in advance, that she, if found faithful, may be associated with her Lord in that Millennial glory.

Let us, dear brethren and sisters, who have been favored with this wonderful call, this advance privilege of blessing with Christ, strive the more earnestly to make our calling and election sure. He who has thus favored us in advance of the world, to give us the knowledge of his grace in the present time before the world's day of judgment, is for us and able and willing to make all things work together for our good, for our development in the character likeness of his Son, that we may be his Bride and joint-heirs.

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Read Backwards.

It is not generally known that there are many words in the Engish language which read the same backward as forward. Such common words as "nun," "noon," etc., are examples of this and one notices them every day.

But there are other examples which are a little surprising when they are pointed out. "Repaper," for instance, is an unexpected palindrome. "Glenelg" is another. "Deified," "Hannah," "madam," "reviver,"—these are all more or less surprises and some of them very apt, especially "reviver," for which way you take it the effect is the same.

There are others: "Redder," "rotator," "shahs," "sexes," "level," "minim," but the strangest are those which, not being palindomes themselves, lend their aid in the construction of a palindromic sentence. The following is a good example: "Desserts I desire not, so long no lost one rise distressed."

He Meant Well.

A young man in a straw hat was wheeling a baby carriage backward and forward along the pavement in front of his home. The hot afternoon sun poured piteously down upon him and he was angry as any man in the city.

"My dear!" came a voice from the upper window of his house.

"You go to thunder!" he shrieked back. "Let me alone, can't you?" and he went on wheeling and mopping his face.

An hour later the same voice came in earnest, pleading tones: "George, dear!"

"Well, what do you want?" he shouted. "Have the water pipes burst?"

"No, George, dear!" wailed the voice. "The water pipes are all right, but you've been wheeling Lottie's doll all the afternoon. Hadn't you better let baby have a turn now?"

"I see that Charley Johnson got some notoriety for kissing his stenographer."

"Yes, the girl yelled for help."

"Gee! Wasn't Johnson enough?"

RESURRECTED BY FAITH.

NOW IN THE HOLY PLACE.

PREPARING FOR THE GLORIES OF THE "AGES TO COME."

Pastor C. T. Russell preached at Carnegie Hall, Allegheny, Sunday, taking as his text the words—"God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. 2:4-7.

Continuing our series of investigations in respect to the resurrection of Jesus, let us note to-day that while the resurrection of the Church and the resurrection of the world are both dependent upon the resurrection of Jesus, there is, nevertheless, a wide difference between these two resurrections, their methods and their results. In both cases the word resurrection signifies a raising or lifting up out of sin-and-death conditions of the present time. The instantaneous resurrection of the Church will be to perfection of life, and the gradual resurrection of the world during the Millennial age, the "judgment resurrection," will similarly result in perfection of life. Yet they will not be the same: the world's resurrection will signify the raising of the willing and obedient to perfection of life, human beings, while the Church's resurrection will mean a raising to perfection of life as spirit beings.

In the case of the world, the new dispensation—the reign of Messiah's Kingdom for the blessing of all the families of the earth—will bring release from the Adamic death and opportunity for regeneration, for the beginning of a new life through faith in the glorified Lord and through obedience to his instructions, providences and guidance, rewards for well-doing and stripes for misdeeds. Only in proportion to the obedience, however, will be the rise from sin-and-death conditions to the perfect heights of restitution—to the full perfection of human nature and all the rights and privileges lost through Adam and redeemed through Jesus, our sacrifice.

The whole world is spoken of as coming forth unto, or to have, that judgment resurrection—a raising up under the Kingdom system of rewards and punishments. The Scriptures show us that not all of the world will avail themselves of that privilege, and distinctly tell us that those who refuse to make progress under the new conditions will be tolerated no longer than a hundred years. The sinner of that time, a hundred years old—will be cut off—forever cut off in the Second Death. (Isa. 65:20.) But, as the Lord through the Prophet explains, even then he will be dying in childhood, for it will be the privilege of all mankind, by giving obedience to the Kingdom, to live to the full end of that Millennial reign if they will be obedient to its reasonable requirements. Do we ask why they will not then be permitted to live forever obedient to the Kingdom laws? We answer that the Scriptures represent the Millennial Kingdom to be merely a provisional one, a temporary matter intended to deal with mankind under present imperfect conditions engendered by the fall.

It is not the Lord's purpose to have that Kingdom remain indefinitely in control of the world, rewarding well doing and punishing misdeeds. The divine requirement is higher than this. The Lord would inculcate such development of heart and mind as would bring the willing and obedient up to that perfect standard where they would need no further chastisements—where their weaknesses would be entirely effaced by the restitution processes of that Kingdom, and where evil doing in the least degree would be wilful, intentional, against light and knowledge and ability, and would merit and have the same divine discipline that came upon father Adam for his disobedience when he was perfect—and the same penalty, death; for the divine law will always be that the wages of sin is death. We have seen that the Second Death, which will come upon the wilful evil doers of the Millennial age, will be one without hope, and in that respect different from the Adamic death, under the curse of which all except our first parents were born without their volition and from which they were redeemed without their volition.

At the close of the Millennial age we are clearly shown in the Scriptures that Christ and the Church (his Bride and consort in the Kingdom), the members of his body, will deliver up the Kingdom to God, even the Father, that he may be all in all—that the world then renovated, perfected, restored, might thenceforth be under direct responsibility to the Father, needing no Mediatorial Kingdom because they will have gained the full perfection in which sin will be utterly renounced. It will be at that time that a searching test will be made, under divine guidance, with a view to proving the entire race perfect. The intimation is that a strong delusion will be permitted to test the heart loyalty of each one, and to manifest those who would at heart have any degree of sympathy with pride or self-will or insubordination to the divine arrangement. This last will be a heart-searching matter, and all found disloyal at heart will be counted as enemies of the divine government and will be destroyed, with Satan and all who are his messengers, servants or sympathizers, in the Second Death—an utter destruction. Then there will be a clean universe, and the crucial test which all will have passed is the guarantee the Lord gives that there will be no more dying, no more crying, no more sighing, no more sin.

A PROGRESSIVE RESURRECTION.

From the foregoing it will be seen that the word resurrection in the Greek, anastasis, signifies to raise up again—to life out of some improper place or condition to a proper place or condition. Our race fell in father Adam from perfection of life into death, the dying, the falling into death, was gradual. Adam was 930 years in dying. Similarly man's resurrection will be gradual, requiring the entire Millennial age, called in the Scriptures "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:21.) Those living in the world (nine-tenths dead) will not need to go into the tomb, for from the Scriptural standpoint they are already dead—under sentence of death. Their raising up or restitution will begin speedily after the Kingdom shall have been established. "All that are in their graves shall hear the voice of the Son of man and shall come forth." (John 5:28, 29.) Their coming forth will merely be their awakening, not their resurrection. Their resurrection, their anastasis or raising up, will be agradual one, and this will be to their advantage in that it will permit the development of character inch by inch, step by step, with lessons and schoolings in righteousness and all the graces of the Spirit of God, until by the close of the Millennial age all the willing and obedient will have been fully raised up.

The case of the Church is different, and yet there is a similarity. To see the resemblance we must take the Scriptural standpoint, and recognize that now the Lord is dealing only with those who are begotten of the Spirit—that these alone properly constitute the Church, and that these (figuratively) are said to have begun their resurrecton now. The New Testament abundantly substantates this thought: out Lord refers to believers as already possessing eternal life—"He that hath the Son hath life." The apostles speak repeatedly of our being risen with Christ and seeking those things which are above. Our text is a clear testimony along this line: it points back to the time when we were dead in sins—to the time when we turned away from sin and abandoned it, and accepting Jesus as our Redeemer took our places figuratively at his side as soldiers of the cross, to fight a good fight against sin.

Our text proceeds to show how we passed from death unto life, that it was through being quickened—a word not in general use to-day, but signifying made alive. The Apostle, however, points out that we are not made alive individually, but with Christ—as members of his body—not actually but reckonedly, by faith. Mark his explanation: he tells us that "we are saved by hope," and again that our life is hid with Christ in God, and that when he who is our life shall appear we shall appear with him in glory." (Rom. 8:24; Col. 3:3; I Jno. 3:2.) We have not the life in ourselves, nor in any sense separate and apart from our glorious Lord and Head: we have no standing with the Father except as members of his body, or, under the other figure, members of his Bride.

"RAISES US UP WITH HIM."

Proceeding along this same line of thought—showing that the Lord's consecrated followers are now enjoying an incipient resurrection and that it is progressing—the Apostle tells us that as new-born babes we should desire the sincere milk of the Word, that we may grow thereby. (I Pet. 2:2.) Here the figure is of the resurrection life already begun as a babe in Christ. He exhorts us to grow in grace and in knowledge and in love and all the fruits and graces of the Spirit until we attain to the "full stature of manhood in Christ." In another place, referring to this matter, he tells us that we are being gradually transformed by the renewing of our minds, that we may prove (1) the good and (2) the acceptable and (3) the perfect will of God. (Rom. 12:2.) He tells us again that as New Creatures in Christ, walking in newness of life, we are to look into the perfect law of liberty as it is held before us in the divine Word, and that we are to be changed from glory to glory as in the image of the Lord—to become daily, hourly, as New Creatures more like our Pattern, our risen Head.

ENTERING INTO THE HOLIES.

This is the same thought that we find in our text (v. 6), "and hath raised us up with him and made us sit with him in the heavenly places." What is the Apostle's thought here? Into what heavenlies do these, the Lord's followers reckonedly risen from the dead, enter? We answer that the Apostle is directing our attention to the great lessons taught in Israel's Tabernacle of the wilderness, and later in their Temple—both built under divine instruction to represent great spiritual lessons. The lesson now pointed out to us is that as the High Priest who typified Jesus killed his sacrifice in the court, representing his full consecration to the Lord, and thus passed under the vail into the first of the Holies, so we, accepted as his members, as members of the Royal Priesthood—having cast in our lot with him and "become dead with him"—are reckoned as also risen with him, and as having entered into the Holy of the Tabernacle, as being priests of God in the antitypical Tabernacle.

It will be remembered that there were two holy places, separated by the second curtain or vail, the rear one being called the Most Holy, and which represented, the Apostle tells us, heaven itself. We have not entered into the Most Holy, but into the first of these Holies or Heavenly, the one in which was the golden lamp stand with its seven branches, representing the Church in its oneness and perfection as the divine light bearer. In it also was the table of shewbread, of which only the priests might eat, and the golden altar of incense, at which only the priests could offer the incense acceptable to God. The Apostle pictures the consecrated ones, quickened, risen with Christ, as being together in his company in this Holy—as having fellowship with the Lord in the glorious privileges and blessings and spiritual enjoyments represented by the furnishing of this Holy to which he has referred. We are not standing here, but, as the Apostle said, seated here. We are to go no more out—we are to remain under these blessed favorable conditions throughout the remainder of life.

SAINTS ARE DUAL BEINGS.

This special class, the consecrated, the quickened, the begotten, the anointed, the risen with Christ, seated in the Holy, are separate and distinct from all the remainder of mankind. They were children of wrath, even as others, but they are such no longer. They have been begotten again by the Holy Spirit—they are "New Creatures" in Christ Jesus. (II Cor. 5:17.) These have a dual existence. From God's standpoint they are New Creatures, risen with Christ, and rising more and more day by day as their minds become more conformed to the divine likeness, as they become more and more copies of God's dear Son. (Rom. 8:29.) These recognize each other according to the Spirit, as God recognizes them, and, as the Apostle declares, they know each other no longer according to the flesh.

The world knows them not, even as it knew him not. (I John 3:1.) The world sees nothing of the New Creatures, comprehends nothing of the change by which they are risen with Christ. The world indeed may see, should see, more or less of a change in their outward conduct, in their words, companionship, etc., but the world knows not how to account for this; to it they are still men as others—not risen, not New Creatures, not begotten again of the holy Spirit. The world knows them as men and women as formerly, sees them still in the affairs of life, endeavoring to provide things honest and decent in the sight of all men. It may indeed think that they carry matters to an extreme, that they are too conscientious, or that they give too much time and attention to spiritual and religious matters and may think it strange that they run not with it to the same excess as formerly, and to speak evil of them, as the Apostle declares. (Matt. 5:11.) The world in this case includes not merely the murderers and thieves, not merely Jews and infidels, but indeed a large proportion of Christendom, who, though nominally members of the churches, are not really members of the true Church whose names are written in heaven—not begotten again they can not understand spiritual matters. As the Apostle declares, "The natural man (not begotten of the Spirit) receives not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."—I Cor. 2:14.

In various respects there is a correspondence, then, between the raising up of the Church during this Gospel age and a raising up of the world as it will proceed during the Millennial age. Both must have a beginning in knowledge of Christ and in faith and obedience; both must move onward and upward in character development, in the likeness of God, of whose character likeness our Lord Jesus is the perfect example furnished us. But there are differences between these two resurrections: The world's resurrection will affect the mnd and body together proportionately. As they make progress in mental attainments they will also be making progress in physical development. As they reach perfection of mind they will also reach perfection of body—restitution. But not so with the Church in this age. The Church's resurrection is merely of the mind, of the will, of the heart, not physical—the outward man perisheth, but the inward man is renewed day by day and progresses. (II Cor. 4:16.)

The new creatures in Christ now risen, now quickened, being raised up in his likeness, going on from grace to grace, from knowledge to knowledge, from glory to glory, we are assured are under a very special divine supervision and protection. "Their angels do always behold (have access to) the face of my Father," "nothing shall by any means injure them (as New Creatures—in their highest interests)." (Matt. 18:10.) All things shall work together for good to them because they love God and have been called according to his purpose. No accident in the ordinary sense could befall these: we mean that nothing could befall them outside of divine knowledge, power, supervision. Whatever befalls them is of divine foreknowledge and permission—not a hair of their heads could perish without their Father's notice. All the steps of a righteous man (justified, sanctified in Christ) are ordered of the Lord, and he will direct his paths.—Psalm 37:23; Prov. 3:6.

We may be sure then that under divine providence sufficiency of time will be granted to each of these to make his calling and election sure—to pass through the change of character likeness from glory to glory, to develop in his heart the fruits and graces of the Spirit, of which love is the principal and all-comprehensive one. This development may be more gradual with some, more speedy with others—those who love the Lord much will be the most zealous, the most energetic, the more quickly transformed, the most active in his service; and, as star differeth from star in glory, so it is with these, as the Apostle explains, and so it will be with them in the consummation of their resurrection, when, in the end of the age, those who fell asleep in Christ will come forth clothed upon with the spiritual body, perfect in its every particular. So it will also be with those who will be alive and remain unto the second presence of the Redeemer—until the second advent of our Lord as King.

These living members of his body shall not hinder or go before or take precedence of the members already developed and asleep in Christ waiting for this time, as the Apostle explains—"The dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." (I Thess. 4: 16, 17.) The catching away or meeting shall not be at the same moment, but gradually. As each member shall attain to the character likeness of the Lord and shall have served the purposes of the Lord's cause here, he will, so far as human discernment goes, die even as other men: but according to the testimony of the Lord's Word his death will be very different from that of others in that the moment of his dying will be the moment of his change to spirit conditions. Thus each "will be changed in a moment, in the twinkling of an eye," and thus caught away from earthly conditions to be with the Lord in the heavenly conditions, spiritual conditions, in the air conditions.

THE REASON FOR ALL THIS.

While every man should act in harmony with some reason or purpose, we find that many in the fallen condition do not do so; but when dealing with divine things we may be sure that there is a reason, a purpose, back of every divine arrangement and proposition. And so in the present case we may confidently look for a particular reason why God is now raising up as a special class a little flock to be members of the body of Christ, otherwise his Bride and joint-heirs. If we ask why this special honor to the few, what object is to be served, our text answers, saying, "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2:7.) God is not now showing the exceeding riches of his grace toward the Church. The world, looking on, sees little but sacrificing, self-denial, abstemiousness, fighting a good fight, warring a good warfare, enduring hardness as good soldiers.

The time for showing the divine favor to the elect has not yet come. When it does come we may be sure, as the Scriptures everywhere tell us, that the Church will shine forth all glorious with their Lord. The Apostle speaks of the light afflictions of the present time as unworthy to be compared with the glory that shall be revealed in us. He exhorts us also to faithfulness, that we may attain the promised glory, honor and immortality. To some who were neglecting the present opportunities for self-sacrifice he wrote that they were living as kings without waiting for the time to come to have association with the other members of the body, and then he adds, "I would to God that ye did reign that we also might reign with you."—I Cor. 4:8.

When the reign of Christ begins all the members of the body, every member of the Bride, all of the elect, will share the glory, share the reigning. In one of our Lord's parables he pictures the Church in the present time as wheat living in the midst of tares, and then tells us that the harvest will come and the separaton take place, and that then the wheat gathered to the garner will shine forth as the sun. What a wonderful picture of the glory that will be revealed in us—revealed to the whole world. Speakng of this coming glory one Apostle says, "It doth not yet appear what we shall be, but we know that when he shall appear (our Head, our Lord, our Bridegroom), we shall be like him, for we shall see him as he is"—"When Christ who is our life shall appear, then shall ye also appear with him in glory."—I John 3:2; Col. 3:4.

This glory that is to be revealed in the Church in the future the Apostle calls exceeding riches of God's grace. We have just seen that he has great grace and wonderful provision for the restitution of the world—something better than we ever could have hoped for, much better than the majority of Christian people have ever dreamed of. Yet this grace, provided for the world in its salvation by restitution to the full perfection of all that was lost in Adam, will not compare with the exceeding riches of his grace and loving kindness toward us—the Church, the body, the Bride. The Apostle Peter tells us something along this same line, saying that "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." (II Pet. 1.4.) O, yes, that crowns it all! The divine nature is far above angelic nature, and the perfection of human nature is still a little lower than the angels. Who could have dreamed of such wonderful glory reserved by the Father for the Christ, head and body, Bridegroom and Bride.

"IN THE AGES TO COME."

The Millennial age is the next age to come, but we have just seen that in the divine order it will have an end after a thousand years of prosperous work, in which our Lord and his glorified Church, his body, will put down all sin, all insubordination, lifting up all the willing and obedient and destroying all wilful sinners. Then will come a new age beyond, with still different glories and honors and blessings, not yet made known to us in any measure and concerning which therefore we need not speculate. But we have the assurance in our text that not only during the Millennial age will God bestow great honor and blessing upon the Church of which Jesus is the Head, but also in succeeding ages the exceeding riches of God's grace will still be manifest toward God's peculiar people, his little flock, these Jewels which he is now gathering out.—Mal. 3:17.

No wonder Apostle exhorts us saying, "He that hath this hope in him purifieth himself even as he is pure." (I Jno. 3:3.) No wonder he exhorted that we cast aside every weight and every besetting sin, and run with patience the race set before us. (Heb. 12:1.) No wonder he declares that since Jesus is the Head of the Church and the Church his body, therefore the resurrection of Jesus to the plane of glory, honor and immortality is the same resurrection in which all the members of the body of Christ is to share. No wonder he declared that he counted all things but loss and dross that he might win Christ and be found in him—that he might know him and the power of his resurrection, being made conformable unto his death—sacrificial death, the condition of terms upon which we may share in his resurrection. Let us also, dear hearers, resolve that by the grace of God this greatest of all gifts shall not slip from us—that we will hold fast to that which we have already attained, and onward press our way.

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A BIBLE STUDENT.

He Appreciates the Labor Tribune's Efforts—Has Learned Much.

Wilkinsburg, Pa., May 5.

Editors National Labor Tribune:

I desire to write you an expression of my appreciation of Pastor Russell's sermons that appear in your journal. His writings have greatly benefited me, and my wish is that all might receive the same blessings from them.

As we notice the increase in skepticism, infidelity and profanity on every hand, it is encouraging to find one who stands for the Bible so honestly, clearly and comprehensively.

Previous to my acquaintance with his writings I thought I knew the Scriptures pretty thoroughly, but one lecture delivered by Pastor Russell soon convinced me that the Scripture knowledge which I possessed was so much matter jumbled together in every conceivable shape. We must properly divide the word of truth.—II Tim. 2:15. I soon learned that Scripture will explain Scripture. If any part of the Bible is dark to us, the Bible itself is the only book that will give light on the subject.

During the last seven or eight years I have learned that Scripture is an exact science, as exact in its definition and application as mathematics.

I hope that many of your readers will derive as much benefit from Pastor Russell's sermons as I have had, and hoping that you will long continue to publish them, I am,

Very sincerely yours,
WILLIAM DAVIES.

We will cheerfully send sample copies to all who wish them.

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MINE ITEMS.

Interesting Notes Picked by the Tribune Scribe.

OFFICIAL.

All miners are hereby advised that a strike is on at Harwick. The company operating that mine has absolutely refused to accede to the recognition of the scale. We advise the company at Harwick to get in line with the people. They can not afford to battle with fair and square demands.

Ex-President Patrick Dolan, in reply to request of a reporter for the Tribune for news, stated that he was no longer the news giver of the miners but simply a guest of the district officers and on account of the moving date being changed from April to May he was getting his effects together in compliance with the new order of things promulgated by our city fathers.

President Francis Feehan is giving great satisfaction to both miner and operator when knotty questions arise as his decisions are manifestly fair.

The genial secretary-treasurer is a very busy man. Between entertaining miners looking for advice and work and taking care of his vast correspondence Mr. Hurley has been compelled to violate the eight-hour law.

Vice President J. S. Cark organized the miners employed by the Beechmont Coal Company during the week. This mine is operated by Peter Hormul and the men were working two cents below the scale. Immediately after the miners were organized Mr. Clark and a committee of the new union visited Mr. Hormul and after an explanation that gentleman willingly signed the scale.

Winder Seeks Arbitration.

John Winder, chairman of the bituminous mine owners' organization of Ohio, Indiana and Illinois, has addressed the following telegram to President Mitchell, of the United Mine Workers:

"It has been two weeks today since the proposition of the operators of Ohio, Indiana and Illinois to arbitrate their differences with you was forwarded to you by me, and they feel that ample time has been given you for answer. They will question your good faith in longer postponing making reply. Please advise."

A general joint conference of all "stand pat" operators is to be held today in Chicago. It is understood to be the plan of the operators to call upon President Roosevelt again to use his influence in bringing about arbitration of the difficulties between the miners and operators of the three States.

Lorain Dock Co. Signs.

The Lorain Coal and Dock Company signed the miners' scale at the conference in Wheeling Saturday, and nearly three thousand miners employed at the company's mines along the C., L. and W. railroad went to work Monday morning. The miners consider it one of the greatest victories they have ever won as they were granted their original demands with the exception of the few new rules which already have been abolished by the miners, and it is almost certain that the smaller companies in that section will follow the Lorain company.

"Strike-Breakers" Dismissed.

General satisfaction is expressed at Plttston, Pa., over the prospect of an early resumption of work at the mines. This feeling is shared by the business men and a majority of the mine workers, although many foreigners express dissatisfaction.

"Johnny Mitch no good. He propose more money and no givin'," is what one said.

The fifty "strike breakers" who have been operating the washery of the Clear Spring Coal Company at West Pittston, were paid in full Saturday afternoon and notified that their services were no longer needed. J. L. Cake, who represents the independent operators in the operators' subcommittee of seven, is general manager of the Clear Spring colliery, and this action is interpreted as meaning that the miners' action is acceptable to the operators.

Machinists and carpenters have been requested to report for work at some of the collieries of mining to make preparations for the resumption.

SPIES AMONG MINERS.

Secret Service Department Enterprise of Detective Bureaus.

Exposur has been made of the fact that private detective agencies have their men at work among the mine workers, not only of the Pittsburg district, but also wherever the United Mine Workers' organization has any following. In this way the operators are kept informed of every move made or contemplated by the miners.

During the past week a specimen circular sent out from a Pittsburg detective office to an operator read as follows: "Owing to the unsetled condition of the mine workers, we have undertaken the task of keeping the employer in touch with the plans of the miners. We accomplish this by placing one or more skilled detectives in the mines to work just the same as the rest of the men. We have on our staff a number of men who are members in good standing of the United Mine Workers' union. They work in the mines during the day, and at night they mingle with the men and attend all union meetings and obtain all available information of interest to the company. This information is mailed to us in the form of a daily report from the operative, and the same is transcribed and mailed to you promptly.

"This keeps you informed at all times as to the movements and intentions of the men, and if any action is contempated detrimental to your interest, you get this information far in advance, therefore giving you ample time to prepare for same.

"During the past week we have placed a number of men in mines throughout the country and, judging from the reports at hand, this service is invaluable to our clients.

"When information is obtained that requires quick action, such as conspiracy to destroy property or anything that demands urgent attention, operatives immediately communicate with you direct, either by telephone or telegraph.

"With troubles such as are threatened, we can not see how you can well afford to neglect taking this precaution.

"In addition to our 'secret service' department, we are aso prepared to take full charge of a strike, such as guarding property with experienced and competent men, and importing workmen to operate the mines.

"If interested in our method of handling this class of work, such as outlined above, kindly acknowledge receipt of this letter, with request for further information, and we will be only too glad to have our representative call to see you."

TIME LIMIT QUESTION.

Anthracite Miners Want One Year Agreement.

The miners' sub-scale committee, headed by John Mitchell, president of the miners' union, met in New York Monday with the operators to determine the time limit of the new agreement under the old award of the anthracite commission.

The miners are prepared to make a strong fight for a one-year or a two-year agreement, taking the position that living conditions are changing so rapidly that a wage agreement entered into for a period longer than two years might work untold hardships on the men if necessities shoud become much higher. Under a long agreement the miners would be unable to meet the increased cost of living with their wages held to a fixed standard.

The operators say that the present industrial prosperity of the region is due to the award of the commission which effected a stability of conditions, which can only be continued under a long agreement. Operators say that they will insist on a three-year agreement. The operators say that the men will not be discriminated against except in instances where violence can be proven.

COAL OPERATORS MEET.

Effort to Adjust Differences at Allegheny Coal Co.

Announcement was made Monday that a meeting of coal operators who are opposed to paying the scale of 1903 will be held in the Auditorium Annex, Chicago, to-day. The Ohio operators have arranged for a meeting to be held at the Great Southern Hotel, Columbus, to consider the reply of President John Mitchell rejecting the proposition to arbitrate the differences. At the close of the meeting the operators will go to Chicago to participate in a joint meeting with Illinois and Indiana operators.

In his telegram to John H. Winder, chairman of the interstate advisory board, President Mitchell says that in his opinion the arbitration proposal involves questions not in controversy.

With but two or three exceptions all the operators in the Pittsburg district have signed the new scale, which is for a period of two years, dating from April 1.

The differences between the United Mine Workers of the Pittsburg district and the Great Lakes Coal Company, Kaylor, Pa., have been adjusted and work will be resumed. The agreement is based on the 1903 scale. About 1500 men were affected.

UPHOLD PASTOR C. T. RUSSELL.

Large Meeting in Allegheny Adopts Resolutions – Support from Many Other Cities.

At a joint meeting of the Boards of Elders and Deacons of the Bible House congregation of Allegheny Sabbath afternoon resolutions expressing confidence in Pastor Russell and their steadfast support of him were adopted.

There were present at the meeting besides the Board of Elders and Deacons, the congregation numbering eight hundred, and the action of the Elders and Deacons was made unanimous. Present also were representatives of 14 Bible House congregations throughout the country, all of whom came here especially to report similar action on the part of congregations in Boston, Cleveland, New York, Dallas, Tex.; Washington, Columbus, Indianapolis, San Antonio, Tex.; Toledo, Wheeling, W. Va.; Washington, Pa.; Butler and other places. Telegrams and letters were read from Philadelphia, Chicago, St. Louis, Louisville, Cumberland, Mr.; St. Paul, Cincinnati, Minneapolis, Ft. Wayne, Scranton, Canton, Youngstown, Dayton, Altoona, Brantford, Canada; Hamilton, Canada; Johnstown, New Albany, Ind.; Pottsville and 50 other places endorsing the Allegheny resolutions and advising that similar resolutions were adopted in those places. The text of the resolutions adopted follows:

The Board of Elders and Deacons of the Bible House congregation desire to place on record the sentiments they entertain in regard to the reflections upon the character and reputation of our beloved pastor, Charles T. Russell, which have within the past two weeks appeared before the public through the trial of the suit brought against him for divorce.

Brother Russell has been before the public as a preacher and teacher for the past 28 years, and as such has been subject to public criticism continually, without the slightest word being uttered respecting his character up to the present time. We have been ministered to by him, some of us for 20 years, and others for less periods, down to the last year, and have had many opportunities, both through our personal contact with him and through the study of the literature of which he is the author, under God, as we believe, to form an estimate of his character and to determine with far more accuracy than the general public, which receives its information through imperfect newspaper reports and biased court testimony, how much truth lies in the accusations which were recently given publicity. We recognize that very unkind and evil coloring has been given to some of our pastor's private affairs which has no foundation in the facts, as we know them from the intimate acquaintance with him and his affairs which we possess.

Upon consideration of all the circumstances herein recited we hereby unite in a public declaration of our continued confidence in and esteem for our beloved pastor and brother, Charles T. Russell, recognizing him as the servant of the Lord, whose providence has placed him in the position he has occupied for so many years, and still occupies, for the dissemination of His truth and the help of His people in the clearer understanding of His holy word. We highly appreciate the lofty sentiments which withheld our pastor from going into details in public explanation of matters which were dilated upon in the recent action, which would have vindicated his course had he chosen to return railing for railing and evil for evil against those who opposed him. At the same time we recognize with great pleasure the justice displayed by the presiding Judge in the charge delivered to the jury, which, if heeded, would have had the effect of producing a verdict exactly the reverse of that which was rendered, and which would have cleared our pastor of all the aspersions brought against him.

While knowing the steadfastness and continued faithfulness of our beloved pastor, we desire to encourage him by reminding him again of the grace of our Lord sufficient to sustain and refresh him in the entire matter, and to bring the chastening and refining effects out of the ordeal which undoubtedly Divine Providence intended when permitting that he should be subjected to the experience. We remember the assurance of the Scriptures that "these light affliction which endure but for a moment work out a far more exceeding and an eternal weight of glory, while we look not at the things that are seen, but at the things that are not seen, for the things that are seen are temporal, but the things that are not seen are eternal." While for the flesh it is extremely difficult to fulfill the Apostle James' injunction, "Count it all joy when ye fall into divers trials, knowing that the trial of your faith worketh patience," we are assured that the Lord will provide grace to carry out that ideal sentiment and to display it more and more fully according as the need arises.

We remind our beloved brother further that, as the Apostle Peter suggests, "Christ hath left us an example that we should follow in His steps," and that the way which He has marked out for us is one of humiliation, suffering, trial, until the pilgrimage of this life is finished and we are permitted to enter into the rest that remaineth for the people of God." Of our Lord it was said, "It pleased the Lord to bruise Him; He hath put Mim to shame;" and the Master Himself declared, "It is Master, and the servant as His Lord; if they have called the Master of the house Beelzebub, how much more shall they call them of His household?"

The loyalty of our pastor to the truth, and faithfulness in the interpretation of the Scriptures, have drawn out our love to him and stimulated in us more and more the love of the Lord, the love of righteousness and the love for all who are in harmony with those principles. We rejoice together in holding up the hands of him who has thus brought to us spiritual refreshment, and in encouraging him to press on in the fulfillment of the work which the Lord has committed to his hand, that he be not moved by the various afflictions and fiery darts of the adversary which may be directed against him, but that having complete confidence in the Lord's ability to protect the interests of His own cause and His own people he may abide faithful to the Lord in all things to the end.

Dated this 5th day of May, A. D. 1906.

ANTHRACITE PEACE.

Convention Decides to Follow Mr. Mitchell's Advice.

There will be no hard coal strike. The miners' convention at Scranton on Saturday last decided to return to work under the old award of the anthracite commission for a period of time to be determined by the operators and representatives of the miners. Pending a conference between the sub-scale committee and the operators on Monday, the convention adjourned until Tuesday. Mr. Mitchell made public the following report of the sub-scale committee, which was unanimously adopted by the convention:

"For several months we have been endeavoring to negotiate a wage scale and an adjustment of conditions of employment with the representatves of the anthracite coal mining companies. During these negotiations we made a number of propositions, each of which materially modified our original demands. We did this not because we were convinced that our original propositions were unfair or wrong, but purely for the purpose of finding a common ground upon which we could reach an agreement that would secure and maintain peace in the anthracite coal industry.

"We still believe that our first proposition was reasonable and fair, notwithstanding the modifications we have made in the interest of peace, and now we are face to face with the alternative of continuing at work under our former conditions or declaring a strike. In this crisis your committee recommends the following policy:

"First—That we agree to work on the basis of the award of the anthracite coal strike commission for such period of time as may be agreed upon mutually between the representatives of the anthracite coal mining companies and our scale committee; provided that all men who suspended work on April 1, or since that time, or who have been dismissed because they stated that they would refuse to work if a strike were declared, are reinstated in their former positions and working places.

"Second—That the scale committee proceed at once to meet the representatives of the coal companies, with a view to securing an agreement upon this basis.

"Third—That the convention remain in session until Tuesday and the scale committee shall report to the convention at that time.

"Fourth—That the suspension of work shall continue until an agreement has been made and its terms approved by the convention."

This recommendation was signed by the full scale committee, adopted unanimously by the convention, and a telegram to Mr. Baer, proposing a conference on Monday, was sent. If a favorable response is received, the sub-committee will proceed to New York to arrange the details of settlement and will report back this week to the convention."

The committees representing the coal operators and the mine workers met in New York Monday afternoon and arranged a settlement of differences in the anthracite field, in accordance with the resolution of miners' convention.

President Baer of the Readng was asked:

"Was the settlement satisfactory to both sides?"

"Yes; everything is lovely," he replied, "and the goose hangs high."

Under the agreement reached the award of the strike commission of 1903 is renewed for a period of three years. All the old men, except those who have been guilty of acts of violence, will be taken back as soon as possible. It may take some time, however, to get some of the mines in such shape that they can be operated, as during the suspension they suffered damage from a lack of a sufficient force of engineers and pump men.

Work will be resumed by the mine workers throughout the anthracite field Thursday morning.

At the morning session of the delegates at Scranton on Tuesday a few of the radicals took the floor when the motion to ratify the Monday agreement was made and urged the suspension be turned into a strike, but they were hopelessly in the minority and their remarks were listened to in silence.

The general scale committee went into session immediately after the morning session and adjourned and drew up a formal resolution fixng Thursday as the time for the resumption of work. The convention was called to order by District President T. D. Nicholls and the first matter brought up were two resolutions condemning the State constabulary.

President Nicholls was then called upon for an address. He said in part:

"There are few things which transpired at the conference which were not contained in the report of the scale committee. The operators promised to look after the matter of increasing the wages of the younger employes, particularly those in District No. 7 who are receiving low wages. They promised to give this matter their careful consideration."

President Mitchell came in and was loudly applauded. He was called upon before adjournment for a speech. He said:

"This will probably be the last time that I shall address you, and it might be well for me to say one or two things. Some are inclined to believe that because we have not secured an advance in wages or any improvement in the conditions of employment that we have not accomplished anything. I want to say that I believe that you have taken the most advanced step in the history of this movement. You have secured what you never before secured, a signed agreement with the operators.

"I am convinced that if the United Mine Workers maintain their strength and solidarity of their organization that three years hence the railroad presidents will ask you to make an agreement with them rather than that you should be forced to ask them to make an agreement with you.

"Last summer I made a tour through this region. I urged the mine workers to come back into the organization. At that time there were only 34,000 members. At the cose of the tour there were 80,000 members in the organization. Had that tour not been made there woud have been a reduction in wages, according to reliable information which I have in my possession."

There was a tremendous outburst of applause when Mr. Mitchell sat down. The convention adjourned sine die immediately after. As the delegates filed out some one proposed three cheer for Mitchell and they were given with a vehemence that was fairly startling in its vociferousness.

President John Mitchell of the United Mine Worwers has sent a message to the operators of Illinois, Indiana and Ohio in regard to their second proposition to arbitrate, saying that, while all the members of the executive board have not been heard from in the mail vote, a sufficient number have to indicate that the board holds that any arbitration that would change differentials in the competitive field, which, he said, would be done by taking up new issues as proposed by the operators, woud be unwise and not conserve to a satisfactory peace. The reply is to be acted upon at the Cheago conference of operators Wednesday. Some operators are in favor of sending a committee to Washington to urge President Roosevelt to use his influence for arbitration, and perhaps to ask congress to investigate the situation in the bituminous field.

NEWS NOTES

Of A. C. L. D. P. A. Members and the General Trade.

After ejecting a man from his bar room Friday evening, Solomon Stebler, 46 years old, a saloon keeper at Penn and Millvale avenues, returned to his house and fell to the floor dead. Stebler had suffered with heart disease for some time past and had been taking treatment from physicians.

Alexander Hunter, a Civil war veteran, sat down on the railroad track near Fredericksburg, O., and waited for a train to come along and end his life. His wish was soon gratified, and his body was crushed to a shapeless mass. Hunter had expressed his dissatisfaction with life in a dry town, and had said that death was preferable.

Memorial services were held by Pittsburg Aerie No. 76, Fraternal Order of Eagles, in the Grand Opera House, this city, Sunday night. Within the past year eight members of the organization have died. It was the fifth annual memorial meeting of Pittsburg Aerie, which was organized in September, 1900. The services were in memory of William A. McDowell, George Blastock, Jr., Robert H. Neville, Howard H. Hoffman, Philip Alt, Charles M. Higgins, William Eckels and William H. Robbins. The program of services was entirely musical save the two eulogies by A. J. Edwards and Attorney John C. Haymaker. Members of the Eagles from Braddock, Wilkinsburg and East Pittsburg united in memorial services in Carnegie Hall, Braddock. A special musical program was rendered.

Failure to secure liquor license has led to the closing of the Enon hotel, at Enon Valley, conducted by William J. Offord.

Liquor license certificates were granted in Allegheny County Tuesday in the cases of John Sullivan, Eleventh ward, Allegheny, and Hengist Briggs, Reserve township, two of the holdovers. A majority of the holds will be granted their certificates Thursday, a few more will be held until May 15 and 21, and some will not be granted until July 2.

To Operare Entire Plant.

The Shenango Iron and Steel Company of Pittsburg expectsto have its entire plant at Wheatland, Pa., in full operation not later than May 15. The puddling furnaces and muck bar mill have been running for some time, and the finishing departments, which include trains for the rolling of iron bars and iron skelp, will be started within two weeks. The products consist of muck bar, refined iron bars and skelp rolled from iron exclusively. The company acquired some timie ago the plant of the Continental Iron Company at Wheatland, and has made large additions and improvements to it and has very considerably increased the output.

LABOR DELEGATES MEET.

West Virginia Federation of Labor in Session.

The annual convention of the West Virginia Federation of Labor opened at Wheeling on Tuesday with 65 delegates attending. President Welch of the Ohio Valley Trades Assembly called the first meeting to order and Rev. O. H. Mohe opened the proceedings with prayer, after which a welcome to the deegates was spoken by Mayor C. C. Schmidt. State Labor Commissioner I. V. Barton delivered a short address, and President John Nugent of the Federation replied briefly. The morning was given up to the naming of committees, after which the body took a recess until Wednesday.

A small strike is said to be on at the American Ax and Tool works in Glassport, but the pant is in operation with the exception of the polishing department. Officials of the company say the men received recently a voluntary increase of 12 per cent and that when the men asked for still more and were refused they quit.

Los Angeles shows the largest yearly increase in labor union membership of any city in California, the increase being more than 25 percent. The membership of skilled trade unions in that city increased from 3,286 to 5,314 during the last year.

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EISTEDDFOD.

Many Visitors at Steubenville to Witness Welsh Singing Event.

One thousand visitors accompanied choruses, quartets and soloists at Steubenville, O., on Saturday to the eisteddfod held by the Pope Glee Society. T. P. Williams, of New Castle, was conductor for the afternoon and evening sessions. New Castle, Pittsburg, Homestead and Martins Ferry sent large male and mixed choruses. For the male chorus singing "Crusaders," Pittsburg won the $150 prize over New Castle. Children's solo: First, Clifford Davis, of Youngstown; second, Jeannette Jones, of Martins Ferry. Children's recitation, first, Gladys Williams, of New Castle; second, Evelyn Jones, of New Castle. Contralto solo, divided honors between Gwendolen Thomas, of Youngstown, adn Anna Rees, of Pittsburg. Piano solo for children, Harry Evans, of Pittsburg, and Louisa Jones, of Martins Ferry, divided honors. Bass solo, Llewellyn Jones, of New Castle.

Try to Break Strike.

Some important deveopments are anticipated this week in the marine strike, by which freight-carrying steamers have been tied up on the docks of the great lakes for a week past. There was some activity on the Cleveland docks Monday, non-union men being employed on the outer docks unloading several boats.

The longshoremen declined to state whether any meetings had been held to consider the strike situation. Leaders on that side said they knew nothing of any friction between longshoremen and mates as reported. Many union longshoremen witnessed the unloading of the boats, but offered no sign of trouble.

Mining Heavily.

A large amount of coal is being mined at the Hazel mine (Canonsburg, Pa.) of the Pittsburg-Buffalo company at present. Every eight-hour shift the aggregate of 3,000 tons is taken out. Until recenty ten-hour shifts were required to mine this amount of coal. Close to 75,000 tons of coal a month is being mined, as the mine is running only one shift a day.

The Hazel mine is now regarded as one of the best equipped in the country. At the present time from 700 to 800 men are employed.

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompaied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than dimishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

HARWICK EVICTIONS.

President Feehan Says There is Plenty of Work for Miners.

The miners at Harwick have been instructed to move away and find employment in some other part of the district. The conference between representatives of District No. 5, United Mine Workers of America, and officials of the Allegheny Coal Company, regarding the strike which has been in progress for the past few weeks, has failed to bring about a settlement. The miners' officials would not agree to the open shop plan and the operators refused to grant a number of minor concessions pertaining to the surface work.

About 150 men were employed at the mine when the strike was declared owing to a dispute over the new wage scale, which calls for an advance. President Frank Feehan said the men had been instructed to move away from Harwick and that there was plenty of work at other mines in the district.

More Work for Shopmen.

Pennsylvania railroad shop men of the Pittsburg division at Pitcairn, Twenty-eighth street and other points resumed full working time yesterday morning. The order was pleasant news to several hundred men. They have been on short time practically ever since April 1, when shorter hours were ordered because of the menacing coal strike.

Charge of Embezzlement.

D. F. Imler, arrested on a charge of embezzlement, gave bail before Alderman S. J. Toole for a hearing today. He is charged by John D. Adams, trustee for Local Union No. 890, United Brotherhood of Carpenters and Joiners, with having embezzled $658.80 while treasurer of the union.

We will cheerfully send sample copies to all who wish them.

"ALL IN ADAM" "ALL IN CHRIST."

DEATH THROUGH ADAM--LIFE THROUGH CHRIST BY RESURRECTION.

CHRIST THE FIRST-FRUITS, LATER THE GENERAL HARVEST.

Philadelphia, Pa., May 13.—Pastor C. T. Russell spoke to large audiences twice here to-day. His afternoon topic was his anti-infidel discourse on "To Hell and Back"—the Bible defended against tradition. The evening discourse was on the resurrection, from the text, "For as all in Adam die, even so all in Christ shall be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his presence."—1. Cor. 15:22, 23.

This evening we continue the examination of the Scriptural teaching respecting the hope of the resurrection of the dead, built upon the great fact that Christ died for our sins. Numbers of this audience, we know, are following these discourses weekly through the public prints, and those who listened this afternoon to our discourse, "To Hell and Back," will, we trust, also find our subject helpful. We saw this afternoon that the penalty upon our race through Adam's disobedience was not an eternity of torment, but everlasting death, "everlasting destruction." (II Thess. 1:9.) We saw how God inflicted death as a penalty on account of sin, as it is written, "Thou turnest man to destruction." (Psa. 90:3.) We saw also how divine mercy had arranged for man's recovery, and so that his experiences with sin and death might work out for him an increase of knowledge, valuable to him through all eternity. We saw that to this end Christ died for our sins—paid the penalty for Adam and his race, that Adam and all of his posterity might ultimately get free from that death penalty by a resurrection from the dead.

We saw, too, that the divine plan for the general awakening of the world, for the general release from the prison-house of sheol, hades, the grave, is appointed for the Millennial age, and that meantime "the dead know not anything." (Eccl. 9:5.); that their awakening moment will seem to them the very next instant to the one in which they fell asleep in death. We saw that while the death penalty was really a sentence to extinction of being ("The soul that sinneth it shall die"), yet on account of the divine prearrangement of redemption through Christ this has not been reckoned as extinction, obliteration of the being, but merely as a sleep from which in the Millennial morning the whole groaning creation shall awaken to the blessings of the Millennial privileges and opportunities under the reign of the Prince of Light, the Lord of lords and King of kings, to whom every knee shall bow and every tongue confess. (Phil. 2:10, 11.) We saw also this afternoon that during this Gospel age God has been selecting from the world of mankind a "little flock," to be the "Bride," "the Lamb's wife"—joint-heirs with Christ in his Kingdom of glory and in the work of blessing, judging and uplifting the world.

THE SECOND ADAM.

This evening from our text we wish to show what the Scriptures reveal respecting the divine order in the resurrection of the dead. It will be noticed that the Apostle specifically declares that all of Adam's race died in him. We know this to be a fact; not a member of the race of Adam has escaped the inheritance of the death penalty. The alternative statement of the text is that "even so in Christ will all be made alive." We call attention here to the fact that this text does not teach the thought of universal salvation: not all who died in Adam will be made alive—will gain perfect or everlasting life.

The Scriptures set forth that Father Adam essayed to be the head, the life-giver to the race, but that he failed to accomplish his purpose by reason of transgression and the divine sentence of death. He did beget children endowed with a spark of life and able to transmit the same to others, but it was only a very weak spark, which flickered but for a few years in each generation, until at the present time the average of human life is thirty-five years. What Adam failed to accomplish God proposes still to accomplish—through Christ. God proposes a regeneration for the world. All mankind were generated once in what we term natural birth, but, as we have seen, this brought no life in its perfection, but merely a spark of life soon to die out. What as a race we need is what the Scriptures declare our Lord Jesus came to give, "I am come that they might have life, and that they might have it more abundantly"—perfect life, everlasting life, "The gift of God is eternal life through Jesus Christ our Lord." (John 10:10; Rom. 6: 23.) Christ, therefore, is set forth in the Scriptures as being the Life-Giver provided of God for the race of Adam. He is called the second Adam, in that he takes the place of the first Adam—undertakes to be the Father and Life-Giver to Adam and every member of his race upon condition of their obedience to him. What a grand proposition this is! What a hope for life everlasting it holds out to the race of Adam! Truly our God is a God of mercy, compassion and love. He has done great things for us, whereof we are glad; he has provided a Savior and a great one—able to save to the uttermost all who come unto the Father through him.—Heb. 7:25.

ORDER IN THE RESURRECTION.

Our text not only tells us that all who come unto Christ will be made alive, will reach full perfection of life, everlasting life—"He that hath the Son hath life, he that hath not the Son shall not see life"—but it also tells us that these in Christ who will receive everlasting life will not all get it at once, neither will they all be of one order or class, but "every man in his own order." This is in exact accord with what we have just seen, namely, that God during this Gospel age has proclaimed a special calling for a special class of the human family. The Apostle speaks of it as "our high calling of God in Christ Jesus," and again he calls it "our heavenly calling." (Phil. 3:14; Heb. 3:1.) The Scriptures everywhere speak of this class of present selection as a little flock, especially favored above the remainder of mankind, in that to them is specially granted the hearing ear and the understanding heart. We are particularly told that God at the present time does not desire the entire world to hear and understand respecting his plan, and that therefore he has covered the matter in the Scripture revelation in symbolical, figurative, parabolic language, so that the majority hearing may hear and not understand, seeing may see and not perceive—not be converted and not be healed. This is the Lord's own statement of the matter. (Mark 4:11, 12.) He declares that he is choosing a special class, and that in this manner of withholding some of the truth he is singling out those of the particular class he is now selecting for the Royal Priesthood.

The Apostle again tells us that the "Elect" of this present age are members of the larger Christ, of which the "Head" is our Lord and Redeemer Jesus, and all the faithful of this age are "members in particular of the body of Christ." (I Cor. 12:27.) He emphasizes this statement in the same chapter, declaring that in every congregation of the Lord's followers this body picture is preserved, so that the head is represented in their midst by certain members, and that as a whole they are as hands and feet, eyes, ears, etc., for the building up of the body of Christ, which is the Church, until we all come to the full stature of a man in Christ. He tells us that to make this new man, this New Nation, of which the Redeemer is the glorious Head and Lord, God took from the Jewish nation at the time of the first advent all who were Israelites indeed, and is now gathering people of the same general character from every nation, people, kindred and tongue. He tells us that the Lord made of these twain one body, that there should be no schism in the body, no separation, no division, naught but perfect unity amongst those who are in harmony with the Father under the Headship of his Son and under the guidance of his Word and Spirit.

CHRIST THE FIRST-FRUITS.

The reference in our text to Christ the First-fruits applies to this whole body of Christ, the Church, whereas some have understood it to refer merely to our Lord Jesus. The Apostle, however, cautions us that this is the "mystery hid from ages and generations of the past, but now made known unto the saints, that we should become heirs of the same body—that the Messiah of prophecy would include the body of followers who now accept the Lord's favor and call, under present conditions of self-sacrifice and devotion even unto death.

This idea of First-fruits is everywhere maintained throughout the Scriptures, as, for instance, in the statement, "Of his own will begat he by us the Word of truth, that we should be a kind of first-fruits of his creatures." (Jas. 1:18.) In everything our Lord is chief and has pre-eminence, for, as the Apostle declares, "He is the Head over the Church, which is his body." (Col. 1:18.) But according to the analogies of the figure the body and Head must co-operate, are intended to co-operate, must be together in every respect. If the Head is of the first-fruits the body must be of the first-fruits. It is in accord with this that we are told that the Gospel Church will have a special resurrection—the First Resurrection, the chief resurrection to glory, honor and immortality.

More than this we are told that the resurrection change which the Church will experience will be one and the same in kindwith that which our Lord experienced, "We shall be like him, and see him as he is." (I John 3:2.) The Apostle even declares that our resurrection is "his resurrection," saying, "What things were gain to me, those I counted loss for Christ . . that I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Phil 3:7-11.) What does the Apostle mean here by saying "attain unto his resurrection," except that Christ's resurrection was specially peculiarli different from that which would come to the world in general, the chief resurrection to glory, honor and immortality, and that the Apostle, a reckoned member of the body of Christ, trusted to make his calling and election sure to a place in that body, and thus have a share in that same resurrection with our Lord—the First Resurrection?

This is the same thought which the Lord presents to us through the Prophet, saying, "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed she brought forth her children. Shall I bring to the birth and not cause to come forth, saith the Lord? Shall I come to bring forth and close the womb? saith thy God." (Isa. 66:8.) In other words, shall the Head of the Christ, the great Deliverer, be born from the dead and shall the body not also be born? The assurance of Scriptures is that although an interval of time elapsed between the birth of the Head, Christ Jesus, the first-born from the dead, and the birth of the Church, his body, as a part of his resurrection, nevertheless the latter is surely guaranteed by the former. As surely as the Head was raised up by the Father, so surely he will raise us up also by Jesus. Thus the First Resurrection will be complete—the resurrection of the blessed and holy, the resurrection of those who will be kings and priests unto God and shall reign on the earth, the resurrection of the "first-fruits."

THE "AFTERWARD" CLASS.

We, dear friends, are specially interested in the First-fruits class, in his resurrection, in the First Resurrection, in the resurrection of "the blessed and holy." This, however, does not hinder our having a deep interest in the divine plan as it relates to the remainder of our race. Even though we have gotten rid of the gross darkness which once misrepresented the divine plan and taught that all except the first-fruits were to be tormented to all eternity, it is not sufficient that we should realize that God's provision for the world in general is not eternal torment, for he has graciously made known to us something respecting the blessings which will come to the world as soon as the Elect, the First-fruits class, the Christ class, the Abraham's seed class, shall be completed. In our text the word "afterward" marks off all the remainder of the world who shall come into Christ from this First-fruits class, which now becomes associated with him under the peculiar high calling of this Gospel age. "Afterwards they that are Christ's at his coming"—literally at his presence. What about these? What is the divine provision for them? Our text says that they shall be made alive. This implies that they are of a separate or distinct order or class from the Christ, the First-fruits, and so the Scriptures everywhere show that those who will be blessed during the Millennial age will not receive a change of nature from earthly to heavenly. They will not have a heavenly calling. As human beings the entire race lost human nature, for which the earth was prepared as the proper and most suitable abode. It was this human nature then and the earthly paradise that our Lord Jesus redeemed, and that he proposes to restore during the Millennial age to all the willing and obedient of Adam's race who will accept his favor and the eternal life necessary to enjoy these blessings. God's provision for the salvation of mankind in general is by restoring them to the original God-likeness in the flesh possessed by Adam and lost for him and for all others disobedient, his posterity. In harmony with this the Millennial age is specially called the "times (years) of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

From the statement of our text it is evident that the work of this age is kept entirely separate and distinct from the work of the next age. There are not two calls in the world to-day. It is not open for people to say, I choose the heavenly, or, I choose the earthly: for as the Apostle declares, "Ye are all called in one hope of your calling." (Eph. 4:4.) That calling is the heavenly calling, as he declares, and those who reject it can have nothing else now whatever God's mercy may provide for them in the future. Besides, our text clearly indicates that this claim of the earthly order to which the great majority of Adam's race will belong, will become Christ's—that is, will come into relationship to Christ during the Millennial age, because it specifically states, "at his coming."

The word here rendered "coming" is parousia, which signifies presence. Our Lord declared that at his second coming he would be present in the world. As we look back to his first presence in the end of the Jewish age, we find that it lasted in all about thirty-three years. But as we look forward to the second presence or second advent of our Lord we find that it will be of much longer duration, for, as the Apostle declares in this very chapter, he comes to reign, and he must reign until he has put all enemies under his feet, even the last enemy, death, and he will then deliver up the Kingdom to the Father. And this period of his second presence and work in the world we are specifically told will be a thousand years, for does not our Lord tell us through the Revelator that the saints of this Gospel age, accepted as members of his body, shall live and reign with him a thousand years?—Rev. 20:6.

IN ABSENCE, IN PRESENCE.

We who during *this* Gospel age become the Lord's people, and are accepted as members of his body, do so during his absence, when the clouds of error and obscurity cause special trials and difficulties and narrowness of the way, and when special faith and special obedience are necessary. Those who are faithful under these conditions are to have the chief reward, joint-heirship in the Kingdom. But there will be another class found worthy of life eternal, though not accepted as joint-heirs or granted the heavenly reward. There are, we believe, millions living to-day who, under the glorious provisions of the Milleunial age, with sin and error and deception and falsehood out of the way, and the light of the glory of God shining clearly in the presence of the Lord, will be glad to accept the Savior fully and unreservedly and to consecrate their all to him. True, their consecration in that time will not mean suffering, sacrificing, dying daily, etc., because the Adversary then will be bound and deceive them no longer, the darkness will be past, the Sun of Righteousness will be shining, the knowledge of the Lord will fill the earth, everything about them will be helpful to their uplift, not only in knowledge but in mind, in body, in morals. The day of the Lord's presence will be a glorious time for the world, and it would astonish us greatly if the number who would gladly receive the message of salvation then, under those favorable conditions of obedience, would not be very large indeed. With our own hearts loyal to the Lord, and willing to follow him and to suffer for righteousness' sake under present adverse conditions, it would seem as though none in the future under these favorable conditions could reject divine mercy and the offer of life eternal; but the Scriptures most unmistakably teach that there will be some who will refuse the grace of God, and who as a consequence will die the Second Death.

Since our Lord's presence will last a thousand years, and, as a whole, will be a period of blessing and enlightenment, it will easily be seen that it will not only afford an opportunity for those who have already gone into the tomb to come forth, that they also under favorable conditions may hear of the Lord's plan and participate in the resurrection of that time if they will. Their awakening will be one thing, their uplifting will be another. The awakening will be instantaneous, their uplifting or resurrecting will progress rapidly, step by step, to all the willing and obedient until the last round of the ladder of uplift and restitution shall have been gained and they shall be perfect and entire, lacking nothing. They shall be as Adam was in his perfection in Eden—"in the image and likeness of God." Even better than this, they will then have the knowledge which Adam with all his perfection of being lacked: they will have had the experiences proving to them the exceeding sinfulness of sin and the bitterness of its wages of death, and on the other hand the blessedness of righteousness and the joys of its reward, everlasting life in divine favor.

THE JOYS OF OUR LORD.

In view of this, the Scriptural presentation of the great work of Christ during the Millennial age in lifting up and blessing the world in general, what a blessing there is in the assurance that we who now are called to be of the elect class will have the inestimable privilege of association with our Redeemer in this great work of uplifting the world, resurrecting the world, raising up the world out of present sin-and-death conditions to the full perfection of life everlasting in harmony with God. If we are faithful a very little while we shall hear the Master's voice at his second advent saying to us, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make theee ruler over many things; enter thou into the joys of thy Lord."—Matt. 25:21.

The joys of our Lord are the joys of the Kingdom and its work of blessing and uplifting the lost race in Adam, condemned to death and redeemed by Jesus and awakened and given an opportunity to obtain life. How wonderful is our privilege, dear brethren and sisters! I exhort those of you who have not yet made your covenant with the Lord to do so forthwith—to count that it is the grandest opportunity that could be imagined. It seems to me that if ever the holy angels could covet any matter it would be the privilege of being in such a position as we occupyto be privileged to suffer with Christ in his glorious service in the promulation of his Truth and by and by to reign with him, to enter his glorious joys and work a blessing to all the families of the earth. Then all the blind eyes shall be opened and all the deaf ears shall be unstopped, and the knowledge of the glory of God shall fill the whole earth. All shall hear, all shall know, all shall have an opportunity, and only the wilfully disobedient shall be cut off in the Second Death, and all who will may enter into life eternal through the great Life-Giver whose entire work is done in accord with and along the lines of the divine plan of the ages, which God purposed in himself before the world was.

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Battle Creek, Mich., May 7.

Editors National Labor Tribune:

I am aware that the time for renewal of my subscription has come and I do not want to miss the visits of your valuable paper containing Pastor C. T. Russell's excellent sermons and the good stories: with the all important news of the labor movement of miners, iron and tin plate workers, etc. I am glad to note the victories over great monopolies against unionism. I think success would come speedier by the use of the ballot power than through strikes. I want to do what I can to obtain readers for your paper and received one name last week which I send in with my own. Please send the Tribune from May 16, 1006 to the address below: George G. Cheatam, 180 Glenwood avenue, Battle Creek, Mich. Please find enclosed money order for same. Will try to have more next time.

I remain,

Very truly yours,
G. ROSSER.

Allegheny, Pa., May 12.

Editors National Labor Tribune:

I desire to express my appreciation not only of the publication in your journal of Pastor Russell's sermons, but also to the one who out of all other papers publishing them, chooses the Tribune to send to me, now entering into the second year, one it appears to me that does not wish the right hand to know what the left doeth, and who is blessed with more of this earth's goods than I on account of long years' sickness, yet desires me to be mentally fed through the channel of the Tribune, which also keeps me in touch with the truth in regard to the labor world of to-day and to keep me also Scripturally in touch with the fast approaching "Hay day," as it is rapidly being brought about by a yet present but unseen friend that is a friend indeed, be it clearly discerned by such or not as yet.

The clear type used in the Tribune should recommend it to many. Words can not express the appreciation of its weekly visits as an educator. So the brotherly act of the unknown friend will bear its due fruitage.

Very sincerely yours,
R. CRAIG.

NOTICE.

In answer to many inquiries, this paper will continue to publish Pastor Russell's sermons indefinitely.

Every reader, by getting at least one new subscriber, will help the cause they have so much at heart.

Any of our readers wishing a friend to receive a sample copy of the Tribune will please send us the name and address and it will be promptly attended to, one name or a hundred.

STUDIES IN THE SCRIPTURES.

"The Plan of the Ages," by Pastor C. T. Russell, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 358 pages, in embossed cloth. Price, 25 cents, postpaid. Address

WATCH TOWER BIBLE & TRACT SOCIETY,
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Six candidates for the office of business agent and two for that of secretary of the district council have been nominated for balloting by referendum vote by the members of the Brotherhood of Carpenters and Joiners of Pittsburg and vicinity. There are four vacancies to fill in the former and one in the latter. O. C. Douglass, N. F. Storm, A. M. Swartz and H. C. Whitfield, the present business agents, are candidates for re-election, in addition to whom M. B. Beden and J. T. Walters have presented themselves as candidates. J. C. Kephart, the present secretary, is opposed to H. G. Shumaker.

While the Pittsburg members of the International Association of Machinists, in common with their brethren in the rest of the country, are desirous of obtaining the eight-hour day and are solidifying their forces so as to create a sentiment in favor of the shorter hours of labor, the say that no strike is in contemplation, either here or elsewhere. General satisfaction is being expressed at the result of the referendum vote on making the minimum dues $1 a month instead of 75 cents, the existing rate. The proposition, which was passed at the Boston convention, was not favored by some of the locals in the country and a referendum vote was ordered, which sustained the proposed increase by a large majority.

TO MINERS OF COAL.

If you desire to be posted on important matters connected with your occupations, send to the National Labor Tribune office for a copy of "Atkinson on the Gases Met with in Coal Mines, and on the Friction of Air in Mines. The price is 10 cents.

A sample copy of this paper is an invitation to subscribe.

Several hundred Hungarians went on strike at the Malleable Iron Works in Toledo for a raise of two cents an hour.

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The date printed on the wrapper of each paper denotes the time when the subscription expires. Subscribers wishing to renew will please do so a week or two before expiration.

Our readers who order goods advertised in our columns, or ask for information concerning them, will oblige both the advertiser and ourselves by stating that they saw the announcement in the National Labor Tribune. While we do not undertake to vouch for any person advertising with us, we shall continue to exercise every precaution to exclude the dishonest or untrustworthy from these colums, and shall be glad to have the assistance of our readers in so doing. We shall esteem it a favor to be informed of the failure of advertisers to make good the offers contained in their advertisements.

INFORMATION FOR SUBSCRIBERS OF THIS PAPER.

Subscriptions may be sent direct to this office, or given to any of our authorized agents.

Subscriptions are payable in advance.

Subscribers wishing to change their postoffice address must send their former as well as the address to which they want their paper sent.

The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate maters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an indorsement of it.

HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompaied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than dimishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

Confessions of an Editor.

The labor paper editor is a freak. He works like a nigger all day, and then sits around and looks as happy as a wasp in the evening. He'll stall a delinquent subscriber 90 minutes hoping to land a plunk, and then whistle a merry tune when he ducks without even offering to treat. He prints a long free notice about the church fair and hopes to get a free eat, but when he goes there he is met by a sour-faced old lady wearing a white apron and a mercenary stare, who comes up and shakes a cup of money in his face, and he has to dig down and part with his loose change. When you see an editor with money watch him. He'll be paying bills and disgracing the profession. Make him trade it out. He lives to swap. Then when you die, after having stood around for years and sneered at his little jimcrow paper, be sure and have your wife send in for three extra copies by one of your weeping children, and when she reads the generous and touching notices about you, forewarn her to neglect to send in 15 cents to the editor. It would overwhelm him. Money is a corrupting thing. The editor knows it, and what he wants is your heartfelt thanks. Then he can thank the printers and they can thank the grocers. It takes wind to run a newspaper; it takes gall to run a newspaper. It takes a scintillating acrobatic imagnation, and a half-dozen white shirts and a railroad pass to run a newspaper. But money! Heavens to Betsy and six hands around! Whoever needed money to run a newspaper? Kind words are the medium of exchange that do the business for the editor—kind words and good advice.—Baltimore Labor Leader.

NOTICE.

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We will cheerfully send sample copies to all who wish them.

FAITH IN THE RESURRECTION.

CONFESSION OF IT NECESSARY TO AN ENTRANCE UPON THE NARROW WAY TO LIFE DURING THIS AGE.

Indianapolis, Ind., May 20.—Pastor C. T. Russell spoke twice here to-day, his afternoon theme being his anti-infidel discourse, "To Hell and Back. The Bible in harmony with Reason." His evening discourse, the sixth in a series on the Resurrection, was from the text, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9.) The speaker said:

We are living in a day when faith of any definite kind is coming into disrepute. To believe anything definitely and positively is to mark oneself as narrow minded in the estimation of the worldly wise. In the pulpits of Christendom it is growing proper to declare, directly or indirectly, that the essence of Christianity is works and not faith—that a man may believe or disbelieve what he pleases so long as his life is a moral, respectable one, and particularly if he be a regular attendant of worship in one of the popular sects. This, however, is contrary to the proposition laid down in the Scriptures. There we are told that even perfect works would not be acceptable before God without faith. (Heb. 11:6.) We are told also that perfect works are impossible under present conditions, each one of Adam's race being declared to be more or less depraved, mentally, morally and physically. The Scriptures point out that, this being the case, God is not judging his people during this Gospel age according to a rule of works, which would surely condemn all, but is testing them according to a rule of faith, on account of which he imputes to them righteousness, perfection, and requires no more of works than they are able to perform: rewarding them according to their perfect faith and not according to their imperfect works.

FAITH AND WORKS.

Many seem to be perplexed along this line of faith and works, and to get the impression that the writer of the Epistle of James had one view of the matter and the Apostle Paul another. Our thought, however, is that they are both in absolute accord. The Apostle James says, "Show me thy faith without thy works and I will show thee my faith by my works." (Jas. 2:18.) Who does not agree with this, that faith without works is dead, and that a dead faith would be valueless? We all agree that our faith should be attested by our works. But we all agree with the Apostle Paul that if God were to judge us according to our very best works he would never bring us into the Kingdom, but would condemn us all as imperfect—as able only to perform imperfect works. The Apostle, however, points out that with the Lord's people the imperfect works are the result of an imperfect organization traceable to an imperfect heredity; and he tells us that in mercy the Lord, while requiring of us all the works we are abe to perform as a testimony to our faith, will, nevertheless, not judge us according to our works of the flesh, which are sure to be imperfect in all, but will judge us according to the degree of our faith, our heart intentions, our efforts. How gracious is this provision, and how it adapts itself to all the variant conditions of those who name the name of Christ.

There is no question whatever that some of those who accepted Christ were better born than others, that by nature they inherited better temperaments, were more evenly balanced, more just, more generous than others, though all are blemished and all come far short of the glory of God—far short of that glorious likeness of God, image of God, in which he created our first parents. What comfort it gives us then to know that not only the strongest characters accepting Christ may attain unto everlasting life through faith in him and obedience to the extent of their ability, but that the divine provision also is that the very weakest of characters accepting Christ, exercising faith in him, may be saved with the same abundant salvation although they are weaker according to the flesh than some of their fellows.

The Apostle explains the divine operation of grace, assuring us that where sin abounds grace does that much more abound, so that if we should reckon a hundred points as respecting perfection, and we should see that the very best amongst men have only fifty points of character and have lost fifty through the fall, while others have only twenty-five points of character, having lost seventy-five through the fall, the Apostle's teaching would be that salvation and the attainment of the riches of God's grace are as possible to the one as to the other. Where sin abounds to the extent of fifty points, grace would be needed and would be granted to the extent of fifty points to make good the deficiency; where sin abounded to the extent of twenty-five points of deflection from perfection, grace would abound to the extent of seventy-five points to make good all the blemishes of this one, who had accepted Christ and who to the extent of his ability was seeking to be his disciple, his follower in the narrow way of life.

THE NARROW WAY A PRIVILEGE

Many get the impression that God is endeavoring to drive mankind into the narrow way through threats of eternal torment, etc., but surely this is a gross misconception of the divine plan and very contrary to the Scriptural statement. Our Lord in stating the matter did not say that the Father seeketh such to worship him as are moved by fear, by dread. On the contrary he does say, "The Father seeketh such to worship him as worship him in spirit and in truth"—from a heart-appreciation of his glorious character and wonderful plan of salvation through Jesus. Again he says, not that he is seeking to drive all mankind to be his disciples, but the very reverse of this, "No man can come unto me except the Father which sent me draw him." "And he that cometh unto me (drawn of the Father through the truth) I will in no wise reject."—John 6:37, 44.

Instead of urging everybody to become his disciples and threatening them if they did not, he Master treated the subject in the very opposite style, saying, if any man will be my disciple let him sit down first and count the cost, If any man will be my disciple let him take up his cross and follow me. (Luke 14:28; Matt. 16:24.) Again we notice his own explanation that he taught his disciples in parables and dark sayings, so that others not in a proper condition of heart might not hear, might not understand and might not follow him. Something evidently is wrong with the thoughts of the majority of Christian people when they think that they must let down the bars and coax and cajole and threaten people to bring them to the Lord. The Truth changes not, and hence it must be that error has crept into the theories and practices of those who claim to speak in the name of the Lord contrary to his method and the method of the Apostles. Let us seek for the old paths and follow in the footsteps of the Lord.

Our text is along this line, and sets forth most distinctly that the heathen will not be saved in their ignorance; that unbelievers in Christian lands, though they be regarded as attendants at Church, etc., will not be saved in their unbelief; that it is not only necessary to believe with the heart that God raised Jesus from the dead, but it is also necessary to confess the Lord Jesus as the one who died and who rose again, and our faith in the merit of his sacrifices, if we would be saved—reckonedly saved, justified now and actually saved in the resurrection to life, the First Resurrection.

THE UNBELIEVER IS DAMNED.

In full harmony with the above limitation of salvation to those who believe in the resurrection of Jesus, etc., and the condemnation of all others at the present time, is a statement found in Mark 16:16, which declares that "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Although this text is in full accord with the point we are pressing, we do not quote it as a proof thereof, but to explain to you that it is no part of the Gospel—that all scholars agree that the last chapter of Mark from verse nine to the end is an interpolation, is no part of what St. Mark wrote, but was added to the Gospel some time about the seventh or ninth century. This is known because the passage is not found in the older Greek manuscripts.

However, the words are strictly in accord with the general teachings of the Gospel, namely, that only those who hear about the Lord Jesus and who believe the message respecting his death, resurrection, etc., and who make a consecration of themselves, who are baptized into his death—only these could belong to the class, the little flock, which God is now saving. All the remainder are damned—that is, more properly rendered, condemned. The whole world was damned or condemned in Father Adam because of his disobedience, and the world has lain in that condemned condition as respects God for now six thousand years, and the only ones who have escaped that damnation or condemnation which came upon the world through Adam's disobedience are those who have accepted God's favor, mercy and grace through faith, and such during this Gospel age manifest the sincerity of their faith by their obedience to the terms of this great salvation, which God has provided in Jesus.

THE UNSAVED MILLIONS.

Note again the terms of our text, and compare its statement with the ordinary sentiments of our time in religious circles. Are we not freely told by the great majority of people that they do not believe that the heathen are lost, which means that they do believe that the heathen are saved. They tell us that they do not think that God would permit them to be lost, etc. We reply that they have no authority for believing or disbelieving according to their own judgments, professions, inclinations. We reply that their inharmony with the divine statement on the subject are the result of ther false views respecting what is meant by being unsaved, condemned, damned. We point out to them that the world was unsaved for four thousand years before the Savior came, that the world was condemned to death or damned to death or sentenced to death because of Adam's sin. We point out that if God could permit the world to be thus sentenced or condemned for four thousand years before he sent the Savior at all, it would be no less wise for the divine Creator to permit them to remain in an unsaved condition for now nearly two thousand years since Christ died. The difficulty lies in the unscriptural thought that to be unsaved is to be in eternal torment. According to the Bible to be unsaved is to be out of harmony with God, to be outside the pale of his favor, blessing, holy Spirit, etc., to remain under sentence of death and alienation from him.

Undoubtedly the heathen are lost, unsaved in the Scriptural sense—"Having no hope, without God in the world." (Eph. 2:12.) It is not sufficient that they should worship the sun or Brahma or Buddha, nor that they should worship idols. This is not the worship of God—it is not acceptable to God; faith in those errors is not a ground for salvation, nor would any of them be saved by their good works. We must take the Scriptural proposition—we must speak to the people and declare that they can not be saved except by faith in Christ; that they must believe in their hearts that God raised him from the dead, which means also that they must believe in their hearts that Jesus is the Son of God, that he came into the world and was made flesh and died for our sins, and that God raised him from the dead to be our Deliverer. More than this, the terms are that they must with their months confess Jesus to be their Lord, their Master.

NO OTHER DOOR.

We wish to show, dear friends, that God has shut up the whole way of salvation so that there is no other door into it than the one door of faith. To those who think that this is a narrow way we answer, "Yes! thus the Lord described it," but we point them to the fact that the narrow way will end with the end of this Gospel age. That the Lord appointed the narrowness of the present way for the very purpose of separation amongst men, and gathering through the narrow way to himself merely a little flock, the Bride of Christ, to be his joint-heirs in the Kingdom. Beyond this narrow way, with its limitations of faith and confession—beyond this Gospel age, with its darkness covering the civilized and its gross darkness covering the heathen, lies the new dispensation, the Millennial age, the glorious Kingdom of God, for which the Master directed us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

In that new dispensation there will be a demonstration so plain, so clear, respecting God's character and plan, manifesting the fact of Christ's death and resurrection and the salvation secured thereby, that a wayfaring man though a fool need not err therein. Instead of the darkness of the present time, which needs the Word of God as a lamp to our footsteps, there will be the glorious rising of the sun of righteousness, and the corresponding healing in its beams for all the maladies which sin and condemnation have brought upon the world of mankind. The damned or condemned condition of the world will then terminate, all will be brought to an accurate knowledge of the truth that they might be saved (I Tim. 2:4), and only the wilfully perverse rejectors of the Kingdom will come again under the sentence, the curse of God, and again be damned or condemned to the Second Death (not eternal torment), from which there is to be no redemption, no resurrection, no recovery in any sense or degree. It signifies a destruction which will be perpetual, a punishment of destruction, of extinction, which will be everlasting.

FAITH IN RESURRECTION THE TEST.

The question arises, Why does the Lord lay the stress in our text, the whole stress, upon faith in the resurrection? Surely there are other things to be believed. Why does he single out this one thing as though it were the all-important? Why does he not rather say faith in the coming Kingdom, or faith in the death of Christ, or faith in the love and justice and wisdom and power of God?

There is a reason, which we will show. The Jews believed in a coming Kingdom of Christ which would bless the world. They had been believing this for over sixteen centuries, and their faith had been fanned by the types of the Law and by the various declarations of the prophets, and was still further encouraged by our Lord Jesus' own teachings that the Kingdom of heaven was at hand. All sorts of people believe in a coming Kingdom, doubtless first of all taking the thought from the promises made to Israel. We find that the Chaldeans hoped for a universal empire and tried to establish one, Nebuchadnezzar being the first universal monarch. The Medes and Persians overthrew Nebuchadnezzar and assumer to take his seat of universal empire, claiming that they could rule the world to its advantage. In turn Greece under Alexander the Great sought this distinction of world empire, to establish a kingdom for the blessing of all mankind. Following them came the Romans, whose empire reached further than any other, and was universal in the largest sense.

Next came the Papacy, with its claim that the kingdom should be a spiritual one, and that the popes should be the head of all earthly kingdoms—a claim which they still maintain, holding that the popes of the past reigned as vicegerents of Christ, that the popes of modern times have been deprived of their proper dignity and authority. And now we have Socialists on every hand claiming that the kingdom of God is about to be established by them, that Socialism will accomplish all the wonderful things hoped for by the race for six thousand years. Meantime Christians have believed the testimony of the Law and the prophets, of Jesus and the apostles, that the God of heaven will in his due time send Jesus a second time to establish the Kingdom of the heavens, to break in pieces and destroy all opposition and government, to establish righteousness upon a firm basis. With all these various and conflicting thoughts respecting a coming Kingdom to bless the world, it is easily seen that this would not have been a proper test respecting Christian faith. Indeed many who are far from being the Lord's people would be ready to call the regn of Socialism the reign of Messiah.

None could deny the death of Christ. The Jews even admitted that he had been crucified. Besides, death is common to the world of mankind, and none would have thought of disputing the death of anybody. Hence we say that the resurrection of Jesus was one peculiarly unique—a subject upon which the followers of Christ differed from all other people in the world. They claimed that he had died indeed as a sinner, but that he was not a sinner; that his death had been purposed of God, foretold through the prophets, and with the intention of being the ransom or corresponding price for Father Adam, upon whom the original sentence of death fell, and that by the redemption of Father Adam the redemption of the entire race of Adam was effected, because all had died under his sentence by heredity. The claim of the early Church was that the resurrection of Christ was the divine demonstration that he was holy, harmless, undefiled, separate from sinners, and not personally worthy of death, that the Father loved him and raised him from the dead a New Creature, permitting his human nature to constitute a redemption of Adam. The Father had raised him up a quickening spirit, a Life-Giver, a spirit being, thus restoring him to the spirit nature which he had before he became a man, before he became our Redeemer. Thus the whole of Christianity rests upon this doctrine of the resurrection of Jesus.

RESURRECTION FAITH A TOUCHSTONE.

Those who acknowledge the resurrecton of Jesus from the dead must logicaly acknowledge that he was dead; they must also acknowledge that personally he was unworthy of death, else the Father could not have raised him from the dead. This implies, then, that his death was not on his own account; that he was holy, harmless, undefiled and separate from sinners, and corroborates the Scriptural teaching that Christ died for our sins, that he poured out his soul unto death and made his soul an offering for sin on behalf of humanity. (I Cor. 15:3; Isa. 53:10, 12.) This implies that humanity was under a sentence of death; this in turn corroborates the statement of Genesis, that Adam had transgressed the divine law, and had thus come under the death sentence. Thus we see that faith in the resurrection signifies a faith in the entire plan of God as it is set forth in the Bible. No wonder, then, that the Apostle speaks of this as the very touchstone of our faith, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thine heart that God hath raised him from the dead, thou shalt be saved"—otherwise thou art unsaved, in the gall of bitterness and the bondage of corruption, still under the condemnation of sin and death.

The context bears this out: The Apostle is writing to those who had been trained, according to the Jewish religion, to look for salvation to works of the Law—to the keepng of the divine requirments as represented in the ten commandments, etc. He says that Moses describes that kind of righteousness that comes by the Law, that the man which does the things of the Law shall live thereby (v. 5). But, says the Apostle, the justification which God is now proposing or offering is not obtainable through the Law, nor obtainable merely by the Jews who were under that Law Covenant, but is by Faith, and is open to all who can exercise the faith, whether Jews or Gentiles. He tells us that the language of faith is not that which enquires, "How could any one ascend up to heaven and induce the Son of God to come down to be the Savior?" nor does the language of faith say, "how could descend into the deep, into death, to bring Christ up from the dead?"

But how does it speak? "Ah!" says the Apostle, "you who are Christians know the language of faith. It is in your mouths and in your hearts continually; it is the message which we have been preaching—that is the language of faith. This faith accepts the fact that God was moved with compassion and sent his Son, and that Jesus was that Son of God. The language of faith preached by the Apostle declared that the death of Christ was a sacrificial one for the sins of the world, and the language of faith also declares that God by his own power raised Jesus from the dead, and that he is no longer dead—that he rose and ascended on high. This is what we preach, then, what the Apostle preached: this it is that is to be confessed with the mouth, that Jesus is the Lord. And to thus confess truly, sincerely, it must be believed in the heart that God did raise him from the dead, and this would imply all the co-related features of truth respecting the sin of Adam, the condemnation of Adam and his race, the redemptive work of Jesus and the coming work of rolling away the curse.

The Apostle explains, "With the heart man believeth unto righteousness (justification); and with the mouth confession is made unto salvation," because the Scripture saith, "whosoever believeth on him must not be ashamed of him." (Rom. 10:11.) This is the correct translation and approves itself. He that is ashamed of Jesus and his Word and the general plan of salvaton so that he refuses to confess the truth is not worthy of the truth, is not in a saved condition. Those who now believe and who now confess are now reckonedly saved, and theirs is to be a special salvation, the salvation of the Elect, the salvation of the "little flock"—the only salvation that is open or offered at all during this Gospel age.

But as we have shown heretofore and as we may show again, there is another salvation of an earthly kind which belongs to the Millennial age, the terms and conditions of which will in some respects be the same as now but very different in other respects. Fath and obedience will be required then also, but the greater light and knowledge, the binding of Satan and the letting loose of all the principles of righteousness, will make the conditions of salvaton then in many respects quite different from the very limited conditions of the narrow way of this present time, which the Scriptures declare few find and which we know still fewer are willing to walk in. Let us, dearly beloved—who have accepted Christ, who have fled away from sin, who have laid hold upon Jesus by faith as the Redeemer—let us continue to believe and continue to confess the Way, the Truth and the Life, and then hope by his grace to share with him the glories of his Kingdom, which shall enlighten and bless all the families of the earth.

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A SQUARE DEAL.

By the Rev. Charles Stelzle.

There probably never was a time when the people demanded of men such standards in the matter of acquiring position and wealth. The recent investigations in business and political life have set up ideals which are rapidly becoming the criterions by which men judge of real success. It does not matter who the man may be or what may have been his position in social life—if his actions can not be harmonized with the standards set up by the people, he simply consigns himself to the hell of the unrespected and the morally unfit.

It is of interest to note that these high standards sprang from the common people. They have not come from the leisured classes, that element in society from which we have a right to expect these standards. The rugged morality of the masses is again asserting itself, and the high and mighty ones are bound to pay their tribute of respect.

There is being aroused a new consciousness of man's duty toward his fellow man. No longer can men violate contracts with impunity. No longer may they play the "baby act" when they disregard agreements. Not that these things are never attempted, but the changed feeling in this respect has compelled a stricter adherence to truth and honor.

Hopeful, then, are the signs of the times, both for the employer and the employee. When men have the consciousness that every agreement will be lived up to, that every promise will be fulfilled, even though there may be a measure of sacrifice in the fulfilling, then shall we have built a foundation upon which may be erected a superstructure which shall stand the test of time.

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The two unions of journeymen bakers, at Montreal, Canada, recently held a joint meeting for the purpose of discussing rates of wages and hours of labor. The men say they have not had an increase for 24 years, and that the present rate of $12 for 70 hours' work is out of the question.

There is nearly $700,000 in the cigarmakers' international treasury, an increase of $90,000 durng the past year. During 1905 there was $162,000 paid in death benefits and in January of this year $19,288.05 was expended for the same purpose.

Justice Gaynor of the New York superior court recently delivered an opinion holding employers liable to damages or injuries suffered by children in violation of the child labor law.

Express agents along the line of the intercolonial and Prince Edward Island railways have gone out on strike, the increase in wages they asked for handling parcels having been refused.

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than dimishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

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A preacher was asked by the choir to call upon old Betty, who was deaf, but who insisted in joining in the solo of the anthems. He shouted into her ear: "Betty! I've been requested to speak to you about your singing." At last she caught the word "singing," and replied: "Not to me be the praise, sir; it's a 'gift.'"

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"Live Not Again Until the Thousand Years Are Finished."

A PERPLEXING SCRIPTURE CAREFULLY EXAMINED.

Huntingdon, Pa., May 27.—Pastor C. T. Russell of Allegheny, Pa., preached twice here to-day, to large and intelligent audiences. His afternoon discourse was his anti-infidel sermon, "To Hell and Back," demonstrating the reasonableness and truthfulness of the Bible. His evening discourse, which we report, was from the text, "The rest of the dead lived not again until the thousand years were finished." (Rev. 20:5.) He said:

Many have taken our text and its context to signify that at the second coming of Christ the First Resurrection will take place, including the change of the living members of the Church, but none others; and that the work of the Millennial age will progress with the living nations of that time, bringing them all to a knowledge of the divine character and plan, and giving them all an opportunity to be reconciled to God through the death of his Son; but forbidding the thought that any of the dead except those of the First Resurrection class, the Church, will come forth during the Millennial age to share in its blessings, opportunities and privileges. This text is the ground for the belief of many Adventists and pre-Millennialists that at the close of the Millenial age the wicked and ignorant dead, not of the Church, will be merely awakened to receive their sentence and to be reminded again to the prison-house of death—some claiming a prison-house of eternal torment.

This thought is entirely astray—entirely out of harmony also with the teaching of this text and its context. As we keep closely to the Scriptural statements they will lead us out of the fog into the clear light, beauty and harmony of the divine revelation.

GOOD TIDINGS TO ALL PEOPLE.

The whole tenor of the Scripture is that God purposed a salvation for Adam and his race as a whole, and not for merely an elect portion of it. True, there are some special promises and a special salvation offered to the "very elect," who will make their calling and election sure by so running in the race for the prize as to receive the "Well done, good and faithful servant," and the glory, honor and immortality reward. But this blessing to the Elect, so far from hindering the general purpose of the divine plan to bless all the families of the earth, is merely an incidental feature of it, for the Elect, the Scriptures declare, are to be God's agents and instrumentalities in communicating the blessing to all nations in due time. Only an elect class of the line of Abraham and Israel were specially favored and blessed up to the beginning of this Gospel age; and only an elect class have been specially favored of God in the light of divine truth during this Gospel age. These favored ones were, we are told, drawn of the Father, blessed by the Son, and received an opening of the eyes of their understanding as a special favor, while the remainder of the race were passed by and not thus favored, and are still in measurable darkness, as the Apostle declares, "The god of this world hath blinded the eyes of them that believe not." (II Cor. 4:4.) Up to this time, therefore, only elected ones have been favored; and thus it will be at the second coming of Christ, for we are told that he shall come and gather together his Elect from the four winds of heaven.—Mark 13:27.

So then, these things being true, it follows that if only those alive in the world at the second coming of Christ shall be blessed by his Millennial reign, it will mean partiality with God, not only as respects the high calling and special privileges granted to the elect, but partiality shown amongst the non-elect—that the vast majority of our race for the past 6000 years has been permitted to die in blindness, in deafness, in ignorance of the only name given under heaven and amongst men whereby we must be saved, and that those living in this seventh thousand period would have all these blessings and favors denied to the others. Is it reasonable to expect this? Should we not expect that our God, who declares himself to be no respector of persons, would treat the world in general alike, even though he has favored for special reasons elect classes for a time? Would not such a termination of God's plan of salvation be a virtual abrogation of his promises clearly set before us in the Scriptures? And can we think that God would permit his promises to fail? Let us examine some of them.

THE TRUE LIGHT FOR EVERY MAN.

Going back to the earliest indications of the divine plan, we find it vaguely stated that the seed of the woman should bruise the serpent's head—implying that this victory over Satan will mean a blessing to all of Adam's race. The Scriptures show us more particularly how this will be fulfilled, that this seed of the woman is primarily Jesus, who became partaker of human nature, who was born of a woman. But it means more—it includes the Elect, the body of Christ, the Church, as the Apostle explains (Rom. 16:20), "The God of peace shall bruise Satan under your feet shortly." The second great statement of the divine purpose respecting our race was made to Abraham, saying, "In thy seed shall all the families of the earth be blessed. "This seed the Apostle tells us was primarily Jesus, and in a secondary, larger sense it includes all of the elect Church, the body of Christ, the Apostle's declaration being, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise. (Gal. 3:29.) Does not this promise tell not only who the seed is, but tell also that the work of the seed shall be to bless all the families of the earth? And will God pass by that plain statement, to which he not only gave his word by also his oath, and will he only bless those members of the human family fortunate enough to be living at the time of the second advent—during the Millennial age? We think not. We will yet show that the plan is deeper and broader.

In the Law and in the Prophets the Lord taught the same lesson of the blessing of all the people. Moses was the type of the very Elect, Head and body, and all Israel represented the whole world of mankind as they, under the New Covenant, will be brought into relationship with God, and this is the statement of the Apostle Peter, "A Prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me (Moses). Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people."—Acts 3: 22, 23.

In this picture in which all who will hear the voice of God through his Elect, the Church, are indicated as having an opportunity to hear, only the wilfuly disobedient being destroyed in the Second Death. Our Lord, speaking on the subject of his mission, declares that he came to seek and to save that which was lost. Adam and all of his race were lost; and our Lord's mission is not merely for an elect class, but in conjunction with that election he is to give the opportunity of life everlasting to every man, as he declared, "This is the true Light that lighteth every man that cometh into the world." (John 1:9.) And again he declares that he gave himself a ransom for all, and the Apostle assures us that in due time this will be testified to all. (I Tim. 2:6.) This is the message which the angels sang when they announced the Redeemer's birth, "We bring you good tidings of great joy, which shall be unto all people"—not merely to the Elect, but unto all people—not merely to those people living during the Millennium, but unto all people.—Luke 2:10.

In our Lord's last message to the Church he pictures the time described by the Prophet, when the knowledge of the Lord shall fill the whole earth, and none shall need say to his neighbor, Know thou the Lord—when all the blind eyes shall be opened and all the deaf ears shall be unstopped. The declaration is, "All nations shall come and worship before thee, for thy righteous acts are made manifest." Rev. 15:4.) This is not to be understood to mean the representatives of all nations living before the Millennium, but every nation, people, kindred and tongue for whom Christ died, many of which nations, kindreds, peoples, have already passed into the oblivion of death, but are, nevertheless, in God's providence, to have a share in the blessings accruing to the world through the great Redeemer's sacrifice. Let us trust in the living God and in his promises; let us permit his Word to be its own interpreter, and our text will be found to be in full accord with all of its gracious provisions.

"LIVED NOT AGAIN."

Coming directly to our text, "The rest of the dead lived not again until the thousand years were finished." How can this text be understood in harmony with the remainder of the Scriptures? In what way can it be understood that will not bring it into conflict with God's gracious promises, which can not be broken—in conflict with his oath that all the families of the earth shall be blessed through Christ? We answer that the matter is very simple: we must adhere closely to the Scriptural definition of what life is. The Bible tells us that from the divine standpoint the whole world is dead to-day—all except the comparatively few who have accepted Christ, the Life-Giver. Our Lord's words apply to the young man who believed on him; he said, "Let the dead bury their dead."—Matt. 8.22.

It is the same thought; the whole world from God's standpoint is dead, only believers in Christ have passed from death unto life. The death sentence has been upon the world for 6000 years. We who are reckoned as already alive have escaped the condemnation, the sentence of death which is on the world. The Lord recognizes faithful believers as having life now, and assures such that it is his will that they should have share in the life resurrection, which is for the good, the faithful, the justified, those who abide in his love. The remainder of the world who do not have share in the life resurrection are still under sentence of death at the opening of the Millennium. To illustrate: Suppose that the Millennium began this very day, and that the world's population aside from the saints, the Elect, is in round numbers 1,600,000,000. That vast multitude are all still dead from God's standpoint, and will remain so throughout the Millennial age.

That is to say, justification by faith, which operates in the Elect and by which we are already reckoned as having passed from death to life, will not so operate during the Millennial age. Instead of the world's being justified to relationship to God at the beginning of the Millennial age, they will be placed in their fallen and dead condition in the hands of Christ, the Life-Giver. During that thousand years of Christ's Millennial Kingdom it will be his special work, in conjunction with his Bride, the Church, to uplift the world, raising them up out of the present sin-and-death conditions, physically, mentally and morally, and this work of restitution to the original human likeness of God, lost by father Adam and redeemed by Christ, will be possible of attainment during the Millennial age by the uplifting process. That uplifting process, bringing the obedient of mankind back to original perfection, is the resurrection, the anastasis everywhere spoken of in the New Testament. In other words, the word resurrection does not signify merely an awakening from the sleep of death, but it applies especially to that raising up which will be accomplished for the world after they are awakened during the Millennium.

We have spoken especially of the living—dead, those under death sentence and treated by God as dead in trespasses and sins, 2but who have not gone to the tomb. If it requires the entire thousand years to raise them up and to give them the life, the same will be true of all those who are in their graves, who shall hear the voice of the Son of man and shall come forth unto the judgment resurrection. (John 5:29.) Their awakening will not be their resurrection, but merely their coming forth unto resurrection. The resurrection raising up, uplifting of the race, during the Millennial age will be a raising out of death conditions up toward perfect or life conditions. And not until the close of the Millennial age will the dead be thus completely lifted up out of their old conditions and brought into full relationship with the Heavenly Father, "whom to know is life eternal."—John 17:3.

During the entire thousand years of their resurrection the raising up, uplifting, under the blessed influences of the Kingdom of Christ—Satan being bound and all the blessed influences of righteousness being let loose, the blindness of Satan being taken away and the glorious light of the knowledge of God coming more and more into the hearts of mankind—will prepare the willing and obedient for the grand consummation by the end of the thousand years, the end of the Millennium. Meantime the unwilling, the disobedient, will be cut off in the Second Death, the death punishment everlasting will be visited upon them, they will have no hope of a future resuscitation. At the close of the thousand years, when Christ shall present all the worthy of the race to the Father—physically, mentally and morally perfect—then and not until then will they accorded direct divine recognition and the gift of God, eternal life. Consequently, not until that time will the dead live again in the proper, true sense of the word—living as God has recognized it from the beginning of his dealings with our race. Adam was a dead man from God's standpoint from the moment he came under the curse and was driven out of Eden under the sentence, "Dying thou shalt die." And not until Adam and his race have been uplifted out of sin-and-death conditions and brought back again into accord with the Father can they be said to live again. Thus, while the resurrection of Jesus occurred at the beginning of the Gospel age, and the resurrection of the Church, the faithful ones of the household of faith, will take place at the beginning of the Millennial age, the raising of the world out of sin-and-death conditions to the perfection of life—this resurrection of the rest of the dead will not be complete and they will not live again until the thousand years shall be finished.

THE JUDGMENT RESURRECTION.

From this divine standpoint, those of the world said from the human standpoint to be living—and those of the world said from the human standpoint to be dead—will all be dead at the beginning of the Millennium and in the hands of the Mediator, the Christ, for the very purpose of raising them out of their sin-and-death conditions. Doubtless the work of enlightenment and restitution will begin with those who have not gone into the tomb; doubtless the darkest places of the world will be enlightened with the Sun of Righteousness before those who have gone down into the great prison-house of death shall be called forth. Nor are we to expect that they will all be called forth at once, but gradually, as the world will be prepared for their reception. As increased inventions and blessings shall prevail, and the earth yield her increase, conditions will be favorable for the proper care of those returning from the tomb.

Doubtless, too, their return will be in such a manner as will identify them with those of their kindred who had not gone into the tomb. To illustrate: the favored ones of the beginning of the Millennium would in due time come to understand that all that are in their graves are to be restored, and doubtless this will be accomplished along lines which will develop faith. Prayer will be made for the return from the tomb of a beloved father or mother or brother or sister, these in turn praying for others as prepared to receive and assist them, and thus the gathering from the tomb will proceed backwards, so that Adam probably would be one of the last to be awakened to come forth to be identified by his children as they were identified by their children all the way back.

Our Lord calls this the judgment resurrection, because opportunities of resurrection, of raising up out of sin-and-death conditions, will not only be open to all of Adam's race, but, additionally, the Kingdom conditions will be such as to force them to a decision either to go onward and upward in accordance with the laws of the Kingdom then in force, or, refusing so to do, to receive stripes and chastisements and eventually be destroyed in the Second Death. Of that time we read in prophecy, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9.) The judgments of the Lord have not been abroad in the earth for the six thousand years. On the contrary, sin and death have reigned, the righteous have suffered, evildoers have prospered. The judgments of the Lord signify the Lord's rulings, the Lord's decisions, the Lord's rewards and punishments. During the Millennial age these will be abroad everywhere throughout the world; all then seeking to serve righteousness will be rewarded and will more and more come to appreciate it, and all who love unrighteousness will be chastened with stripes and punishments that they may learn the Truth from the divine standpoint—to love righteousness and hate iniquity. If after having had the full light and knowledge and opportunity, they sin wilfully, the judgment of the Lord is that they share in the Second Death.

As the punishments of that time will eventuate to this class in the Second Death, the rewards of that time will eventuate to the other class, the faithful and obedient, in everlasting life; but it can not be reached until the close of the Millennium—until Jesus shall present his complete work to the Father, and the Mediatorial Kingdom undertaken for the purpose of putting down sin and re-establishing righteousness in the earth will have been completed. When he shall have put down all insubordination, all enemies against God, then shall the Son also be subject to the Father who did put all things under him, that God may be all in all.—I Cor. 15:27, 28.

THE RESURRECTION TO SHAME.

In the Old Testament the world resurrection is referred to as a "coming forth unto shame and lasting contempt" (Dan. 12:2)—not everlasting contempt, as in our common version, for the Hebrew word does not signify everlasting, but merely lasting—to a completion. We can readily see how the blessings of the Millennial age, the enlightenment, the opening of the eyes and ears of understanding, will make a new world, especially as the Lord assures us that the sinful conditions also shall be brought into accord with the best interests of the human family. No longer will storms and cyclones, earthquakes and volcanoes and tidal waves do injury, but peace shall be promoted in the elements as well as amongst men. In a word, Paradise is to be restored. When, therefore, those who have fallen asleep in death shall come forth to the new conditions and clearer light and knowledge, we can well imagine how, their history being known, it will indeed be a coming forth to shame and contempt.

Imagine poor Nero as a sample of the worst of men; imagine the poor Sodomites, although the Lord declares that they were not nearly so evil in his sight as were some of the self-righteous Pharisees of Bethsaida and Chorazin, who made long prayers and had a form of godliness. The coming forth of these to shame in the light of the new conditions will be painful, humiliating to them, and the majority of them surely will be in contempt amongst their fellows. To these the laws of the Kingdom will seem very rigorous, and the highway of holiness then to be opened up will at first appear quite steep. However, all the conditions will be favorable, Satan bound, righteousness and truth and love prevailing. The willing and obedient of them will soon begin to make progress up, up, up, out of sin and out of death conditions, mental, moral and physical, and in proportion as they rise in the same proportion will their shame depart, and in the same proportion will the contempt of their fellows in the world give place to feelings of sympathy and admiration. We rejoice that under the glorious conditions of the Millennial Kingdom every member of Adam's race will have a full and fair opportunity to get free from the bitter results of sin and to get back into the image and likeness of God.

THE TEXT SPURIOUS.

Having shown that our text is in full accord with all of the gracious promses of God's Word we now call attention to the fact that the text is spurious. That is to say, the words of our text are not found in any of the oldest Greek manuscripts of the Greek New Testament. It is not found in any manuscripts older than the seventh century, and quite probably crept into it, not of intention, but as a marginal comment by some copyist. For it will be remembered that in olden times there was no such thing as printing—the copies of the Scriptures were probably made by pen. Leaving out the words of our text the remainder reads more smoothly than with them in, and this has given rise to the supposition that some one who copied the matter for his own benefit jotted down the words of our text as a comment—his own thought respecting the passage. His manuscripts in turn being loaned to some one else to copy, the marginal comment was misunderstood and supposed to be an omission, and was copied into the text as a part of the Scriptures. However, as we have shown, this text is in full accord with the entire Scriptural statement, so that those who are not satisfied with the evidence that it is spurious may still in the light of the divine word, as we have set it forth, avoid being stumbled by this passage—may see how, even if it be true, it is in accord with the remainder of the Scriptures, which from any other standpoint of view it contradicts.

"BLESSED AND HOLY."

In conclusion, dear friends, I remind you that while it is proper for us to be interested in every feature of the divine plan, and that all Scripture is profitable that the man of God may be thoroughly furnished, nevertheless out personal interest in God's great plan is identified with the promises relating to the First Resurrection. They that will have part in this will reign with Christ during that thousand years; they will be he "blessed and holy" that have part in the First Resurrection, and on them the Second Death will have no power, but they shall reign priests with Christ for that thousand years. (Rev. 20:6.) By the Lord's grace we, who now have the hearing ear and the understanding heart, have the opportunitity for making our calling and election sure to a place in this spiritual class who will experience the First Resurrecton. The blessings provided for these are not the earthly portion to which the world may attain through the judgment resurrection, but the heavenly portion, joint-heirship with Christ, partakers of the divine nature, "heirs of God."

In proportion as we see the harmony of God's Word we are assured that these exceeding great and precious promises granted to the Church are not cunningly devised fables, are not poetical figures, but clear, plain statements of the glorious things which God hath in reservation for them that love him more than they love houses or lands, father or mother, wife or children or self. Our Lord says, "He that hath an ear let him hear." I trust, dear brethren and sisters, that that refers to you and to me, that we hear his Word, that we respond to his call, and that we will lay aside every weight and every besetting sin, and to the extent of ability we will run with patience the race set before us, looking unto Jesus, the author of our faith, until he shall become the finisher of it by giving us a share with himself in the First Resurrection, its glories, its honors, its divine nature.

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ANOTHER APPRECIATION

This Time it is From Bro. Dingus, of West Virginia

Coeburn, Va., May 24.

Editors National Labor Tribune:

I desire to express my appreciation of your valuable paper. Its convenient size, clear, readable type and clean, straightforward subject matter should commend it to any who desire to keep in touch with the labor world.

I am specially interested in the discourses of Pastor Russell. They are so helpful and instruetive to the earnest, honest student of God's Word. It does one good to see one stand up boldly for the truth as it is taught in God's Word, not heeding the persecution and scorn of those who have borrowed their faith from heathendom and the "dark ages."

I once studied the Scriptures in the light of one or another of the creeds of Christendom and could find little else than inconsistency and contradiction. But I did not condemn the Bible. I believed the fault was in the creeds. So I laid these down and went to the Bible, not this time to prove some pre-adopted creed but to learn God's plan concerning man as revealed in his Word, and earnestly asking the Lord to guide me into a correct understanding of his Word. This He did by guiding me into an acquaintance with the writings of Pastor Russell. This was about 13 years ago, and the Bible has been as a new book to me ever since.

I would like to give your readers the story of how I got acquainted with Pastor Russell's works, but will not intrude upon your space to do so.

Hoping the Tribune may carry the Pastor Russell discourses into hundreds of thousands of homes and that all may be benefited as I have by reading them, I remain,

Yours in the love of Him,
H. H. DINGUS.

Those readers of Pastor Russell's sermons, whose time has expired, will please notify us if they wish us to continue sending the paper.

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompaied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than dimishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

For the Plump Only.

A lady writes to the Register to know if it can suggest a good recipe for breaking an inveterate habit which her husband has of attending lodge meetings almost every night in the week. The best cure is to provide yourself with a good stock of the shirt waists now in vogue and see that the button holes are as many and as small as possible. Then invite "hubby" not to leave the house after supper until he has buttoned your shirt waist. If a few doses of this specific do not eradicate the habit his case is hopeless.—Wheeling Register.

Mrs. De Temper (looking up from the paper)—Well, I declare! Another woman, single-handed, has captured a burglar. I should think she would have been killed by the brute; but the paper says the moment she grabbed a poker and made a dash for him, his knees trembled and his teeth shook, and he sank to the floor in fright.

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ANNIVERSARY OF PENTECOST.

THE SIGNIFICATIONS OF THE OUTPOURING OF THE HOLY SPIRIT.

A large congregation heard Pastor Russel Sunday afternoon at Carnegie Hall, Allegheny. His theme was the significations of Pentecost in connection with present and future blessings. His text was, "And also upon the servants and the handmaidens in those days will I pour out my spirits." (Joel 2:20; Acts 2:18.) The speaker said:

To-day is approximately the anniversary of the day of Pentecost, one of the most notable epochs of history. It was the beginning of the Church's history in an important sense. True, our Lord Jesus himself was the Head of the Church and had already completed his sacrifice and passed into glory, and during his ministry he had gathered about five hundred trusting followers who had consecrated to him and his service their all. He had assured these of their acceptance of the Father through him, but told them to tarry before beginning the ministry of this Gospel age until they would be endued with power from on high. It was this blessing of the holy Spirit from on high which came to them at Pentecost, assuring them of divine acceptance and qualifying them for the divine service.

True, the Apostles and also the seventy sent out later were granted miraculous powers, by which they healed the sick, cast out devils, etc.; but in doing these works they were merely the representatives of Jesus, using the power the holy Spirit had granted to him and delegated to them. The blessing of the holy Spirit which they received at Pentecost, while it was from the Son, was granted them as an evidence that Jesus' sacrifice had been sufficient and had been appropriated to them, so that on and after Pentecost they had direct dealings with the Father, and were recognized accordingly as no longer sinners, but as the servants and handmaidens of Jehovah—brought nigh, reconciled by the merit of Jesus' sacrifice, and appropriated on their behalf when he ascended up on high, "there to appear in the presence of God for us"—for believers.

An important lesson is connected with this Pentecostal outpouring: it confirms the Scriptural statement that mankind are sinners, alienated from God, and under his just sentence of condemnation to death as unworthy of life. It confirms the thought, therefore, that we who now are the Lord's people, the recipients of his spiritual favors, enjoying the light of his countenance, were once "children of wrath even as others." (Eph. 2:3.) It shows us wherein we have been made to differ. In that we are now no longer children of wrath but the people of God, "heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him that we may also be glorified together." (Rom. 8:17.) The central point of our reconciliation was the sacrifice of Christ, which began at his baptism and was finished at Calvary, and the merit of that sacrifice was presented by our Lord before the heavenly Father when he ascended up on high—when he entered heaven itself. It should be noticed, however, that all the merit of the sacrifice was not appropriated at that time, that our Lord appeared as the advocate and representative of his Church, the household of faith, the Royal Priesthood, the members of his body, but not for the world. He is the advocate and representative who appears for us, the members of his Church, as by and by in association with his Church and joint-heirs he will be the Mediator for the sins of the whole world, and as such will in due time appear before the Father on the world's behalf.

"UPON SERVANTS AND HANDMAIDENS."

Let it be clearly noticed then that the holy Spirit imparted to the Church on the day of Pentecost has been with the Church from then until now, has been upon the servants and handmaidens only—not upon the world in general. This is an important point, to which the Apostle Peter calls attention. He identified what took place in the upper room amongst the servants and handmaidens of the Lord as being a part of that which had previously been foretold by the Prophet Joel, referred to in our text. However, a critical examination of the Prophet's declaration shows that our text is merely a parenthetic statement. The Prophet tells of the general blessing of God which is yet to come upon all flesh—"I will pour out my Spirit upon all flesh." He points down to the end of this present evil world and the reign of sin and death—points down to the beginning of the Millennial day of Christ, the thousand years of times of restitution, and declares that then God's Spirit will be poured upon all flesh, so that the young men, the men of that time, will see with clearness of vision what the ancients saw obscurely, as in a dream.

The Law and the Prophets, from Genesis down to Jesus, had foretold the coming blessing and release from the curse, when there would be no more sighing, no more crying, no more dying, when God would wipe tears from off all faces and cause the rebuke of his people to cease. (Isa. 25:8.) Joel points down to that time, and explains that the glorious transformation in the world's affairs will signify the removal of the curse, and, instead, the pouring out of a blessing from the Almighty upon all flesh, granting all a realization of the things which had been previously told in visions, in dreams, in types, in figures and in dark sayings, and had been kept a mystery until the time for the revealing of the mystery of God and the full showing of all his gracious purpose toward the children of men, justly, legally, secured to Adam and his race through the second Adam.

After narrating the events due in the new dispensation, the pouring out of the Spirit upon all flesh, the Lord would grant a special blessing upon his servants and his handmaidens. How true to the facts is this statement! No general outpouring upon all flesh has yet occurred because we are still in this time of evil, because Satan is not yet bound, because the morning of the new dispensation is not yet ushered in. The fact that we can see how the servants and handmaidens are now the recipients of divine favor in this time of evil should be a guarantee to us of the coming blessing and outpouring of the Spirit of the same God, under the same promise and secured by the same great sacrifice, "upon all flesh."

THE SPIRIT OF PRAYER.

Here we are reminded of the Lord's declaration through another Prophet, that in the end of this age, after the election of Spiritual Israel (Rom. 11: 25-32), divine favor will return to Natural Israel. We are told how it will return—that they will be saved from their blindness, which has been upon them for more than eighteen centuries. The Lord also tells us through the Prophet how this blindness will be turned away, saying, "I will pour upon them the spirit of prayer and of supplication, and they shall look upon me whom they have pierced and mourn." (Zech. 12:10.) Be it noticed that this is separate and distinct from the Pentecostal blessing poured upon the servants and handmaidens because they believe. This outpouring upon natural Israel will be while they are still unbelieving, and will have the effect of bringing them to a recognition of him whom they pierced—a recognition of him who, as the "Lamb of God, taketh away the sin of the world." In this matter of receiving an outpouring of God's holy Spirit, the Jews will not be an exception to the remainder of the world, but merely a first-fruits of the world, for the same spirit of prayer and supplication, the same holy Spirit of God, will be poured upon "all flesh," as God assures us through Joel.

We are not to understand that this general outpouring of the holy Spirit upon Israel after the flesh and upon all the world of mankind, "all flesh," will mean their everlasting salvation. By no means. The Spirit of the Lord will then guide all through various agencies to an accurate knowledge of the truth, just as the holy Spirit now guides the servants and the handmaidens in this darker time of the Gospel age, using the Lamp of Truth, the Word of God, for our instruction and guidance. The Lamp will not be necessary to the world in the new dispensation, because "there shall be no night there." (Rev. 21:25.) The Sun of Righteousness shall arise with healing in his beams, and all the night of darkness and sin and ignorance and superstition will flee away. And it will be in connection with the Light of Truth that "all flesh" shall receive a baptism of light and truth and grace. Then, as another Prophet has declared, "The glory of the Lord shall be revealed, and all flesh shall see it together."—Isa. 40:5.

How glorious the picture here brought to our attention! How strange that good, kind, loving hearts amongst the Lord's people fail to respond to these grand declarations of the holy Spirit, which now are intended for the comfort and instruction and edification of the servants and handmaidens. Evidently the god of this world has done a great work of blinding the minds of many—not only with the gross darkness which is upon the heathen, but with the lesser darkness which rests upon Christendom. O, that man could see the glorious character of God, and the winderful beauty of the divine plan, under which the servants and handmaidens now are blessed with the spiritual outpouring, and under which eventually a blessing of enlightenment shall reach "all flesh." We rejoice that the light of the knowledge of the glory of God shall yet fill the whole earth as the waters cover the great deep.—Isa. 11:9.

"FILLED WITH THE SPIRIT."

The Apostle Peter declares that the holy Spirit received at Pentecost by himself and the associated brethren—servants and handmaidens—came to them directly from the glorified Jesus. He says, "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this which ye now see and hear." (Acts 2:32, 33.) Here the Apostle distinctly differentiates between the Father and the Son and the Spirit. They are all one in the sense that there is no discord, no inharmony, but there is no intimation, either here or elsewhere, that the Son was the Father nor that the Father was the Son, nor that the Father was the holy Spirit, nor that the Son was the holy Spirit. The holy Spirit is described in the Scriptures as being the Spirit of God and also the Spirit of Christ and also the Spirit of all those who are the Lord's—"If any man have not the Spirit of Christ he is none of his." (Rom. 8:9.) It is the spirit of truth, the Spirit of a sound mind, the spirit of holiness, the spirit that is from the Father.

The declarations of the Scriptures themselves in the original languages are very clearly, very explicitly, very easily understood in respect to the Father and the Son and the holy Spirit. But false doctrines crept into the Church about the third century, and one of these associated itself with the person of God. It became customary in the endeavor to do honor to our Lord and Savior, Jesus, to claim that he was the Father, thus doing violence to the very meaning of the words Father and Son—begetter and begotten. When Satan could not prevail against the teachings of Christ and his apostles, could not make headway with the theory that Jesus was an imposter and a member of the fallen human race, his next step was to lead astray in an opposite direction, or confuse and blind all the teachings of Scripture by claiming a trinity of Gods. Many good people fell into the snare, and while claiming in one breath that there was only one living and true God, they contradicted this in the next breath by declaring that they believe in God the Father, God the Son and God the holy Ghost, equal in power and glory.

If these are three and are equal how can they be one? we ask. The answer is, We do not know, it is a mystery, nobody knows. We ask, Why believe a mystery which nobody can know or understand, and which is in conflict with reason and in conflict with all the testimony of the Scriptures? The answer is that back in the "dark ages" they used to put people to death for questioning this matter which they could not believe, and that they used to threaten them with eternal torment if they doubted it. Our reply is, "Let God's Word be true if it should make all the teachers of the "dark ages" to be liars—if it should prove nonsensical all the theories of that time.—Rom. 3:4.

The Bible is very explicit on this subject: not only does the Old Testament declare, "Hear, O Israel; The Lord our God is one—Jehovah" (Deut. 6:4); but the New Testament with equal explicitness declares, "There is one God, the Father, and one Lord Jesus Christ." (I Cor. 8:6.) It was a part of this erroneous theory which led to the use of the word "ghost" in the text we have just quoted—holy Ghost. There is no authority for this translation in the Greek text; it was merely an attempt on the part of the translators to make the word spirit appear to signify a person. The word ghost here is the word pneuma, spirit, the word usually translated spirit, as, for instance, in the text, "Who knoweth the spirit (mind) of a man save the spirit (mind) of man which is in him." (I Cor. 2:11.) The word "spirit," pneuma, properly stands for any unseen influence or power. And so in the text under consideration: God poured forth his Spirit, his power, his influence, upon the followers of Jesus at Pentecost, and that power or influence has been with the Lord's followers ever since.

EVIL EFFECTS OF FALSE DOCTRINE.

Various false conceptions of God have resulted from this erroneous teaching that the holy Spirit is the third person of the Godhead, as the catechism declares, but which the inspired Scriptures nowhere declare. It is this misimpression about God which gives foundation to various false theories prevalent to-day amongst Theosophists, Christian Scientists and others—that God is really a great nothing, merely a principle of good; that if you find a stick of wood that is good for anything, it means God is in the stick of wood. Pantheism is the name of this thought as applied in its grossest forms, namely, that God is everywhere and in everything. No such misleading, false view of God is to be obtained from the Bible. Everywhere he is represented as a person, and the Lord Jesus as another person, but fully in accord or oneness of Spirit, disposition, purpose, will, with the Father, and that the holy Spirit is the spirit of righteousness, truth, holiness, which proceeds from the Father, proceeds from the Son, and that operates anywhere, everywhere, under the divine direction, being all powerful and omnipresent. If God willed, his Spirit could now be poured out with enlightening influence upon the whole world, but he does not so will and hence this is not the case. He reserves that work for the future, when he promises that the holy Spirit, his holy influence, enlightening and uplifting, shall be poured upon all flesh. He does not pour out his Spirit, his influence, his power, upon his servants and handmaidens, the consecrated ones, and by this power the Lord works in these and for their advantage in all of life's interests and affairs. They are not to pray to the holy Spirit but to the Father and to the Son, and in the name of the Son, on account of his merit. They are to come to the throne of the heavenly grace in the strength of his atoning sacrifice finished at Calvary. They are to claim relationship with the Father and hopes of the glory, honor and immortality through him who bought them with his precious blood.

While Jesus has been absent from his Church throughout this Gospel age both the Father and the Son have been represented in the Church by the holy Spirit, the Spirit of the truth. And the Lord has so ordered that in proportion as any become truly his they have more and more of his Spirit, disposition, dwelling in them richly. Hence the Apostle urges that we be filled with the Spirit—the Spirit of Christ, the Spirit of the Father, the Spirit of love, of gentleness, meekness, patience, etc. The more full we are of this Spirit or character of Christ, the more are we copies of God's dear Son, and the better are we prepared for the glory, honor and immortality which the Lord has promised to them that love him, and who accept and avail themselves of the privilege and blessing of the holy Spirit, now granted to all consecrated believers—servants and handmaidens.

"SPOKE IN OTHER TONGUES."

We can not here now take time to discuss this question of the holy Spirit in detail. We can not take up all the texts which, by translation and misinterpretation, have served to confuse the Lord's people for fifteen centuries. We must proceed with our subject, but meantime we suggest to the interested that we have this entire matter in print in the fifth volume of the Millennial Dawn series, and that these are sold by the Watch Tower Bible and Tract Society at actual cost, or loaned freely to those unable to purchase.

We note the effects of the outpouring of the holy Spirit upon the disciples. Tongues like unto fire seemed to rest upon their heads and they spoke with other tongues—that is, in languages other than the one of their birth. They understood that the time had come for the delivery of the great message which the Master had left for them, the Gospel message, and they began forthwith to tell the good tidings, not only of the death of Jesus and the redemption secured thereby, but also of his resurrection from the dead and ascension on high, and that the proof of their acceptance of the Father was in this demonstration of the holy Spirit and anointing. They preached the gathering of Spiritual Israelites to be joint-heirs with the Lord in his Kingdom, that was by and by to bless the whole world during the times of restitution of all things spoken by the mouth of all the holy prophets since the world began.—Acts 3:19-21.

As they were thus talking the people were astonished, and the peculiarity was that Jews from all parts of the world were still in Jerusalem where they had been attending the Passover, the more devoted staying longer than the majority, and these all heard the languages of the country in which they were born—Medes, Parthians, Elamites, dwellers in Mesopotamia and in Judea—in the different dialects, accents, etc., and they queried how these men whom they recognized as unlearned Galileans—how they could speak in these languages. Others, not comprehending fully the situation, concluded that the languages they did not understand were mere gibberish, and declared that the men were drunk. Then it was that the Apostle Peter explained the situation to the multitude—the death of Jesus, the Passover Lamb; his resurrection on the third day, which corresponded to the waving of the wave sheaf, and his ascension at the end of forty days to the Father's presence; and that this manifestation of miraculous power in their speech was a gift from heaven, indicating that their sins were canceled, that they were accepted of God as members of the body of Christ, Spiritual Israel, etc.

THE TWO WAVE LOAVES.

As the wave sheaf of the first-fruits of the grain was offered at the time corresponding to our Lord's resurrection from the dead, thus representing him to be the "first-fruits of them that slept" (I Cor. 15:20) and the first-fruits unto God of the New Creation, so another type marked the fiftieth day, the day of Pentecost. On that day, according to the Law of Moses, two loaves of bread were to be specially baked and specially offered before the Lord—the wave loaves. The antitype of this belongs to the Church of this Gospel age, which had its beginning at Pentecost—which was there offered before the Lord and accepted by him, as indicated by the impartation of the holy Spirit. The two loaves represented the two classes of the Church which will ultimately be saved—the same two classes represented by the two goats offered at the door of the Tabernacle, one goat called the Lord's goat and the other called the scapegoat—the one representing the little flock of "more than overcomers," the Bride class, who will sit with the Lord in his throne during the Millennial Kingdom, the other goat and the other loaf representing the great company, who will finally come off overcomers through much tribulation and serve God in his Temple and before his throne, but not in his throne. (Rev. 7: 13-15.) Both of these classes made a full consecration, both were received of the Lord and have the mark or evidence of their acceptance in his holy Spirit, but both classes do not attain to the most exalted position of joint-heirship with the Lord, to sit in the throne. While glad to be of either class, let us seek to make our calling and election sure to membership in the Bride company—let us be correspondingly members of the goat class, who voluntarily share in his sacrifice, laying down their lives for the brethren.

These two loaves were not of unleavened bread. When the Lord chose bread to symbolize his body he took unleavened bread, pure bread, bread without the leaven of corruption, which symbolized sin. But in this offering before the Lord there were two loaves that had been baked with leaven. What is the thought? It is this: that all who are the Lord's people, accepted by him through faith and consecration in Christ, are really by nature children of wrath even as others; by nature they have the leaven of sin in their mortal bodies; but, as in the loaf of bread made with yeast, leaven, the baking in the fire destroys the leaven, arrests its influence, hinders it from producing sourness and corruption, so the Lord represents his Church as being two loaves baked with fire—the fire of trial, of persecution, of experience, of testing, which by the Lord's grace and under his guidance destroys the leaven, without so intense a heat as to destroy the bread, the loaf.

"ACCEPTED IN THE BELOVED."

Let us bear in mind this lesson from the type: that we have no standing or acceptance or purity of our own, that we are reckoned pure and acceptable to the Father through the merit of our Redeemer, that by his stripes we are healed, that through him we are "accepted in the Beloved" and not of ourselves, and let us realize the necessity for the fiery trials which shall try us, that every element of the spirit of leaven, of corruption, of sin, may be destroyed so far as our heart intentions are concerned, and that we may be more and more conformed to the likeness of God's dear Son.—Eph. 1:6; I Pet. 4:12; Rom. 8:29.

The miraculous gift of tongues, miracles, etc., granted to the apostles and early Church, were very necessary at the time, but were not long continued—nor ever intended to be. Those signs were for the convincing of the world and for the establishing of the faith of the Church; but the real proposition of the Lord was that the acceptance of his people and the begetting of his Spirit, disposition, should work in them transformation of character, and grow in their hearts and conduct the fruits and graces of the Spirit. As these fruits of the Spirit began to grow the outward gifts began to depreciate in value. Seeing this we are not surprised that the Apostle said, in so many words—

"Whether there be tongues they shall cease; whether there be knowledge it shall pass away." (I Cor. 13:8.) Serving their purpose they shall be discontinued. They belong to the kindergarten stage of the school of Christ, and the Lord's people are expected to go on from grace to grace, from knowledge to knowledge and from the gifts of the Spirit to the fruits of the Spirit. Let none then think that because they do not work miracles that they necessarily lack the evidences that they are begotten of the holy Spirit. On the contrary, let them look for the fruits of the Spirit in their hearts, in their lives—meekness, gentleness, patience, long suffering, brotherly kindness, love. "If these things be in you and abound they shall make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ. . . . And so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:8, 11.

SUPERIORITY OF THE GIFTS.

In harmony with this, note the Apostle's declaration when he contrasts the gifts of the Spirit belonging to the kindergarten stage of the school of Christ and the fruits of the Spirit belonging to the further developed stage of the school of Christ. He says, "Though I speak with the tongues of men and angels and have not love, I am become as sounding brass or a tinkling cymbal." (I Cor. 13:1.) The intimation here clearly is that some of those who received the gifts of the Spirit were merest babes as respects their development in the spirit of Christ, and we have illustrations of some of these who were merely sounding brass and tinkling cymbals. Ananias and Sapphira were among these. We know not what gift of the Spirit they had as an evidence that they were of the Lord's people, but we do have the Apostle's assurance that some gift was given to every one in the Church at that time; yet Ananias and Sapphira lacked the essence of the matter, and demonstrated that they were merely sounding brass and tinkling cymbals. Take the case of Simon Magus, who also professed Christ and was baptized, which implied that he received one or more of these gifts: nevertheless the Apostle Peter subsequently told him that he was in the gall of bitterness—that he had not come to any proper conception of the Spirit of the Lord when he was ambitiously desiring to have Apostolic power, whereby he could communicate to others such a gift as he himself had received, such gifts as all believers received through the apostles. But these gifts necessarily ceased when the apostles, through whom alone they were communicated, were all dead.

Dear brethren and sisters, let us recognize the great blessing which came to the Church as a whole on the day of Pentecost; let us recognize that we individually and collectively were represented in those two wave loaves of the fiftieth day; let us see to it that all the leaven of malice, envy, strife and works of the flesh and the devil are consumed as respects our hearts, that we are purified from these, and that instead we are filled with the Spirit, the Spirit of Christ, the Spirit of the Father, the Spirit of love, gentleness, meekness, patience, brotherly kindness. Let us remember that these fruits of the Spirit are not instantaneous as were the gifts, but are to be developed, and that not without effort, painstaking care day by day, hour by hour. We are to be changed from glory to glory, to greater and greater likeness to our dear Redeemer, in whose perfect image we hope to be in the glorious final change in the First Resurrection, when we shall see him as he is, share his glory, be like him, participants in his glory, honor and immortality. "He that hath this hope in him purifieth himself even as he is pure."—I John 3:3.

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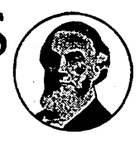

THE PROPITIATION FOR THE SINS OF THE WHOLE WORLD.—THE RECONCILIATION OF THE WORLD FUTURE.

New York City, June 10.—Pastor C. T. Russell of Allegheny, Pa., addressed two large audences here to-day. In the afternoon, at the Grand Opera House, he delivered his discourse entitled, "A Cure for Infidelity—To Hell and Back." In the evening, at Judson Memorial Chapel, his text was, "I write unto you that ye avoid sin. Yet if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is a propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I John 2:1, 2.) We report the latter discourse as follows:

We have not in the past been sufficiently discriminating in our study of the Word.. Failing to notice that the salvation of the elect Church is a matter separate and distinct from the world's salvation, we have applied the various Scriptures dealing with sin and its forgiveness in a loose manner, which has failed to bring us clear-cut views on the subject. For instance, with the gradual opening of the eyes of our understanding we note in our text the declaration that our Lord's sacrifice was a propitiation, satisfaction for our sins, the Church's sins, and not for ours only but also for the sins of the whole world. We perceive that in this text the Lord sharply differentiates between the Church and the world, between our salvation and the world's salvation. True, at one time there was no difference, for we were all "children of wrath even as others" still are; but we who have heard the voice of the heavenly Father speaking peace through Jesus Christ, we who have accepted that message, we who have been reconciled to God through the death of his Son, are no longer of the world, but, from God's standpoint, constitute a separate and distinct class, a small minority, "a little flock." The Scriptures tell us that we are called, chosen, separated from the world. Our Master's words are, "Ye are not of the world, but I have chosen you out of the world," "Ye have not chosen me but I have chosen you, and ordained you."—John 15:16, 19.

OUR ADVOCATE, THE WORLD'S MEDIATOR.

At another time we hope to take up the subject of Christ the Mediator, and to then show that it will be during the Millennial age that Christ will act as Mediator between God and man: that as he has already laid the foundation for the great work of reconciling the world unto the Father through the sacrifice of himself, he will during the Millennial age complete that work by reconciling the world to the Father—as many of the world under favorable opportunities will be glad to come to a knowledge of the divine character and plan and to obedience to the divine requirements. The Scriptures properly enough speak of our Lord Jesus as already the Mediator, from the standpoint that he has already been honored by the Father and indicated as the one who shall perform that great work of mediation—the ones who must reign until he has put all enemies under his feet, and cause every knee to bow and every tongue confess to the glory of God the Father. (I Cor. 15:25; Phil. 2:9-11.) The time for doing this work, however, the time for exercising his power as the Mediator and putting all things into subjection is still future.

Just now we wish to emphasize the thought that our Lord Jesus is not the Church's Mediator before the Father, but the Church's advocate. There is a sharp distinction to be drawn between the two thoughts. A mediator implies a hostilty between two principals, requiring the intervention of a third party, and this is not the case with the Church. We are not rebels, we are not alienated from God, but now thro' faith in the blood we are children of God, and our Redeemer assures us, "The Father himself loveth you." (John 16:27.) Even before the time came in the Lord's plan when the Kingdom would be established, the rebels subdued, we were glad to hear the Father's voice speaking peace through Jesus Christ, and we came to him. Surely, then, there is no need of a Mediator between the Father who loves his children and children who love their Father. However, the basis of our acceptance with the Father was our hearty renunciation of sin and our acceptance of the sacrifice of Jesus as covering our blemishes and condemnation of the past, and our acceptance of the Father in Christ was on condition that we would henceforth walk in his steps, not after the flesh but after the Spirit, as set forth in the perfect law of liberty, the law of love to God and man.

It may be asked then, If we are children of God and the Father himself loveth us and has accepted us in Christ through the merit of his atoning blood, why should we need an advocate with the Father? We reply that the Father's requirement that our hearts be perfect in love to him and to all is beyond our ability—not beyond our desires, our endeavors, our intentions, but beyond our accomplishment, because we have the treasure of the new mind in earthen vessels—in imperfect bodies, born in sin, shapen in iniquity, on account of which the Apostle says, "We can not do the things that we would." (Gal. 5.17.) This constitutes our need of an advocate with the Father, otherwise we should lose the standing already granted to us through faith.

But our Advocate not only applied a share of his merit on our behalf for the sins that are past, but stands prepared to apply in our behalf also the measure of his merit for the covering of every imperfection, every trespass which we may commit—so long as our hearts are loyal to the Lord and we are striving to do those things which would please him. In a word our Advocate stands ready to make good all our deficiencies, our shortcomings, all our trespasses which are not willingly ours, but ours through weakness of heredity, which makes us subject to temptations to which we are exposed daily and hourly, not only from our own flesh but also from the world and the great Adversary, Satan.

"FORGIVE US OUR TRESPASSES."

This brings up the subject of forgiveness of sins. Some are inclined to say: If our sins were forgiven once why should we repeat the matter at the throne of grace? Why should we continue to acknowledge ourselves sinners when the Word of the Lord assures us that our sins and iniquities are covered from his sight, that we are justified freely by his grace from all sin? There is a measure of correctness in this argument, but in other respects it is incorrect. So far as the original sin is concerned—our share in the Adamic condemnation that passed upon all men—the Scriptures assure us that we have escaped the condemnation which is on the world.—I Cor. 11:32.

To whatever extent, therefore, we believe the testimony of the Lord's Word that our sins are covered, that we are escaped from that condemnation, it would not be proper for us to reiterate to the Lord prayers for forgiveness of our share in original sin. That is all past and gone, and the proper attitude of faith in God's assurance forbids that we should repeat requests along that line, although it would always be proper for us to acknowledge the Lord's goodness in having forgiveness for our share of original sin, and to thank him for having lifted our feet out of the horrible pit and out of the miry clay of sin and its condemnation, and for having placed our feet upon the Rock, Christ Jesus, and put in our mouths the new song of rejoicing and thanksgiving and praise, which is our privilege and our joy since we have passed from condemnation to justification, from being children of wrath to sonship and jointheirship with Jesus Christ our Lord.

There are more sins than our original sin which in the Lord's prayer are designated trespasses, and these should be considered, should be mentioned at the throne of grace daily. As New Creatures we have entered into a covenant with the Lord to walk in Jesus's steps in the narrow way, according to the law of love. And we all find continually that, however sincere and loyal our hearts are to the principles of righteousness and love, we come short of the perfect standard because of weaknesses, blemishes and imperfections of the flesh. These trespasses against the law of love should be mentioned at the throne of grace. It is to these that the Apostle is referring in our text. In the preceding context he is directing us how we should maintain fellowship with the Father and with his Son Jesus Christ, so that, so far from our imperfections separating us again from the Father and from the Son, our joy may be full, our fellowship complete. He tells us that as New Creatures we must walk in the light according to the new nature, according to truth, according to righteousness: we must not walk in sin, in darkness.

But since we have the treasure of the new mind in a blemished earthen vessel, since our spotless robe of Christ's righteousness must be worn continually and thus be brought in contact with the world, the Apostle intimates that it would be impossible for us to preserve it without spot or wrinkle. Nevertheless our wedding-robe must be without spot or wrinkle if we would be acceptable at the end of the age as members of the heavenly Bride at the marriage feast. How then shall we do? What must be our course in view of these apparently contradictory conditions? The Apostle explains that the blood of Christ not only met first the obligations of the past, satisfying, setting aside the condemnation which was against us as members of Adam's race—but that the same merit of the same sacrifice of Christ may be used for the cleansing of every spot, every imperfection, every blemish. He says, "The blood of Jesus Christ, his Son, cleanseth us (keeps cleansing us) from all sin." (I John 1:7.) Thus and thus only can the Lord's children in this present time continue to abide in fellowship with the Father and with the Son, and be prepared for the glorious change of the First Resurrection promised to this class alone.

"IF WE DECEIVE OURSELVES."

The Apostle, surmising that some would claim that they had reached perfection and that their daily life was perfect, puts in a warning word, saying, "If we say that we have no sin (that we are free from any breaches of the perfect law of love toward God and man) we deceive ourselves and the truth is not in us." We make God a liar, and indicate that his Word is not in us—that we have not properly studied or understood his Word. There is no more serious condition for the Lord's people to get into than to imagine that they are perfect in the flesh. It implies that they are blind to may of their own failings. We may be sure that their neighbors and friends and kindred can discern blemishes in them, and that much more the heavenly Father discerns, as he declares in his Word that they come short of glorifying him—that they come short of the full glory of perfection which the perfect law of love demands.

While, therefore, faith in the Lord and a knowledge of his Word shows us clearly that we are purged from our old sins, that from the divine standpoint these are all covered for the household of faith by the robe of Christ's imputed righteousness, we see on the contrary that daily imperfactions crop out, notwithstanding our best endeavors to walk as nearly up to the standard of the divine law as possible—we see that we can not do the things that we would. More than this, as year by year we grow in grace and knowledge and love we see ourselves more clearly, so that after making progress in the Christian way for years, the best of the Lord's people will see more of their own blemishes than they noted in the beginning of their Christian experience. They daily see more clearly than before the lengths and breadths and heights and depths of the divine character and of the divine law; and as they look into the perfect law of liberty they discern more clearly day by day, and behold as in a mirror their own natural imperfections and shortcomings. Such would be completely discouraged did they not realize the significance of the Apostle's words in to-day's lesson. He says, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The Apostle, we see, is not referring to the question of moral sin again, and the applying for a new robe of Christ's righteousness. All that was done in the past; that robe is now ours, and must never be laid off if we would abide in divine favor. But our robe must be spotless, and hence the gracious provision of the Father through the Son that the blood of Christ may upon our application be applied to cleanse us from all sins, even the slighter ones. Thus has the Lord provided that we may keep our garments unspotted from the world by making use of this privilege granted us of coming with courage to the throne of heavenly grace that we may obtain mercy (in respect to our shortcomings or trespasses) and find grace to help in time of need.—Heb. 4:16.

Nothing in this, properly understood, suggests any carelessness on the part of those who would keep their garments unspotted from the word. Imbued with the Spirit of the Father and of the Son, with a love for righteousness, they are, as the Apostle suggests, to "hate even the garment spotted with the flesh" (Jude 23), and strive continually and with growing persistency and carefulness to avoid such blemishes and the necessity for confessing trespasses. But although this necessity grows less and less as we grow stronger and stronger in the Lord and in the power of his might, nevertheless, so long as the New Creature must operate through the earthen vessel, we must not feel discouraged with our best endeavors for righteousness, but the more earnestly wait for and hope for the glorious resurrection change, in which we shall receive glorious spirit bodies, which our Lord has promised to the faithful—perfect in every particular. Thenceforth we will know no sin, and need no further to confess trespasses, for that which is perfect shall have come, and the new mind, the New Creature, thenceforth will be able to express its high and glorious sentiments of obedience to righteousness perfectly.

"THEY WASH THEIR ROBES."

The Lord brings to our attention the fact that there will be two classes saved during this Gospel age, as well as another class that will be saved during the Millennial age. All saved during this age are believers in the Lord Jesus Christ, "justified through faith in his blood." (Rom. 5.9.) But the classes saved during this Gospel age do more than believe, do more than repent, do more than seek to live righteously. Both classes make a covenant with the Lord to follow in the footsteps of Jesus, both classes receive the white robe of justification as a result of such faith and consecration. One of these classes we have already referred to, the class which seeks to live up to its consecration daily, hourly, and which keeps its garments unspotted from the world, "without spot or wrinkle or any such thing." This class in the Scriptures is designated a "little flock."

The other class is designated the "great company." Concerning the latter company note the statement, "These are they which come out of great tribulation, having washed their robes and made them white in the blood of the Lamb." (Rev. 7:14.) This class, failing to keep their robes unspotted, failing to go to the Lord in prayer with every discovery of trespass, get their robes sadly bedraggled through contact with the world. They were vexed with the first spot, and with the second, and so on, but gradually they became more careless and less and less appreciative of the absolute spotlessness of the robe. For this reason they will not be accounted worthy of the high honor which the Lord proposes to give to the "little flock." But before they can obtain any honor or any place in the everlasting Kingdom it will be necessary that they should pass through fiery experiences, disciplines, for their correction, for ther purification. In some parts of the Scriptures this trial is referred to as the "fiery trial which shall try you." (I Pet. 4:12.) Its primary reference is to a great tribulation in the end of this age, through which all except the little flock may be expected to pass.

In that tribulation time there will be a general cleansing, a general turning to the Lord on the part of these consecrated ones and an acceptance by the Lord, for we read that they shall come up out of the great tribulation and be granted palm branches, and be permitted to serve the Lord in his Temple before his throne. We notice, however, that the little flock, who keep their garments unspotted by daily, hourly, applying for their share of the precious blood for this purpose—these receive the higher honor, and instead of being before the throne are in the throne as the Bride, the Lamb's Wife; instead of having palm branches, representing victory, they have crowns, which represent victory on a higher, grander plane, approving them as "more than conquerors through him who loved them and bought them with his precious blood." In other words, the great company mentioned here are chastened through tribulations to the point of the abjuration of sins and the cleansing of the robe, and attain to the spiritual nature and will be highly honored servants of the Lord during the Millennial reign, while the little flock will be joint-heirs with their Lord in that Kingdom. The two classes are represented to us in Psalm 45: the little flock as the Bride all glorious with raiment of fine needlework and gold, representing the embroidery of the fruits of the Spirit and the gold of the divine nature, while the great company are represented by a larger company—"the virgins her companions that do follow her" into the King's presence.

The little flock in this symbolization of Revelation are pictured as 144,000, 12,000 out of each tribe of Israel. Natural Israel, as we have previously seen, was a typical people; the real Israel of God is Spiritual Israel. The promises and opportunities, however, went first to Natural Israel, and as many out of all the tribes who were of right condition of heart and received the Master were granted the liberty to become members of the house of sons (John 1:12). The remainder of that nation were cast off from participation in the chiefest blessing—to subsequently have an opportunity in the Millennial age of attaining to an inferior blessing. Their casting off left vacancies in the appointed numbers of the twelve tribes, and it is to those vacancies that the Lord during this Gospel age has been inviting those who have an ear to hear the truth and who have earnest desires of accepting it. Many more will be called than will be chosen to this place, while the world in general is not even called, but only those who have an ear to hear. The great company, although called, failing to respond with full appreciation, fail to secure membership in this Spiritual Israel class, the little flock, yet, as we have seen, they will come through much tribulation and disciplines of the Lord to a grand position, though far inferior to that of the "very elect."

"WE HAVE AN ADVOCATE."

The world has no advocate with the Father, but "we have." The consecrated household of faith is represented in heaven itself by him who redeemed the whole world. This is in accordance with our topic of last Sunday, which many of you have doubtless followed through the public press. We there showed that after our Lord had finished his sacrifice at Calvary, been raised from the dead on the third day, spent forty days with the disciples, establishing them and preparing them for the work before them, he then ascended up on high, there to appear in the presence of God on our behalf, as to-day's text declares, "to be our advocate." (Heb. 9:24.) The figure is a peculiar one. An advocate, an attorney, appears to answer for his client, not to answer for others; and so, although our Lord paid the ransom price for the sins of the whole world, or, as to-day's text says, was a propitiation for the sins of the whole world, nevertheless he did not appear for the whole world. The world has not retained him as an advocate. Only believers have come into this relationship, and consequently only for these does he appear, only for these has he made satisfaction; only these, therefore, have been brought into covenant reationship with the Father.

The same Jesus, on the basis of the same sin offering finished at Calvary, will in the next age take up the cause of the world—not as an advocate, not as appearing before the Father for them and having them justified through faith, but as a go-between, a mediator between God and man. God stands for his own justice. Mankind in general, the world, are in more or less of a rebellious attitude, lovers of sin, blind to their true interests. The Mediator undertakes a work on their behalf, to bring in reconciliation between God and these his rebellious subjects, and to recover the latter by opening the eyes of their understanding, by giving them valuable lessons and experiences respecting the blessings of righteousness and the undesirableness of sin, and thus to bring back as many as possible to fellowship with the Father, and to restore them mentally, morally and physically to the original likeness of God. By the end of that Millennial age the Mediator will be ready to introduce the perfect members of the race to the Father, blameless and irreprovable—all those rejecting his ministries of reconciliation will have been cut off in the Second Death. Thenceforth there will be no more sorrow, pain, sighing, crying, dying, because all the former things will have passed away, the Mediator will have effected his grand work of destroying sin and bringing in everlasting righteousness.

How precious the thought that, while the world is mentally, morally and physically poisoned by sin and blind to its own best interests, the time shall yet come when they will be blessed with the opening of the eyes of their understanding and with all the assistances necessary for their recovery. And how the Lord's words resound in our ears, "Blessed are your eyes for they see and your ears for they hear." (Matt. 13:16.) We may well thank God that the light of the knowledge of his goodness has shined into our hearts, and that we no longer need to wait for the Mediator's work to reconcile us, but now in advance turn to the Lord promptly, as soon as we have heard of his grace in Christ. And how gracious is his provision in all respect for our adoption into his family, our begetting of the Spirit to a new nature, that we may become heirs of God and joint-heirs with his Son in the glorious Kingdom which is to bless the world. How blessed, too, is this special privilege which we are considering to-day, namely, that although in our imperfection we must concede that we are trespassers on divine grace and fail to come up to the terms and conditions of our covenant, nevertheless God has provided for us an advocate, Jesus Christ the Righteous, whose righteousness has been imputed to us, by whose stripes we are healed, our blemishes covered and not counted to us, but counted to him who died for us on Calvary. Let us rejoice in this loving favor, and more and more zealously strive to keep ourselves unspotted from the world, and to keep close accounts with the Lord, so that our consciences will be sensitive, and even slight violations of the law of love will appeal to us as contrary to our covenant and send us to the blood again, which makes and keeps us whole.

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Boiling—William B. Maxwell, Benwood, W. Va.
Finishing—Maywood Miller, 209 Spring street, Cambridge, O.
Sheet—Daniel P. O'Leary, 2300 Wood street, Wheeling, W. Va.
Tin—Harry Griffiths. 824 N. Sixth street, Steubenville, O.

Third District.

Boiling—Joseph Grandidiert, 40 W. Seventh street, New Albany, Ind.
Finishing—G. W. Hanen, 16 E. Thirteenth street, Covington, Ky.
Sheet—Wm. F. Boss, 807 Ann street, Newport, Ky.

Fourth District.

Boiling—Peter D. Sterling, Box 68, East Chicago, Ind.
Finishing—James Cadman, Box 112, East Chicago, Ind.
Sheet—Blanford L. McKay, Box 316, Indiana Harbor, Ind.

Fifth District.

Boiling—Wm. Hornberger, 1109 Wells street, Ft. Wayne, Ind.
Finishing—Fred. Wilder, 2304 Liberty avenue, Terre Haute, Ind.
Sheet—Otto Sellers, 125 E. Ninth street, Muncie, Ind.
Tin—Frank M. Piggott, 1409 South J street, Elwood, Ind.

Sixth District.

Boiling—Moses Colclough, 82 Darrow street, Youngstown, O.
Finishing—Samuel E. Williams, 93 Marion avenue, Youngstown, O.
Sheet—Thomas M. Evans. 622 Himrod avenue, Youngstown, O.
Tin—Joseph Drewett, N. Bentley avenue, Niles, O.

Seventh District.

Boiling—Daniel M. Jones. Irondale, Ala.
Finishing—William Jenkins. 1513 Quintard avenue, Anniston, Ala.

Eighth District.

Tin—John Kaufman, 559 Cunningham avenue, New Castle, Pa.

Ninth District.

Boiling—W. J. Hanlin, 2529 S. Seventh street, St. Louis, Mo.
Finishing—Eugene Donnelly, 1223 Russell avenue, St. Louis, Mo.
Sheet—Charles Hoffmeister, 1111 Gano avenue, St. Louis, Mo.
Tin—John Eynon. Box 626, Granite City, Ill.

Tenth District (Eastern).

Frank Clemens, 1221 Caphouse avenue, Scranton, Pa.
George A. Laub, 1205 W. Front street, Berwick, Pa.
Edward M. Porter. 421 Milltimore street, Reading, Pa.

Officers and Corresponding Represenatives will please notify the Secretary-Treasurer promptly of any change in their addresses.

THE WEEK IN IRON CIRCLES.

THE MARKET AT LARGE.

The Iron Trade Review says:

"The strong demand for steel making pig irons and the comparative dullness and weakness of foundry grades continue to be prominent features of the market. The quotation of $17.25 for Bessemer and $17 for basic, which has prevailed during the past six months, is being firmly maintained and there is no prospect of lower prices. Finishing capacity has been completed so rapidly that the production of steel making irons has not kept pace with it. On the other hand, there is little activity in foundry grades of pig iron. In the north $15.75 at the furnace can be done and in the south $13.60 for No. 2, although the large interests united some time ago in an agreement to maintain $14 are holding for that price. In the east there have been considerable sales of low grade irons to pipe interests, but there is apparently a deadlock in Philadelphia between buyers and sellers. The Bessemer Association has sold 10,000 tons of Bessemer iron to the Republic Iron and Steel Company for August delivery at $17.25, this being one of the indications that lower prices are not to prevail.

"Reports of ore shipments for May indicate that they are being made at an unprecedented rate, because in spite of the strike of the longshoremen, the decrease in shipments for May is only seven per cent as compared with the same month of 1905, and the decrease for the season is less than two per cent. All indications are that a new shipping record will be made this year.

"The temporary relief recently noted in crude steel has disappeared, and the scarcity of sheet bars is pronounced. The expected advance of $2 per ton on black and galvanized sheets has been announced and the demand continues strong. The demand for tin plate since the recent advance in quotations is stronger than was anticipated.

"Reports from San Francisco indicate that from six to eight months will pass before any considerable tonnage of structural material will be required by that city. During the past month the American Bridge Company booked orders for 70,000 tons of structural material, which comes very near equaling the record month. Railroads are still the principal buyers, the tonnage for new bridges being very large. In St. Louis the strike of structural steel workers has tied up operations. The largest recent order for plates was for three lake vessels, the tonnage to be rolled at South Chicago, while the shapes are to be rolled at Pittsburg. An order for 65 miles of 12-inch and 40 miles of 10-inch line pipe has been placed for the building of a natural gas line from West Virginia to Cumberland, Md."

* * *

PIG IRON.

The Bessemer Pig Iron Association sold the Republic another 10,000 tons of Bessemer pig iron, this time for August delivery at $17.25 valley. Basic iron is strong at $17, valley furnaces. There has been a fairly good inquiry for northern No. 2 foundry and one sale of a small tonnage was made at $16.25, valley, for prompt shipment. Gray forge iron is weak and no transactions of note have been made. We quote forge iron $15.50, valley, or $16.-35, Pittsburg. We quote:

Bessemer, Valley	$17.25 to 17.50
Bessemer, Pittsburg	18.10 to 18.35
No. 1 Foundry, Pbg	17.60 to 17.85
No. 2 Foundry, Pbg	17.10 to 17.35
Gray Forge, Pittsburg	16.35
Basic, Valley	17.00 to 17.25
Basic, Pittsburg	17.85 to 18.10

* * *

STEEL.

In the supply of steel a distinct tightening has been experienced during the present week. There is some little tonnage of billets, for the most part high carbon, odd sizes and random lengths which can be had at $26, Pittsburg, but standard Bessemer billets are strong at $26.50 to $27. Pittsburg, and hard to obtain at that price. Sheet bars are still extremely scarce and $28, Pittsburg, is quoted. One or two of the mills outside of Pittsburg are quoting lower prices on both billets and sheet bars, but owing to their location they can not get into the Pittsburg market to compete on account of their freight rates.

* * *

FERRO-MANGANESE.

Prices for June delivery have not declined as rapidly as was expected and on foreign, 80 per cent ferro manganese for early delivery $75 to $80 is quoted and for July $65 to $70.

* * *

SKELP.

Business still continues very light and new business during the past two months has been practically nothing, although mills are busy on old contracts. On narrow widths and light gauges we quote: Bessemer grooved, 1.57 1-2c to 1.60c; sheared, 1.65c to 1.70c; basic grooved. 1.60c to 1.65c; sheared, 1.65c to 1.70c; iron skelp, grooved, 1.65c to 1.70c; sheared, 1.80c to 1.85c.

* * *

HOOPS AND BANDS.

There has been some little inquiry, but no indication of a general buying movement. Orders at the mills in the shape of specifications are good. We quote: Hoops, 1.90c in carload lots, and 2c on less than carload lots; bands 1.50c base, half extras as per standard steel card. Prices f. o. b. Pittsburg.

* * *

COTTON TIES.

The business for the year is practically over and mills are getting out the contracts placed at the opening of the season. The June price is 86c per bundle.

* * *

MUCK BAR.

There has been no inquiry for a month or six weeks, but on the present price of forge iron and figuring usual conversion price, we quote $29, Pittsburg, as a nominal price.

* * *

RAILS AND TRACK MATERIAL.

While there has been considerable tonnage placed at other points during the week local mills secured but little of it, most of the business being for 1907 delivery and orders have gone to mills advantageously located to point of shipment in order to get in before they were full and thus avoid higher freight rates from this district. The Carnegie Steel Company still has about 200,000 tons capacity for 1906 delivery. Railroad spikes and track material, aside from rails, are particularly active and on spikes there has been no difficulty in obtaining $2.10 and one interest quotes $2.15, at its East St. Louis mills. Quotations same.

* * *

MERCHANT BARS.

The demand for iron bars has been exceedingly light. While reports have been recived from the western territory that bar iron has been sold at 1.45c Pttsburg, this can not be verified by the local producers who are quoting 1.50c Pittsburg for shipment outside of the Pittsburg district and 1.55c for Pittsburg delivery. There has been a decided improvement in steel bars.

* * *

MERCHANT STEEL.

While there has not been a great deal of buying or many inquiries, there is a little better feeling in this market and the trade is becoming reconciled to the fact that there will be no break in the market and that the producers are firm in their position to maintain the 1.50c base.

* * *

STRUCTURAL MATERIAL.

There has been a brisk demand for some of the heavier sections and in a few instances they have been hard to obtain at this time. Representatives of the steel companies returning from the San Francisco district are confident of a big business there, but say it will be six or eight months before anything definite is placed, as insurance adjustments are very slow and in some cases possible builders were wiped out by the disaster and have not got the means to rebuild. Labor troubles with erectors have delayed new projects in various parts of the country. Several big jobs have recently been taken by Pittsburg contracts for export. We quote: Beams and channels, 15 inches and under, 1.70c; over 15 inches, 1.80c; zees, 1.70c; tees, 1.75c; angles from over six inches, 1.80c; universal and three to six inches, inclusive, 1.70c; sheared plates, 6 1-4 inches and wider, 1.60c base.

* * *

PLATES.

There has been a decided improvement in plates during the past two weeks, and this applies to both sheared and universal plates. Tank plate 1-4 inch thick, 6 1-4 to 100 inches, 1.60c f. o. b. mill, Pittsburg. Extras are as follows per 100 pounds: Boiler and flange steel plates, 10c; A. B. M. A. and ordinary firebox steel plates, 20c; still bottom steel, 30c; marine steel, 40c locomotive firebox steel, 50c; all sketches excepting straight taper plates, varying not more than four inches in width at ends, narrowest end not being less than 30 inches, 10c; complete circles, 20c. Plates in width over 100 inches up to 110 inches, 5c; over 110 inches up to 115 inches, 10c; over 115 inches up to 120 inches, 15c; over 120 inches up to 125 inches, 25c; over 125 inches up to 130 inches, 50c; over 130 inches, 100c. Gauges under 1-4 inch to and including 3-16 inch plates on thin edges, 10c; under 3-16 inch to and including No. 8, 15c; under No. 8 and including No. 9, 25c. Five cents extra for less than carloads. Terms net cash in 30 days.

* * *

SHEETS.

Effective June 5 the American Sheet and Tin Plate Company advanced the price of tin plate $2 per ton. The demand for this product is seemingly getting stronger each week, and mills are far behind on deliveries and it would take some considerable time to smooth out this condition and enable producers to catch up with an adequate supply of sheet bars, which they can not obtain. The supply of semi-finished material is only about 60 per cent of the requirements and the leading interest alone has its Struthers, Mercer and Muncie plants shut down entirely and several thers not operating full on this account. The situation regarding the scarcity of sheet bars has not been exaggerated. We quote: Black steel sheets, box annealed, cold rolled, one pass: Nos. 11-12, 2.10c; Nos. 13-14, 2.15c; Nos. 15-16, 2.20c; Nos. 17-21, 2.25c; Nos. 22-24, 2.30c; Nos. 25-26. 2.35c; No. 27, 2.40c; No. 28, 2.50c; No. 29, 2.65c; No. 30, 2.75c. Galvanized: Nos. 10-11, 2.45c; Nos. 12-14, 2.55c; Nos. 15-16, 2.65c; Nos. 17-21, 2.80c; Nos. 22-24, 2.95c; Nos. 25-26, 3.15c; No. 27, 3.35c; No. 28, 3.55c; No. 29, 3.80c; No. 30, 4.05c. Corrugated roofing, $1.75 per square for No. 28 painted, 2 1-2 inch corrugation; $3.10 per square for No. 28 galvanized 2 1-2 inch corrugation. Quotations f. o. b. Pittsburg on large lots.

* * *

TIN PLATE.

There has been more demand than was expected at the new price of $3.75 per base box and considerable tonnage has been booked during the post week, both by the leading interest and by independent producers. The tin mills of the American Sheet and Tin Plate Company shut down are Sharon, Anderson, Morewood, Monongahela, part of American and a part of one or two others, due to the scarcity of semi-finished material. We quote: $3.75 per base box, f. o. b. Pittsburg, 14x20 100-pound cokes, terms 30 days, less two per cent off for cash in ten days.

SANTAL-MIDY
These tiny CAPSULES are superior to Balsam of Copaiba, Cubebs or Injections, and RELIEVES in 24 HOURS the same diseases without inconvenience.
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Where all Home Dressed Products Can be bought, Wholesale and Retail at very lowest prices.
BOTH TELEPHONES.

Best Things in Tobacco.
Old Honesty Plug,
Jolly Tar Plug,
Standard Navy Plug,
Newsboy Plug,
Five Brothers Pipe Smoking.
Sensation Cut Plug
Please All Tastes Because They Are the Best.

COKE.

The coke market has been holding its own. On strictly Connellsville foundry coke we quote $2.65 to $2.80 for prompt shipment and on furnace coke $2.40 to $2.50.

Appreciative Letters

Brandenburg, Ky., June 1.

Editor National Labor Tribune:

Kind friend or friends, which I know you are, I must write you a short letter thanking you most heartily for sending me the paper with Bro. Russell's sermons in it and also other news to tell us how everything is going on. It makes my heart ache to read it, but the day is coming when all things will be righted.

Well, my friends, I am so happy in knowing the way that leads to God. Bro. Russell's sermons are so strengthening. The show me the way more clearly than I ever knew before. Oh! praise the dear Lord for the blessings He has bestowed upon me in giving me knowledge and understanding to know and to do His blessed will. He is with me, strengthens me every day and hour, helping to overcome all temptations, for I have many where I am. No one here believes as I do, and I am all to myself. But the Lord is with me, therefore I am not alone and I am so happy. Praise His holy name, my Lord and my God. Some here have read the sermons and said they couldn't be beat. I wish Bro. Russell could come here and wake them up.

Yours, true and faithful in Christ, our blessed Redeemer.

MAHALA E. PRICE.

Hollister, Cal., May 28.

Editor National Labor Tribune:

I send you $2 for the Tribune for the current year. I am pleased with the Tribune. You make it a bright, interesting paper, besides you do a noble work in publishing Pastor Russell's weekly sermons.

For nine or ten years I have been reading his Millennial Dawn series of books, and Zion's Watch Tower. His exposition of the holy Scripture is the clearest I ever read. I never get tired of reading them. Yours,

A. MARTIN.

FRESH AIR FOR MINE WORKERS.

A New Respiratory Apparatus Tried in France.

The Society of Miners at Courrieres has just undertaken in shaft No. 4 a series of experiments with a new respiratory apparatus called pneumatogen. Every apparatus designed for allowing the stay in a deleterious environment must fulfil three essential conditions: exclusive communication of the respiratory organs with a reservoir of respirable gas; together with a light weight, sufficient capacity of this reservoir to supply a man for a certain time; elimination of the expired carbonic acid, which would poison the pure air.

The pneumatogen, which seems happily to realize these three conditions, is based upon the method of the renewal of vitiated air devised several years ago by M. George F. Joubert. It consists of an India rubber bag, worn in front, about waist high, and supported by a strap passing up one side of the miner's chest, around his neck and down the other side. Into this bag by means of a mouthpiece he "sends the products of respiration, which are compelled to go through two tubes containing grains of oxylith. The oxylith, or stone of oxygen, has the property of retaining steam and carbonic acid, while setting free a corresponding quantity of oxygen. The vitiated air therefore finds itself renewed when it becomes stored in the bag."

The experiments made at Courrieres have given excellent results. The miners furnished with the new apparatus have been able to work more than two consecutive hours in shafts where the air was absolutely unrespirable.—From L'Illustration.

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VERY LOW ROUND TRIP
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$35.50 To Denver and return. Tickets on sale July 11 to 14.
$73.75 To San Francisco and Los Angeles and return. Tickets on sale June 24 to July 6.
$72.75 To Portland, Ore., and return. Tickets to be sold June 17 to 21.
$91.80 To San Francisco, Los Angeles, Portland and other Pacific Coast Points in Washington and British Columbia. Proportionate rates to many intermediate western points. Tickets on sale daily from June 1 to September 15.
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Shipping Coke Center.

While the great Connellsville coke field is by no means exhausted and will for years be the most important coke producer in this country, says the Washington Observer, the time is not far distant when the greatest activity in coal mining and coke production will be in the Washington and Greene county (Pa.) field. Waynesburg and not Connellsville is destined to become the center of the coke region. The Washington county field as well as Greene county is practically undeveloped, but the work is soon to commence on a very large scale. Coke is being manufactured in the Pigeon Creek valley, and the news of the large contract let by the Pittsburg-Buffalo Coal Company confirms what has already been stated in these columns, that the coming year would show the beginning of some of the greatest projects for the development of our coal fields in the history of the county. The coal which underlies the surface of the eastern and southern sections of Washington county is well adapted to coking. It has been thoroughly tested and has proved of as good quality as the famous Connellsville coal.

Canada's Steel Rail Output.

The steel rail production of Canada is figured out by Consul-General Halloway, of Halifax, who writes that the estimated April output of the Soo company is upward of 16,000 tons of 80-pound rails. Their annual product, figured at 200,000 tons, added to the 312,000 tons of the Dominion company, while probably not sufficient to supply Canada's needs this year, greatly exceeds the former 225,000-ton average yearly consumption of rails.

A Liberal Offer.

One of the most attractive offers ever made is that which the Tribune is making at present to subscribers. Every subscriber who is in arrears will be presented with a handsome Diamond brand razor, warranted, upon sending the amount of back subscription directly to the Tribune office. The Diamond is one of the best razors on the market. "It makes shaving a positive pleasure." It is to be hoped a goodly number of subscribers will take advantage of this splendid opportunity.

The strike which was declared on May 15 at collieries Nos. 4 and 5 of the Delaware and Hudson company at Plymouth, Pa., has been settled with the reinstatement of a driver boss, in whose behalf the men quit work.

The Keystone Coal and Coke Company has begun the development of its 1,000-acre tract of coal land at Kring, Pa., and a new town is now being constructed. It is expected to have the plant in operation by the first of September.

P. F. McCann, of Greensburg, has been awarded the contract to build 50 ovens for the Sunshine Coal and Coke Company in Fayette county.

George E. McNeil, one of the pioneers in the labor movement, died in Boston, Mass., Saturday. Brother McNeil was the first head of the Knights of Labor, and was a staunch advocate of the eight-hour day.

TO MINERS OF COAL.

If you desire to be posted on important matters connected with your occupations, send to the National Labor Tribune office for a copy of "Atkinson on the Gases Met with in Coal Mines, and on the Friction of Air in Mines. The price is 10 cents.

The women of Djoubabi, Turkey, employed as tobacco workers, have struck against oppression and insufferable conditions. The men have joined them in the new demands.

A sample copy of this paper is an invitation to subscribe.

The date of tab on your paper tells when your subscription expires.

Local Lodge Directory

INTERNATIONAL ASSOCIATION OF MACHINISTS.

Pittsburg District, Lodge No. 6—Headquarters, room 305 Arnfeld building, 1119 Penn avenue; D. R. Dorland, president; James Short, secretary; William A. Mineely, business agent. Lodges under the jurisdiction of district lodge and recording secretaries follow:

Pittsburg 52—Saturdays, 416 Wood street, Harry J. Niebaum, S. Main and Taylor avenues, 39th ward.

Duquesne 199 (Linotype) — First Tuesday, 535 Smithfield street, William A. Shaw, 1509 Main street, Sharpsburg.

Lawrence 487—Mondays. Kumer hall, Butler and 52d streets, F. S. Reid, 5110 Dresden street.

Ft. Pitt 228—First and third Tuesdays, Lacock and Federal streets, Allegheny. H. L. Fullerton, 13 California avenue.

McKees Rocks 260—First and third Tuesdays, 219 Chartiers avenue, McKees Rocks. T. J. Hughes, Esplen.

McKeesport 151—Second and fourth Tuesdays, 440 Market street, McKeesport. R. D. Cowan, box 365, Wilmerding.

New Kensington 541 — Second and fourth Wednesdays. Blosser's hall, New Kensington. L. A. Parr, box 691.

Junior Machinists 4—First and third Fridays. 1000 Fifth avenue. Fred. W. Dillemuth, 528 Second street, Allegheny.

PATTERN MAKERS' LEAGUE OF NORTH AMERICA.

Pittsburg Association—Wednesdays, 210 Ferguson block, L. R. Thomas, business agent.

AMALGAMATED SHEET METAL WORKERS' INTERNATIONAL ALLIANCE.

No. 12—Fridays. Moorhead hall. N. S. Glass, business agent, Moorhead hall.

INTERNATIONAL UNION OF STEAM ENGINEERS.

No. 66 — Headquarters, 416 Wood street, Wednesdays. P. J. Naughten, business agent.

No. 95—Wednesdays, 18 Fifth street. O. W. Janke, secretary, 715 East street, Allegheny.

BROTHERHOOD OF PAINTERS, DECORATORS AND PAPER-HANGERS OF AMERICA.

District Council—Headquarters, 416 Wood street, Fridays. E. A. Eisel, secretary: Alfred Firth, Homer E. Schreengost and C. J. Frenz, business agents.

INTERNATIONAL ASSOCIATION OF BRIDGE AND STRUCTURAL IRON WORKERS.

No. 3—Headquarters, room 305, 1119 Penn avenue, Mondays. W. C. Bennett, secretary; M. Galentine, business agent.

No. 74—(Housesmiths and Architectural Iron Workers) — Second and fourth Wednesdays, 302 Grant street. H. W. Legleitner, business agent.

BROTHERHOOD OF BOILERMAKERS AND IRON SHIP BUILDERS.

District Council—First and third Tuesdays, Old City hall. President and treasurer, H. F. Young; secretary, Nich Gutenthorpe.

Smoky City Lodge 154—Thursdays, Old City hall. Henry J. Tummel, business agent, 183 Iten street, Allegheny.

AMALGAMATED ASSOCIATION STREET AND ELECTRIC RAILWAY EMPLOYES OF AMERICA.

Division 85 — Second and fourth Thursdays, 1119 Penn avenue. J. C. Negley, business agent, office, 302 Ferguson block.

UNITED BROTHERHOOD OF CARPENTERS AND JOINERS.

District Council—Office, 307 Arnfeld building, first and third Tuesdays, Arnfeld hall, 1119 Penn avenue. Samuel Lindsay, president; J. C. Kephart, secretary, 1115 Ross avenue, Wilkinsburg. A. M. Swartz, N. F. Storm, C. C. Douglass and H. C. Whitfield, business agents.

INTERNATIONAL ASSOCIATION OF MARBLE WORKERS.

No. 24 (Setters)—Tuesdays, Moorhead hall, Charles C. Gunther, business agent.

No. 15 (Helpers)—Second and fourth Fridays Moorhead hall. James Lynch, business agent.

INTERNATIONAL ASSOCIATION OF STEAM, HOT WATER AND POWER PIPE FITTERS AND HELPERS.

Meets every Wednesday evening at Moorhead's Hall, Grant and Second avenues. E. A. Maginn, business agent.

KNIGHTS OF LABOR, INCORPORATED.

District Assembly No. 3—Headquarters, 535 Smithfield street. Regular meetings third Wednesday of each quarter. John Fernau, master workman; James Roden, worthy foreman; M. W. Williams, secretary; I. N. Ross, E. W. Hambleton, M. Muldowney, J. A. Bacharach, A. J. Hurney and J. O. Flynn, executive board. Local assemblies attached to district and secretaries follow:

No. 6266 (Pavers and Rammers)—Alternate Sundays, 535 Smithfield street. Hugh McGovern, 535 Smithfield street.

No. 1577 (Teamsters)—First and third Sundays, 2 p. m., 535 Smithfield street. William F. Teeters, 1110 East street, Allegheny.

No. 4907 (Salespeople)—Wednesdays, 535 Smithfield street. C. B. Hays, 7 Marie apartment.

No. 1374 (Cigar and Stogie Makers)—Second and fourth Thursdays, 535 Smithfield street. John L. Frank, 535 Smithfield street.

No. 10604 (Theatrical Mechanics)—Second and fourth Sundays, 2 p. m., 535 Smithfield street. Thomas G. Mason, box 352.

No. 1588 (Hardwood Floor Layers and Helpers)—Second Tuesday, 535 Smithfield street. Albert Hutchins, 132 Bausman street, Knoxville.

JOURNEYMEN STONE CUTTERS' ASSOCIATION OF NORTH AMERICA.

Pittsburg branch—First and third Tuesdays, McKnight's hall, Federal and Lacock streets, Allegheny. I. B. Sanders, secretary, box 230.

WOOD, WIRE AND METAL LATHERS' INTERNATIONAL UNION.

No. 35—Wednesdays, 535 Smithfield street. E. F. Boozer, secretary, River avenue, Esplen.

UNITED LABOR LEAGUE OF WESTERN PENNSYLVANIA.

Second and fourth Sundays, Knights of Labor Hall, 535 Smithfield street; John Fernau, president; Alex Hunter, vice president; P. W. I. Gilfoil, recording secretary and corresponding secretary; E. W. Hambleton, financial secretary; Anthony Kelly, treasurer; J. A. Barclay, C. B. Hayes and J. W. Paterson, trustees.

UNITED MINE WORKERS OF AMERICA.

District 5—Headquarters, 426 Diamond street. Francis Feehan, President; James S. Clark, vice president; John Hurley, secretary-treasurer; William Little, 426 Diamond street, member national executive board. S. A. Whetzel, Box 399, Brownsville, Pa.; F. P. Hanaway, Collier, W. Va.; William Booth, Webster, Pa.; A. L. Davis, Venetia, Pa.; Thomas Sheehan, Cuddy, Pa.; George Black, Allenport, Pa.; James Watchorn, California, Pa.; Paul Flynn, California, Pa.; A. J. Kwaterski, Castle Shannon, Pa.—Executive board.

INTERNATIONAL BROTHERHOOD OF ELECTRICAL WORKERS.

No. 5 (Inside Wiremen) — Fridays, 302 Grant street. A. S. Borard, business agent.

No. 14 (Linemen) — Thursdays, 302 Grant street. S. D. Young, business agent.

INTERNATIONAL SLATE AND TILE ROOFERS' UNION.

No. 2—First and third Wednesdays, 302 Grant street. P. Mulvehill, business agent.

AMALGAMATED SOCIETY OF ENGINEERS, MACHINISTS, MILLWRIGHTS, SMITHS AND PATTERNMAKERS.

Branch 622—Alternate Saturdays, 535 Smithfield street. Edwin Ogden, secretary.

INTERNATIONAL UNION OF UNITED BREWERY WORKMEN.

No. 22 (Brewers)—Second and fourth Sundays, 2 p. m., Moorhead hall. Chris Kull, secretary.

No. 67 (Drivers)—First and third Sundays, 2 p. m., Moorhead hall, William Stirm, secretary.

No. 144 (Bottlers) — Second and fourth Sundays, 2 p. m., Butler and Thirty-sixth streets. Albert Tess, secretary, 3525 Mulberry alley.

IRON CITY CENTRAL TRADES COUNCIL.

First and third Thursdays, Arnfeld hall, 1119 Penn avenue. C. C. Douglass, president; C. A. Lands, recording secretary; J. B. Culley, financial secretary; N. F. Storm, treasurer; E. A. Maginn, H. J. Carey and Lottie Williamson, trustees

INTERNATIONAL UNION OF ELEVATOR CONSTRUCTORS.

No. 6—Headquarters, 535 Smithfield street. Second and fourth Mondays. E. M. Douglas, business agent.

UNITED ASSOCIATION OF JOURNEYMEN PLUMBERS, GAS FITTERS, STEAM FITTERS AND STEAM FITTERS' HELPERS OF THE UNITED STATES AND CANADA.

No. 27—Headquarters, 440 Sixth avenue. Tuesdays, Old City Hall. James J. McKee and E. F. Welsh, business agents.

No. 218 (Steam Fitters)—First and third Thursdays, 229 Fifth avenue. John A. Hite, secretary, 2352 Bedford avenue.

BRICKLAYERS' AND MASONS' INTERNATIONAL UNION.

Headquarters, 440 Sixth avenue. Joint arbitration board, second and fourth Wednesdays; executive board, stonemasons' Fridays; executive board, bricklayers' first and third Wednesdays.

No. 2—Fridays, 416 Wood street. Daniel Gildernew, business agent, 440 Sixth avenue.

IRON MOLDERS' UNION OF NORTH AMERICA.

No. 14—Alternate Fridays, Lorena hall, 105 Federal street, Allegheny. Wm. Peart, secretary, 41 Halsey place.

No. 46 — Tuesdays, Moorhad hall. John Barnett, secretary 1632 Penn avenue.

PITTSBURG AND CINCINNATI PACKET LINE.

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The Sweating System in London.

The London Commercial Intelligence tells of a remarkable exhibition of sweating industries now open at the Queens Hall in that city. The idea originated in Germany, where an exhibition of articles made by home workers, under oppressive conditions, was given in Berlin in March, 1904. The exhibition now made in London includes only home industries, the object being to acquaint the public with the evil effects of the sweating system. The Commercial Intelligence says that it would be impossible to get together a more ghastly array of witnesses of man's inhumanity to man than is to be found in the bare facts of the prices paid to the unfortunate fellows under the sweating system. Sacks are on exhibition, which are repaired as low as 3 and 4 cents per dozen, and children's shirts are finished for 8 cents a dozen. For sewing covers on tennis balls 12 cents a dozen is paid. Those merely illustrate the figures shown in this London exhibition.

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THE NEW COVENANT AND ITS MEDIATOR.

THE BLOOD OF THE EVERLASTING COVENANT.

THE SEALING OF THE COVENANT AND THE BLESSINGS WHICH WILL RESULT.

Cleveland, O., June 17.—Pastor C. T. Russell of Allegheny, Pa., preached twice here to-day to large and attentive audiences of Bible students. One of his discourses was a defence of the Bible, entitled, "To Hell and Back." The other, which we here report, was based upon the text, "For this cause he is the Mediator of the New Covenant."—Heb. 9:15.

Last Lord's Day we considered the work of our Lord Jesus as the Church's Advocate, "He ascended up on high, there to appear in the presence of God for us"—for consecrated believers. To-day we examine another picture, representing our Lord's glory and work—that of the Mediator between God and man—"the Mediator of the New Covenant." Our Lord Jesus has already begun this work as a Mediator between God and man, but only begun it. The great bulk of the work of mediation lies in the future and will be accomplished during the Millennial age. The two parties to be mediated, harmonized, are God and man. God, the righteous Judge, condemned our first parents to death as unworthy to be the divine representatives in the earth because of their disobedience to his command, which was no direct promise of any mercy, but dropped a hint merely when pronouncing the "curse," in the suggestion that ultimately the seed of the woman would crush the serpent's head. For two thousand years no direct promise was made. The first positive statement of divine mercy toward humanity was made to Abraham, and the Apostle calls this the first preaching of the Gospel—the good tidings of salvation. He says, "God preached the Gospel to Abraham in advance, saying, "In thy seed shall all the families of the earth be blessed."—Gen. ":18.

THE EVERLASTING COVENANT.

The Apostle refers to as the "everlasting" Covenant, because it is one that could not fail or pass away without absolute fulfilment. It contains no conditions or limitations which might fail. On the contrary it was doubly assured by the fact that the Lord made oath to it, that by two unfailing testimonies, the divine word and the divine oath, God's people from that day to the present time might have absolute confidence that in God's due time that promise, that Covenant, will be absolutely and most literally fulfilled. God himself undertook to find for Abraham a seed, and guaranteed the competency and success of that seed and its ability and power in blessing all nations. This left nothing for Abraham to do but to thank God and take courage, and seek to show throughout the remainder of his life his appreciation of the grace of God. Similarly all of the Lord's faithful people from that day until the present may trust this Oath-Bound Covenant. Although the nearly 4,000 years intervening may seem to us a long period, nevertheless faith is to firmly trust that when God's due time shall come all of his good purposes shall be accomplished.

This first great Covenant, the Abrahamic Covenant, is not the one several times referred to in the Scriptures as being found unprofitable and passing away and being superseded by the New Covenant. No! No! This Abrahamic Covenant had no mediator, as the Apostle pointed out (Gal. 3:17-20), because it had no conditions. It was merely a one-sided statement on God's part—it bound him and him alone. Hence the appointment of a mediator to see to the carrying out of the provisions of that Covenant would have been inconsistent. Wherever, therefore, the Covenant with a Mediator is referred to in the Scriptures, the Abrahamic Covenant is surely not meant.

THE LAW COVENANT ADDED.

The Hebrew people were rather inclined to forget and ignore the Abrahamic Covenant because of the impression which they had that the Law Covenant instituted at Sinai, with Moses as its mediator and with the nation of Israel as its beneficiaries, had superseded or included all the blessings of the Abrahamic Covenant. Hence they were continually looking to Moses and the Law and endeavoring to keep the Law. Without finding fault with their so doing, the Apostle points out that God's purpose in the matter was entirely misapprehended by the Jews. God knew that the Law Covenant, which offered life to any one who would keep the Law, would fail to bless the Jews; and the Apostle points out that the design of the Law Covenant was something else entirely, namely, to show the Jews and to show all mankind the impossibility of fallen man so keeping the divine Law perfectly as to be worthy of everlasting life under its provisions—"The man which doeth these things shall live by them."—Rom. 10:5.

Hence the Apostle argues that just as all the remainder of the world realized that they were blemished and imperfect, that they did not come up to their own highest standards of righteousness even, but found their consciences sometimes accusing and sometimes endeavoring to excuse them, so the Jew found that the Law given to him at Sinai did not justify him before God but condemned him. Thus, the Apostle argues, the entire world stands before the Lord condemned, the Jews with their written Law, condemned because they did not and could not keep it—the Gentiles without a written Law, but with a sufficiency of light, of intelligence, to condemn them all, acknowledge themselves imperfect sinners and hence unworthy of life everlasting. Thus, says the Apostle, God's arrangement with every nation is such that their mouths might be stopped and all the world be recognized as guilty before God and unworthy of everlasting life. Why did God wish thus to convict the whole world of unrighteousness and of inability to lift themselves out of the horrible pit and miry clay of sin? He did this as a lesson preparatory to his manifestation to the world of his grace, his mercy, in the forgiveness of sins to those who will accept divine forgiveness and reconciliation when made available.

So then the Apostle argues that the Law Covenant made nothing perfect, but merely served as a mirror to display to the best of the Israelites their own weaknesses and imperfections, and the fact that their sole reliance must be upon the Lord's mercy—that they must not hope to justify themselves in God's sight by works of the Law, but be prepared to receive everlasting life as a gift of God through Jesus Christ our Lord. But while the Law condemned Jews in general and justified none of them, it did serve another purpose, namely, as a test for the Lord Jesus, for he was born under the Law, was required to keep its every injunction, was found thoroughly obedient to its most exacting demands, and was thus demonstrated to be not only the perfect one but loyal in perfection even unto death.

REDEEMED FROM THE CURSE OF THE LAW.

The Apostle shows, that whereas the Hebrews thought that their Law Covenant was a blessing to them, it really brought upon them a second curse or condemnation. As members of the race of Adam they were already under Adamic condemnation, but by reason of this Law Covenant, made with that nation only at Sinai, they came under a second sentence, as it is written, "Cursed (condemned to death) is every one that continueth not in all the words of this Law to do them." This "curse of the Law" (Gal. 3:10-13), therefore, would seem to put the Hebrews at a disadvantage as a doubly condemned people, and hence the Apostle pointed out that it was necessary on this account that our Lord Jesus should be born a Jew, born under the Law, that he might redeem Adam and all who shared his death sentence. (Gal. 4: 4, 5.) So then by reason of God's arrangement the Jews had the special tuition of the Law Covenant, and were made a spectacle to angels and to men in their endeavors to keep the Law and in their failure, and yet in God's providence they will suffer no loss eventually from this.

Why should the Law Covenant be made at all, since it did not give eternal life to the Jews, and God foreknew that it would not do so? We answer that the Law was a schoolmaster to prepare the Jews for Christ and his message. (Gal. 3:24, 25.) The Apostle assures us that although the Law Covenant did not give eternal life to any Jew, nevertheless it was of much advantage to them everyway, chiefly because it committed to their care the divine oracles—the writings of the Law, the typical services of the Tabernacle and Temple, and the messages of God through the prophets. True, these prophecies were not for them but for Spiritual Israelites later, as the Apostle Peter declares. Not unto themselves but unto us did they minister the things now freely reported unto us by the Holy Spirit from heaven. (I Pet. 1:12.) Spiritual Israel is blessed by the meaning of those types and shadows of the past, and by an understanding of the mystery of the divine plan presented in those types and prophecies. But Natural Israel obtained a great blessing in connection with the handling of those things, the perpetuation of the types, etc., etc.

CHRIST THE END OF THE LAW COVENANT.

The Apostle assures us that the death of Christ for the redemption of them that were under that Law Covenant released them from its thralldom. Hence every Jewish believer might properly sing:

"Free from the Law, O happy condition!
Jesus, our Lord, has purchased remission."

The Apostle tells us that the Law Covenant terminated at the cross so far as concerned every Jew who accepted Christ as the end of the Law. (Rom. 10:4.) The other Jews who did not accept Christ will not be free from their Law Covenant until they do accept him and confess him. As for those of us who were not Jews by nature but Gentiles, we never were under the Law Covenant, and hence were never redeemed from its curse or sentence, but we are under the Adamic condemnation, and the same sacrifice of Jesus at Calvary "once for all people" was a divine arrangement. It settles the Adamic condemnation for us who believe, as it settled the Adamic condemnation and also the Mosaic condemnation for every Jew that believes.

The question then arises, If the Law Covenant has ceased for the Jew, and if no covenant was ever made with the Gentiles, where do we stand to-day? Under what covenant do Christians rest their hope? On what foundation do they base their faith? We reply in the language of the Apostle that the Law Covenant was added (to the Abrahamic Covenant) until the promised seed should come. Since Christ nailed the Law Covenant to the cross, having fulfilled it, there remains merely the one the Abrahamic Covenant. It can never pass away, it is the Oath-Bound Covenant, the "Everlasting Covenant." Our Lord's sacrifice is referred to by the Apostle as the "blood of the everlasting Covenant." (Heb. 13:20.) It was in view of our Lord's sacrificial death as a sin offering that Jehovah God made that Oath-Bound Covenant with Abraham, saying, "In thy seed shall all the families of the earth be blessed." When our Lord Jesus proved himself loyal and faithful even unto death, "even the death of the cross," his blood, his sacrifice, in obedience to the divine Law, constituted him the seed of Abraham, and the Father raised him up on the third day and highly exalted him, giving him a name above every name, and fully empowering him to carry out all the provisions of that Abrahamic Covenant—to "bless all the families of the earth."

We who are received of the Lord as the Spiritual Israelites through faith and consecration base our faith upon that original Abrahamic Covenant. It is true that many to-day, like the Jews of old, suppose another Covenant necessary in order to make the Abrahamic Covenant effective. The Abrahamic Covenant was in force and a blessing to Abraham, Isaac and Jacob before the Law Covenant was given at all, and the Law Covenant, as we have just seen, condemned instead of justifying. The Apostle tells us that it was 430 years afterward that the Law Covenant was added to the Abrahamic Covenant. (Gal. 3:17.) Similarly now we are not under the New Covenant, but we are better off because not under it.

In due time, during the Millennial age, the New Covenant will be in effect, but in the interim of this Gospel age the Spiritual Israelites are justified through faith and not through works of the Law. The Apostle explains this whole matter in Galations 3, vs. 10-12, which show that every Jew was under a special curse or sentence because of failure to live up to the terms of the Law Covenant. V. 13 shows how Christ was made a curse, or subjected to a special ignominy of crucifixion for the Jew. V. 14 points out that as through Christ's death Gentiles were permitted to come under this Abrahamic Covenant, so also the Jews were permitted to rise to a higher plane than being merely the natural seed of Abraham and to become Spiritual Israelites. Then the Apostle proceeds (vs. 15-29) to show that God's provision now is that all who receive Christ by faith and who by consecration become reckonedly members of his body—all these, whether by nature Jews or Gentiles—are now one in Christ Jesus, and constitute together the seed of Abraham mentioned in the Abrahamic Covenant—the seed in which all the families of the earth are, in due time, to receive a blessing.

ABRAHAM'S SEED, IF YE BE CHRIST'S.

The picture presented in the Scriptures is that our Lord Jesus is the heir of all things under that Abrahamic Covenant—nothing remains under it for the Jew, nor for us Christians, nor for anybody else. Christ has fulfilled the Law and he personally is the seed of Abraham, and in him alone center all of God's promises for the blessing of the world. However, in the divine plan, during this Gospel age, a call has been sent out first amongst the Jews and subsequently amongst all nations to gather a "little flock"—not many great, not many wise, not many learned, but chiefly the poor of this world, rich in faith, to constitute what the Scriptures figuratively call the Bride, the Lamb's wife and joint-heirs. If under this call of the Gospel age we become the Bride of Christ and if joint-heirs, then, as the Apostle declares, we will be heirs with Jesus of the Abrahamic Covenant—associated with him in the great work of carrying out that Covenant in the blessing of all the families af the earth. The Apostle's words are, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

The condition upon which the Lord is now selecting the Bride class is that the acceptable ones must exercise the faith, and that to such an extent that they will gladly consecrate their lives to the Lord's service and in opposition to sin. Of these consecrated ones the Apostle declares that they are "heirs of God, joint-heirs with Jesus Christ their Lord, if so be we suffer with him that we may be also glorified together." (Rom. 8:17.) These are called during the time when Satan is the prince of this world and sin abounds, in order that they may the better demonstrate their loyalty and zeal in fighting the good light of faith under the care and instruction and protection and assistance of the Heavenly Bridegroom. These are all volunteers, whose sacrifices and services are prompted by love—"The love of Christ constraineth us . . . that we henceforth should live not unto ourselves but unto him who died for us.

MEDIATOR OF THE NEW COVENANT.

Now we come to consider the New Covenant, its terms, and those to whom its blessed privileges will be extended. It was Israel, the natural seed of Abraham, to whom God gave the Law Covenant, through which they failed to realize eternal life and the Kingdom, and the Lord made the promise of a New Covenant—a better Covenant than the one they had been under, and from whose curse or condemnation they needed special redemption. The Apostle reasons that when the Lord designated this future blessing a New Covenant, it implied that the former one, the Law Covenant, would be found unprofitable, and would hence be set aside or "vanish away," giving place to a new and better one. The Apostle declares also that this New Covenant is a "better Covenant," and adds,

"For if that first (previous or Law) Covenant had been faultless, then would no place have been sought for a second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a New Covenant with the house of Israel and house of Judah: not according to the (Law) Covenant that I made with their fathers in the day when I took them by the hand to lead them forth out of the land of Egypt. . . . This is the Covenant which I will make with the house of Israel after those days, saith the Lord; I will put my laws in their minds and write them in their hearts, and I will be to them a God and they shall be to me a people: and they shall not teach every man his neighbor and every man his brother, saying, 'Know the Lord:' for all shall know one, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."—Heb. 8:6-12.

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This detailed statement respecting the New Covenant to be made with Israel "after those days"—after the Gospel age has intervened, between their casting off and their being received again—is quoted from the prophecies. (See Jer. 31:31; Zech. 8:8; Isa. 54:13.) All of these prophecies belong to the Millennial age, none of them to the present age. It is not true now, and has not been true at any time during this Gospel age, either of the Jews or of the Christians, that the divine law was so written in their hearts that they needed not to teach one another and to be taught "Know thou the Lord." On the contrary, this has been the lesson of the entire Gospel age—to know the Father and the Son, whom to know is life everlasting. The New Covenant, therefore, clearly belongs to the future.

USHERED IN WITH TROUBLE.

In full accord with the foregoing is the Apostle's picture of the installation of the New Covenant, as set forth in Hebrews 12:18-28. The Apostle here uses the marching of the first-born out of Egypt, accompanied by all the remainder of Israel, and their gradual approach to Mount Sinai, where the Law Covenant was inaugurated at the hands of Moses, as a type or picture of how the Church of the First Born, delivered from the power of Satan, the antitype of Pharoah, and followed by all who desire to recognize the true God and to engage in his service, have been for 1,800 years approaching the antitype of Mount Sinai, namely, Mount Zion, the Kingdom of God's dear Son.

Our Lord Jesus, the antitype of Moses, is the Mediator of this New Covenant. He has led us from Egypt and will lead us eventually to Mount Zion, the Heavenly Kingdom for which he has taubht us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." His work is not merely for the Church of the First-Born, the Royal Priesthood, or, in another figure, the Bride of Christ, or, under still another figure, the members of his body. These, with Jesus their Head, constitute unitedly the great antitypical Prophet, Priest and King, the Mediator of the New Covenant, that is to bless and uplift the world during the Millennial age. At the appropriate time Mount Zion, the Kingdom condition, will be reached, and all of the Mediator class will ascend to the Kingdom—be changed to spirit nature. In the type this was shown by Moses going up alone into a mountain. Joshua, his servant, who subsequently joined him, may be here representative of the Great Company class, the tribulation saints of Revelation 7. Later Moses came down to the people, but covered with a vail. And similarly, after the glorification of the Church and an intermediate period of trouble, the Lord and the Church will be present amongst men, be vailed from human sight, spirit beings, present but invisible to humanity, for their instruction and uplifting.

The Apostle shows the intensity of distress amongst men that may be expected at the time of the establishment of the Kingdom, the reaching the Mount Zion condition, the Kingdom condition. This coming trouble, he tells us, was typified in the symbolical lightning and thundering and shaking at Mount Sinai. The shaking of the earth then will have an antitypical fulfilment by the trouble here, by the shaking of society or unsettling of all the institutions of this world, financial, social and religious, a time of trouble such as was not since there was a nation, is the description given by the Prophet Daniel. (Dan. 12:1.) In that terrible shaking time the Apostle assures us that everything will be shaken that needs shaking, everything that is wrong, contrary to righteousness—only that which is established can stand. The Apostle assures us that we who receive this Zion Kingdom or Millennial Kingdom and become joint-heirs with Christ in it shall receive one which will be unshakable. The entire description reminds us of the words of the poet,—

"When all around my soul gives way,
He then is all my hope and stay."

THE WORK OF MEDIATION.

The message of the Gospel during this Gospel age attracts only a limited number of mankind, who incline to love righteousness, and it is amongst these that the elect are found. But the vast majority of our race, not only in heathen lands but also in civilized lands, do not love righteousness and hate iniquity so as to be ready to die for the right, as is required of those who walk in the narrow way. On the contrary, the vast majority are ready to take that which is most congenial to their flesh, and really walk after the flesh and not after the Spirit. They are, therefore, in a condition of alienation and rebellion against God, and the Mediator, Jesus the Head, and the Church, are appointed to the very work of reconciling the world to the Father. There are two steps to this work of reconciliation. One side has already been made sure by the death of Christ. Our Lord's sacrifice met the demands of justice, and removed every barrier to man's reconciliation so far as God is concerned. But even though men know of God's willingness to receive them back again, the majority are not anxious to return to God's favor. Hence the appointment of a Mediator, and the thousand years in which he is to do his work of subduing mankind, bringing the world to its senses, giving all an experience with righteousness, a full, clear knowledge respecting the divine character and plan, that they may seek the Lord and receive his pardon and blessing.

The entire work of reconciliation is committed to the Mediator, who, by a system of rewards and punishments, will throughout the Millennial age not only cause every knee to bow and every tongue to confess, but also search the hearts of all, to the intent that ultimately only those who have love for righteousness will be in his favor and get eternal life, and only those who have love for righteousness will be in disfavor and die the Second Death.

How great, dear friends, is the privilege now accorded us of coming into harmony with God as members of the body of the world's great Mediator! How great is our privilege in being adopted into God's family and made joint heirs with his Son, his Bride and joint-heir. Surely for such a grand opportunity of fellowship with the Lord now in the sufferings incidental to his cause in the present time, and the prospect of the coming glory and great work of blessing mankind, we may well lay aside every weight and every besetting sin and run with patience the race set before us.

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A Voluntary Scapegoat.

An Irishman, at the behest of a friend took a junketing tour through the south. Not the least among the novel experiences was a visit to a negro church. The friend ushered in the Irishman and they both took a pew well in the rear. The negro minister was preaching his sermon with more or less dramatic effect, as follows: "Now some of us will be the sheep and some of us will be the goats?" The Irishman looked puzzled. "The sheep will ascend to the heavenly realms and the goats will descend to purgatory. Who'll be the sheep and who'll be the goats?" In all the self-assertion of his race the Irishman arose: "I'll be the goat," said he, "what's the answer?"

The ashes cast out by Vesuvius in the recent outbreak will prove a blessing in the long run. Professor Zinno has examined them and found them free from ingredients injurious to plant life, while containing others that will promote the growth of grape vines, grass and vegetables. The peasants have lost no time in ploughing in this valuable fertilizer, to prevent its being washed away by rains.

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"BE YE RECONCILED TO GOD."

GOD'S MESSAGE AND ITS EFFECT.

WHY FORCE IS NOT EXERTED AGAINST SATAN, SIN, AND ALL THE WORKS OF THE FLESH AND THE DEVIL.—"THE FOOLISHNESS OF PREACHING."

Springfield, Ill., June 24.—Pastor C. T. Russell addressed large and intelligent audiences here to-day. In the afternoon he delivered his discourse in defence of the Bible entitled. "To Hell and Back." In the evening his address, which we here report, was on the text, "We are ambassadors, therefore, on behalf of Christ, as though God were entreating by us: We beseech you in Christ's name, be ye reconciled to God."—II Cor. 5:20.

To every thinking person it must appear strange that the great Creator and Upholder of the universe, possessing all power in heaven and in earth, should in any sense of the word countenance sin and rebellion in any part of his dominion. It seems strange, too, that instead of exercising force and power to put down the sin, the omnipotent one should use what the Apostle terms, "The foolishness of preaching," as his agency for appealing to the rebels—the sinners. There is a reason for this apparent inconsistent conduct, and it is fully stated and explained in the Scriptures, which assure us also that it will not always be thus—that by and by the Lord will take control of the world in a different manner, and instead of appealing to mankind through preaching will send forth his commands, with penalties attached thereto for disobedience and rewards for obedience.

We are encouraged in the Scriptures to look forward to that new order of things, to expect its inauguration at the second coming of Christ and the establishment of his Millennial Kingdom. We are assured that, as the great King over the earth, in that day he will lay righteousness to the line and justice to the plummet, restrain Satan the great Adversary, till the earth with a knowledge of the glory of God, and hold every member of the race responsible for a proper use of that knowledge. We are assured that in his day the righteous will flourish and will attain to everlasting life in the glorious Paradise of God, and that evil doers will be cut off in the Second Death.—Isa. 28:17; Rev. 20:2; Isa. 11:9; Psa. 72:7.

However, that statement respecting the future, although so reasonable, causes the Lord's present method of dealing with the world and with the Church to seem more unreasonable. Why does the Almighty permit the "Prince of this world," the "god of this world," Satan, to now rule amongst mankind and to hold the control of the vast majority through the power of ignorance, superstition and inherited weaknesses? Why does he use the apparently unwise method of merely appealing through the preaching of his Word to the few who have the hearing ears and understanding hearts? He assures us that he knows well that these are a comparatively small proportion of the human family, a "little flock." Nevertheless 6000 years have passed since the fall, and the preaching of a coming good time, a coming time of retribution, a coming time of rewards for the righteous and of punishment for the wicked, is all we have yet. This preaching appeals only to those who have some measure of knowledge and of faith, the remainder of the world being unable to profit thereby for lack of these. Why is it thus? persistently follows us. Inquiring for an answer which can come from God alone and which he has given us in the Bible, his inspired revelation of his character and plan, let us hearken for the explanation.

A TOO COMMON MISTAKE.

Increasingly large numbers in civilized lands are adopting the theory of the general fatherhood of God and brotherhood of man. They assume, contrary to the Scriptures, that man is an evolution from a beast, that God is accountable for his blemishes in that he did not make him perfect, but merely one remove above a monkey, etc., etc.; but this entire theory is so contrary to the Scriptures that those who hold it should make no claim of being Christians. A Christian is one who accepts the Scriptural teaching that man was created in the mental and moral image of God; that he fell therefrom by disobedience to the divine command, that this disobedience and fall made necessary the coming of our Lord Jesus in the flesh to be man's Redeemer, to give his life as a ransom price; that Christ did die, the Just for the unjust, that he might bring us to God; that we are "reconciled to God through the death of his Son."

From this the Scriptural standpoint then we see that it is a mistake to interpret the divine attitude toward man as being a coaxing, pleading one, as though the Father were pleading with his Son, were pleading with us and all the followers of Christ, pleading with the world of mankind. Such a course persisted in for sinners would seem to imply that it was the only course open to the Almighty, that it was this course or none, and if that were the case it would leave us without hope, for do we not know from statistics that there are twice as many heathen in the world to-day as there were a century ago? and that the proportion of those reconciled to God as compared with those unreconciled is growing continually, a small proportion, a small percentage of the whole?

The Scriptural statement of the proposition is the very reverse of all this. The Bible clearly tells us that God created man in his own image and likeness, forewarning him that disobedience would mean the loss of divine favor and the death of the sinner. We perceive that the race has lost much of the original likeness of the Creator, that many of the higher graces of the mind have become impoverished and depleted, until man can no longer be called the image of God—indeed in many cases the outlines of the original character have been blurred so that some are almost totally destroyed. All about us we see the prevalence of this degradation, more pronounced amongst some of the descendants of Adam than amongst others but all sadly deficient of true manhood, the earthly image of the Creator. We see this death penalty working in the entire race affecting all mentally, morally and physically.

RECONCILIATION NOT OFFERED FOR 4000 YEARS.

For over 4000 years God allowed the penalty, "Dying thou shalt die" to control the situation without sending to the world a single offer of reconciliation and indeed only vaguely and to the few did the Lord intimate that he would ever offer reconciliation. The one little nation of Israel was favored with special information not granted to the other nations of the world, as the Apostle declares, "What advantage hath the Jew? Much every way, because to them were committed the oracles of God. (Rom. 3:2.) But even the Jews were not offered a full, complete reconciliation, but merely a typical one, foreshadowing the better things that were to come with the Messiah. The Apostle assures us that the Law made nothing perfect, that it was merely a shadow of good things coming afterward, that by the deeds of the Law no flesh could be justified in God's sight. (Rom. 3:20.) But the sacrifices of bulls and goats yearly never took away sin, but merely in a typical manner pointed forward to the "better sacrifices," by which in God's due time he would actually take away sin—the sins of the whole world.—Heb. 9:23; I John 2:2.

True the Apostle declares that the Gospel was preached in advance to Abraham, but it was an indistinct statement and not intended for the world in beneral—intended for Abraham and his natural seed merely, to the intent that they would be able to exercise faith in the promise. There was no promulgation of the Gospel to the world of mankind until after Jesus had died and risen again and ascended up on high and appeared in the presence of God on our behalf—on behalf of believers.

MINISTRY OF RECONCILIATION BEGINS.

From that time onward the apostles and all believers were commissioned to be ambassadors for God—to tell whoever had the ear to hear it that Christ had died for our sins, that our Creator was operating in and through him with a view to the ultimate reconciling of the world unto himself, and that now therefore the door of return to divine favor was opened and made accessible to all those that desire this favor—to all who desire to return unto God and be abundantly pardoned and received back into fellowship divine, into the relationship of sons. Question. What took place in connection with the death of Jesus which made this Gospel message possible after his ascension, whereas it was not possible and not given before the death of Jesus?

The Scriptures answer that "We are reconciled to God by the death of his Son." (Rom. 5:10.) The meaning of this statement is that by the death of his Son God made arrangement or provision by which he could be reconciled to those who desire reconciliation with him. The death of Jesus, the spotless Lamb of God when presented to justice was a sufficient offset to Adam's sin and its death penalty, to work a cancellation of that sin and penalty in the divine reckoning not only as the sin and penalty affected Adam, the original transgressor, but also as it affected all of his descendants. Thus again we read, "God was in Christ reconciling the world unto himself, not imputing their tresspasses unto them."—II Cor. 5:19.

Reconciliation between God and man signifies that both parties must be satisfied or reconciled. The Scriptures above quoted could not apply to mankind in general, because many of them were dead already and could not be reconciled to God, and many of us were not yet born and we could not therefore have been reconciled to God at the time his Son died. To apply those Scriptures to man, to have them signify that man experienced reconciliation to God by the death of his Son, would be absurd, because of all the thousands of millions of the race only a small proportion were then living, and only about five hundred had in any sense of the word accepted the Son or come into reconcilable condition through faith in him. It follows, therefore, that the reconciling that was accomplished by the death of Christ was not the reconciliation of man but the reconciliation of the Father.

We have already seen that reconciliation with the Father was necessary, because man had been justly sentenced to death and the sentence of justice is irrevocable—justice requiring to be satisfied before Adam and his race could go free from the penalty. Justice stands as the representative of the divine character, because every divine regulation and operation is along the lines of justice. But there are other divine attributes; one of these is love, and it was the divine attribute of love which co-operated with the divine attribute of justice and provided the man Christ Jesus as a redeemer of the man Adam and the race of human beings which lost life and divine favor through him.

THE RECONCILIATION OF THE WORLD.

It follows then that divine justice needed to be met first of all before there could be any message of reconciliation sent to the world of mankind—before any invitations could be extended to the fallen race to return unto the Lord that he might abundantly pardon them. This is what the Apostle declares, that Christ died "the just for the unjust that he might bring us to God"—that having satisfied divine justice, having made a reconciliation for our sins so far as God and his justice and sentence were concerned, he might justify believers, he might make known to the world this fact of the removal of the divine sentence, the restoration to divine favor to all those who would approach the Father through the Son, recognizing the merit of his sacrifice as the only basis of reconciliation. The Father as we have seen held the world at arm's length, figuratively speaking, executing upon them the death sentence, "The wrath of God is revealed"—in the sicknesses, pains, sorrows and all the death-dealing conditions of this present time.

The only ones who can have comfort under this arrangement are those who can exercise faith in the promises of God's Word. Those who do exercise faith are called believers, and the measure of their joy and peace under these death-dealing conditions is according to their faith. Those who can exercise much faith can have much joy and peace and blessing; those who can exercise only a little can have proportionately less; and those who either through ignorance or other depravity of the mind can not exercise faith at all can not have now any of the blessings, because they are exclusively by faith and to the faithful. These see what others do not see because they have the eye of faith—the eyes of their understanding are opened, they accept the Scriptural declaration that "God is in Christ reconciling the world unto himself." By faith they realize the mercy of God in Christ and apply to themselves their individual share as members of the fallen race, saying with the Apostle, "We were children of wrath even as others," but now we are reconciled, we are brought nigh to God, we are no longer strangers, aliens and foreigners, but of the household of faith and family of God and heirs according to his promises.

MINISTERS OF RECONCILIATION.

The Scriptures assure us that all who have this hearing ear, all who accept this reconciliation with God by faith in the redemptive work of Jesus, are privileged to tell it out to others—it is no longer confined to any one nation or people, but whoever has an ear may hear. It is a fact, nevertheless, that only a few in any nation or kindred or tongue have the hearing ear; it is a fact therefore that only a small number believe, for, as the Apostle declares, "The god of this world hath blinded the minds of them that believe not."—II Cor. 4:4.

All these who have been reconciled are commanded, as our text tells us, to be ambassadors on behalf of Christ—to represent Christ, to tell forth to others as he told forth to the apostles the privilege of reconciliation with the Father. As our Lord Jesus told us of the Father's love for mankind, which sent his Son to be our Redeemer, so we may tell of the Father's love; as the Son represented the Father in the message of reconciliation, so we are the representatives of the Son in the promulgation of the same message to all who have the hearing ear. We therefore are represented in the Scriptures as being the members of his body—as though Christ were still in the world and still promulgating the message which he declared while he was in the flesh, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."—Matt. 11:28-30.

But as Jesus did not convert the whole Jewish nation by his preaching of the good tidings of reconciliation, so his followers, the members of his body, need not expect to convert the whole world with this Gospel message—these good tidings that Jesus has died for our sins, and the original penalty, therefore, in due time shall be rolled away, and that those who know this now and who desire to seek the Father's face may come nigh the throne of heavenly grace through faith in the precious blood. This preaching of the Gospel of reconciliation to God, effected by the blood of the cross, has from the first been to the Greeks foolishness and to the Jews a stumbling block, but only to us who believe in this message the power of God unto salvation. (Rom. 1:16.) These few who are now able to hear, to receive, to appreciate, to enjoy this message, have indeed a peace, a joy, a blessing that is a pearl of great price. Blessed are their ears for they hear, blessed are their eyes for they see! But what about the great majority of mankind, blinded by the god of this world, and who can not come into reconciliation with God at the present time because of their blindness, because of their ignorance, because of their unbelief, because of their inability to believe—What about these? When is it purposed to have their reconciliation effected?

THE WORLD'S HOPE FUTURE.

We answer that only the household of faith has experienced this reconciliation with God in the present time. God has left the matter in its present form for the very purpose of selecting this certain class who have the eye of faith and the ears of faith and the obedience of faith. He seeks a peculiar people, a Royal Priesthood, a holy nation. But while God seeketh no others in the present time, the world still has a place in the divine plan. Jesus through his death was a propitiation, a satisfaction for our sins, the Church's sins, and not for ours only but also for the sins of the whole world. (I John 2:2.) Hence the time must come when the whole world will receive a blessing through that sacrifice of reconciliation.

What the world would consider the foolish way of preaching the Gospel instead of using force, is the divine plan because the Lord seeketh now those who at heart are loyal to the principles of righteousness, and who, when they see the possibility of reconciliation with God, gladly avail themselves of the privilege to lay aside every weight and every besetment of the flesh that they may patiently run the race, endure the tests and enjoy the reconciliation with the Father now. They consider it a privilege to have this reconciliation in the present time even though it cost them the disfellowship, the disfavor of the blinded world. They are glad at any cost to be on the Lord's side, on the side of truth and righteousness, in opposition to sin in themselves and everywhere. These have the promise not only of the life that now is but of that which is to come. They have greater joys, deeper and purer pleasures than others, and in the world to come are to have glory, honor and immortality and association with their Lord and Redeemer in the work of blessing and uplifting the world of mankind.

These who now have the ministry of reconciliation committed unto them find that not many great, not many wise, not many learned, have the hearing ear, and instead of receiving a blessing for their ministry of the truth the world hates them, says all manner of evil against them falsely and opposes them. Nevertheless they rejoice to be counted worthy, realizing that such experiences are the very ones which the Master had and which he forewarned them to expect. The unfaithful will neglect this opportunity of the ministry of reconciliation and ambassadorship for Christ, and thus will bury their talent in the earth and fail to get the great blessing that will be given to those who have and use these privileges.

By and by the Redeemer and the faithful little flock of his Church, now being selected from amongst men, will be exalted by the Heavenly Father to Kingdom and glory and dominion and power, and it will be then that, under the Millennial Kingdom, Satan will be bound, the world will be enlightened as with the Sun of Righteousness, and help will be granted to all mankind to return unto God's favor, to be reconciled to him; and it will be then that it will come to pass that whosoever will not obey the mandates of the Kingdom will be utterly destroyed from amongst the people in the Second Death (Acts 3:23), while all the obedient will be perfect, restored to all that was lost in Adam, mental, moral and physical perfection, fellowship with God and life everlasting in an Edenic home.

"BE YE RECONCILED TO GOD."

Some who are reading these discoures weekly in the public prints give evidence of feeling after the true God that they might know him more particularly. Some of these are already Christians—believers in the Calvary sacrifice for sins, and are now coming to a clearer conception of the divine character and plan, and are desirous of entering fully into his favor and thus of making their calling and election sure to a place in the glorified Church as members of the Bride, the Lamb's wife. Others evidently have never yet come to God in the true Scriptural sense and are inquiring the way. This discourse is intended as a partial reply to these queries.

As ambassadors for Christ we issue his call in his name, and assure all who have an ear to hear that the satisfaction of justice is already assured by the death of God's dear Son, the Just for the unjust, and that whoever wills may now return to the Father and find him merciful, but that no man can come unto the Father except by the son—by accepting and appreciating the great sacrifice for sins. To desire to be reconciled to God means a desire to turn away from sin and to be in harmony with righteousness, with justice. Whoever has not this desire for righteousness yet says that he desires to be reconciled to God, understands not his own heart and words. God, justice, righteousness, love, goodness and all the fruits of the Spirit are on one side—sin, injustice, unrighteousness, selfishness, and the various works of the flesh and the devil are on the opposite side. No man can be on both sides; he can not serve God and Mammon; his servants we are to whom we render service. If our lives are in harmony with sin and unrighteousness we are not on the Lord's side but on the devil's side—we are not ambassadors for Christ, but lending our influence in opposition to him and his cause. Let no man deceive himself; he surely can not deceive God.

He who serves sin, whose heart and will are on that side of the question, is an enemy to God, unreconciled. He whose heart is given to the Lord and is on the side of righteousness is of necessity an opponent of sin. Hence the Scriptures set forth that repentance, reformation of life, a turning away of the will from the ways of sin, is the first step toward God. The second step is the acceptance of Christ as our Redeemer, and the acceptance by faith of the merit of his sacrifice as cleansing away our sins. The third step is an approach to the Father, not in our own merit, but in the merit of Jesus, realizing the efficacy of his sacrifice as respects the sins that are past, and its efficacy also as concerns the imperfections and blemishes of our flesh, which necessarily will render imperfect our best endeavors in the future.

We are to come to the Father realizing that he has provided Christ as our sufficiency, that our sins were imputed to him and paid for by his death, and that his righteousness is imputed to us as a robe which covers our own unwilling blemishes and imperfections. Thus clothed with the robe of Christ we have a work before us as New Creatures, a work of battling with sin—chiefly within ourselves—and thereby the development of character, Godlikeness, in the fruits and graces of the Spirit. These are the reconciled ones, these are the heirs of the glory, honor and immortality which God has in reservation for them that love him. These only may now discern the deep things of God's plan which are hidden from the world; these may have the encouragements and precious promises which assure them that all things favorable and unfavorable are working together for their good, their development as New Creatures, their preparation for the Kingdom of glory and its grand work of blessing and uplifting mankind. These may and will delight to be ambassadors for Christ, to tell all who have the hearing ear of the great Savior they have found, and of the blessings of heart and life resulting from obedience to his Word—from becoming his disciples, his followers in the narrow way.

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NOTICE.

In answer to many inquiries, this paper will continue to publish Pastor Russell's sermons indefinitely.

Every reader, by getting at least one new subscriber, will help the cause they have so much at heart.

To smile at the jest which plants a thorn in another's breast is to become a principal in the mischief.—Sheridan.

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompaied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1802. This book created a great deal of discussion when first published, and its value as a record grows, rather than dimishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

Careless Shooting.

Judge C. E. Peers, formerly of the Court of Appeals, St. Louis, relate. this hunting episode to some fellow-lawyers in the Mason Circuit Court this week:

"Some years ago I was out on the Missouri River bottoms with a St. Louis friend—John Thompson by name—who had a good gun, but was a rather nervous sportsman. While we were pushing through a tangle of underbrush Thompson saw something move through the trees and blazed away at it. The result was surprising. A big negro mammy, with a red handkerchief around her head, charged through the brush until she got close enough to see us. She was evidently worked up about something.

"Which ob you gem'mens shooted ober my ole man's head?" she demanded.

"'I—I—expect I did, aunty,' said Thompson, uneasily. 'I'm afraid I ain't a very good hunter.'

"I believe you," said the woman, with conviction. 'De next time you wants to hol' yer gun lower!'"—Short Stories.

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"HIS VERY ELECT."

THE ELECT CONTRASTED WITH THE NON-ELECT.

THE TERMS AND CONDITIONS COVERING THE ELECTION.—DIVINE PROVIDENCE OVERRULES

Allegheny, Pa., July 1.—Pastor C. T. Russell preached in Carnegie Music Hall, Allegheny, to an attentive audience from the text, "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they would deceive the very elect." (Matt. 24:24.) The discourse follows:

Some of the very best people in the world are inclined to dispute and antagonize the doctrine of the divine election, which the Scriptures declare is now in progress. It can not be denied that the Bible mentions the "elect," and the "very elect," and "his own elect," but the good hearts to whom we refer, while still desirous of holding to the Bible as the inspired Word of God, find great difficulty in reconciling this doctrine of election with their own predilections—with their own conceptions of justice and love. The difficulty lies in their attempt to harmonize the Bible with certain false teachings, "traditions of men," which have come down to us from the "dark ages." The Bible teaching on the subject of election is very clear, very simple, very beautiful, very just, and very loving, when rightly discerned, as we hope to unfold it this afternoon.

The whole difficulty is occasioned by the erroneous theory that the non-elect are all to be everlastingly tortured. We must rid our minds of that tradition, which has no foundation in the Bible—not a text from Genesis to Revelation in its support. When thinking of the election of the Bible, of the little flock, of the elect and the great mass of mankind, non-elect, let us remember the political elections with which we are familiar, and apply our knowledge of these to the heavenly election. Congress, for instance, represents one election by the people of these United States; those few men are the elect for that station, all others are non-elect, or, to use the words of the Westminster Confession of Faith, the remainder of mankind are "passed by"—not elected. Another elect class, for instance, is the Legislature of the State of Pennsylvania; other citizens of this Commonwealth are here also "passed by," non-elect. Altogether these two election to Congress and to the Legislature embrace but small proportions of the citizens, the remainder being "passed by."

So God has had two elections: First, there was the elect nation of Israel, which occupied a favorable place in divine providence, and, as the Apostle declares, those elect people, Israel, had much advantage everyway over the remainder of mankind, because to them were committed the oracles of God, the Law, the types, the symbols, the prophecies. From amongst that elect and favored nation God made still further selection of faithful ones for his purpose, as outlined by the Apostle in Hebrew 11. Those overcomers who pleased God constituted the very elect of that dispensation, and in the resurrection they are to have a special reward, as we read, they endured many of their sufferings, and trials faithfully, hoping for a "better resurrection."

GOD'S ELECTION DURING THIS GOSPEL AGE.

Similarly during this Gospel age the Lord has been making an election according to favor. Not all the nations of the world have been equally favored by the Lord with the light of divine truth and revelation. Europe and America have been especially regarded while the great bulk of mankind residing in other lands have been proportionately disregarded. It is true than in the most favored lands there is great darkness, great ignorance, great superstition; but all these are deeply accentuated in heathen lands, as it is written, "Darkness covers the earth, gross darkness the heathen." (Isa. 60:2.) The lands that have been favored with the light of the knowledge of Christ have a rich blessing therefrom, and apparently the Lord himself and not any accidental circumstances created the conditions by which this light of revelation and this knowledge of the Word of God have reached these favored lands and have passed by the more densely settled but less enlightened ones. We see how the Son of God and his Gospel message were cradled in Palestine, from which the knowledge and blessing might have gone southward through Africa or eastward through India or Asia with their teeming millions; but contrarywise, under the Lord's providence, this blessing was sent to the barbarians of Europe, who, under the influence of this light, have become in many respects the most civilized and enlightened.

This is an election which corresponds well to the election of the twelve tribes of Israel to be the special recipients of God's messages through the Law and the Prophets. But as God did not expect all of natural Israel to be the very elect of that age, so now he is not expecting all Christendom to be the very elect, but has been selecting out from the favored nations those individuals who have manifested their faith, loyalty and love rom him and for truth and righteousness. This class, then, constitutes the very elect of this Gospel age. Turning to the last two verses of Hebrew 11, we see these two elect classes particularly mentioned—the very elect of the Jewish age and the very elect of this Gospel age, separate and distinct. The Apostle shows this distinction saying of the worthy ones of the Jewish age, "These all having obtained a good report through faith received not the promise, God having reserved some better thing for us (the very elect of this Gospel age), that they (the very elect of the previous dispensation) without us (the very elect of this Gospel dispensation) should not be made perfect."—Heb. 11:39, 40.

It is a great mistake that some make, to confuse these two different elections and to ignore the distinctions which the Scriptures everywhere set up, differentiating the overcomers of this Gospel age from other overcomers of a previous time. Failure to distinguish between these two classes of elect ones has brought much confusion to many minds as the endeavor to draw comparisons between the spirit-begotten overcomers of this Gospel age on the higher plane and the faithful ones of previous times who lived and were called and tested before the outpouring of the holy Spirit at Pentecost—before the special privileges and opportunities of the heavenly calling. As illustrating the difference between the two classes of elect, notice the Master's words respecting John the Baptist, whom he so highly esteemed, and his contrast of John's relationship to himself with that of his accepted disciples. John belonged to the Jewish dispensation, and was indeed the last of the prophets, the last of that election; while on the other hand the disciples, called under the higher election, were begotten to the still higher nature, hopes and promises at Pentecost. Mark the Lord's words, "Verily I say unto you, there hath not arisen a greater prophet than John the Baptist; Yet I say unto you that the least one in the Kingdom of heaven (the election of this Gospel age) is greater than he (greater than John the Baptist—will occupy a higher station if he become one of the very elect of this Gospel age)."—Math. 11:11.

NON-ELECT OF THE PAST.

Glancing backward into the past let us notice that those whom the Apostle mentions as the overcomers of previous times, the "ancient worthies," were few indeed in comparison to the nominal whole. Not only was the Jewish nation a small nation amongst the others, but the "very elect" out of that nation was a very small proportion of the whole, illustrating our Lord's words, "Many are called but few chosen." (Matt. 20:16.) The nations of the world in general were not called of God into the relationship of the Law Covenant as the nation of Israel was called; the other nations were "passed by," and had neither part nor lot in the commonwealth of Israel, as the Apostle declared. (Eph. 2:12.) Did this mean that all the other nations were going into eternal torment because they had neither part nor lot with Israel? Nay, verily! God's promise to Abraham, in which Israel hoped, read, "In thy see (Israel) shall all the families of the earth be blessed." (Gen. 12:3.) So far, then, from the election of Israel to divine favor meaning an injury to the other nations or heathen world in general, it means the reverse—it means their ultimate blessing.

Similarly, in the nation of Israel, the millions of that nation who were favored with a call but who did not make their election sure—who were not counted worthy of a place in the list of ancient worthies recited by the Apostle (Heb. 11)—were not on that account damned to an eternity of torture; not a text of Scripture says anything to this effect. When speaking of the fate of fleshly, nominal Israel, the Apostle points out that when their election period terminated at the coming of Jesus those who "received him not" were rejected—not cast into eternal torment, but rejected from the special favor which they had previously enjoyed as inheritors of the Abrahamic blessing. The Apostle tells us that the Israelites were specially blinded of God; and if we look about us we will see on every hand that as a nation, as a people, they are indeed amongst the most blind in respect to the real interpretation of the Law and the Prophets, which they handled and handed down to us who have become Spiritual Israelites, the favored of God during this Gospel age.

Neither does the Apostle leave the matter here. Under divine inspiration he tells us that the non-elect of that people—who were blinded, turned-aside, disfavored—are ultimately to receive the great blessing and reinstatement into divine favor. Mark the terseness of his expressions on this subject. He declares to Spiritual Israel that, as we in times past did not believe God, yet have now obtained mercy through Natural Israel's unbelief and casting off, so likewise in due time Natural Israel shall obtain mercy through our mercy—that is to say, eventually "the very elect" of this Gospel age are to be used of God in bestowing blessings upon Natural Israel. The Apostle proceeds to show that this is God's covenant with Natural Israel, which still holds, although they have rejected Jesus for these nineteen centuries. Nevertheless that whole people are the heirs of certain promises of God which have not yet been fulfilled, but which must be fulfilled, because the mouth of the Lord hath spoken it. The Apostle points out, however, that in the divine plan this blessing can not come to Natural Israel until the full completion of this Gospel age—until the full number, the very elect, of Spiritual Israel shall have been completed—have made their calling and election sure. Then all Natural Israel shall be blessed, their blindness shall be turned away, their eyes of understanding shall be opened. They will receive their blessing through Spiritual Israel, is the Apostle's assurance. These matters are fully set forth by the Apostle in most explicit terms in Romans 11:25-33.

THE NON-ELECT DURING THIS GOSPEL AGE.

During this Gospel age there is a large class of non-elect as we may readily see: The Jewish nation, cast off from God's favor with our Lord's words, "Your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." (Lu. 13:35.) These are the ones who, the Apostle says, count themselves unworthy of the grace of God, the ones who God blinded and turned aside during the full period of this Gospel age, during the period of the gathering of the elect of this Gospel age. The Jewish nation certainly should be reckoned amongst the non-elect nations as respects this Gospel age favor with China, India, Africa, the great masses of the world of mankind unfavored of the Lord, and who as peoples know him not—the non-elect nations. True, a few out of every nation, kndred, people and tongue have heard the voice speaking from heaven and have responded, but these exceptions to the rule only prove its generality.

In the largest possible sense of computing those who have a knowledge of the Lord throughout the whole world, all who in any sense are recognized as Christians would not be one-fourth of the whole number. Those ignorant peoples, therefore, are all properly recognized as non-elect nations—"passed by" as respects divine favor and opportunity and privilege—not granted the same great favors, knowledge and opportunity that are granted to us of Christian lands. Are all those heathen people passed by, not elected, with a view to their ultimate torment? We answer, No, and will show presently what constitutes the divine arrangement on their behalf. Meantime we look at the reputed four hundred millions of nominal Christendom, described by a prominent Methodist Bishop as "white and black, ring-streaked and speckled sheep of the Lord's flock.

We fear that we must agree with the Bishop that the white sheep who "keep their garments unspotted from the world," who shall walk with the Lord in white, who shall sit with him in his throne, who shall constitute his "very elect," are very few indeed, a mere handful out of the four hundred millions of nominal professors. What about the remainder, who fail to make good use of their privileges and opportunities? What shall become of this great mass who have had some enlightenment, some blessing of the Lord, but of whom only a very small fragment will attain the blessing and be not only "called" but "faithful and chosen?" We answer that there is hope for these non-elect of Christendom, of Spiritual Israel, but that no blessing can come to them not to any until the "very elect of this Gospel age shall have been completed. These very elect of this age, whose head and leader is Christ Jesus, our Lord, these must first be glorified before even the elect ancient worthies of the past can receive their blessing on a lower plane of human perfection, and both must be blessed before the blessings of the Lord can be extended to mankind in general.

THREE CLASSES OF ELECT ONES.

The elect "little flock" of this Gospel age, which alone will constitute the Bride class, otherwise called the "body of Christ," and which is to share with the Lord the Kingdom honors and glories, is made so prominent in the Scriptures that the two other classes of elect ones are in comparison not very conspicuous. For instance, the elect class already referred to, developed before the Gospel age, may be easily lost sight of in the glare of the brightness of the divine promises which shine upon the little flock of this Gospel age. Similarly a secondary class of the elect of this age are comparatively hidden from view by the effulgence of glory connected with the little flock of the very elect who are styled "more than conquerors."

This second class of the elect of this age are in the New Testament referred to as the "Great Company," in comparison with the still more select class of their still more faithful brethren who shall sit with Jesus in his throne. The Scriptures point out most distinctly that there is only one call of God during this Gospel age. Similarly there is only one election, as we read, "Ye are all called in one hope of your calling." (Eph. 4:4). The only call issued during this Gospel age is to membership in the Bride of Christ—the body of Christ, the Church, the "little flock." The acceptance of this call includes not only faith in the Lord and in his promises, but also obedience—full consecration. The whole number of persons, however, who have ever made an entire consecration of time, talent, strength, influence, life, everything to the Lord and to his cause is very small in proportion to the whole number who have been privileged so to do through a knowledge of the grace of God. Yet only these consecrated ones have in any sense of the word entered the list or become even in a general way God's elect.

But to be enrolled of the Lord and counted in as "his people," his elect, his favored ones over whom he has supervision, does not mean ultimate success. The success, the victory, must be striven for. Those who are outside, who have never made a consecration, who have never entered the lists, have no opportunity whatever of attaining anything offered to the elect. Others may get a blessing through the elect in due time, but none can have the blessings of the elect except they become of that class through faith and a full consecration. These are said to be in the school of Christ, receiving discipline, learning lessons, being taught of God, being fitted and prepared for their grand position of usefulness in the Kingdom during the Millennial age. These consecrated ones are addressed by the Apostle, and urged not to hold back but to go forward in harmony with their consecration, and to "Present you bodies living sacrifices, holy, acceptable to God and your reasonable service." Again he urges upon them all to lay aside every weight and every besetting sin, and to run patiently the race set before them in the good tidings.—Heb. 12:1.

But the Apostle points out that not all who run in a race win the prize, but those who run according to the terms and conditions covering it. Hence he exhorts us to "so run as to obtain" the great prize—which great prize is the Kingdom honors and glories in joint-heirship with Jesus. The Scriptures clearly point out that any laxity on the part of these who have been called and have been accepted might mean their rejection from that high position, or might mean their ultimate destruction in the Second Death if they wilfully and intentionally turn from the Lord and from righteousness and truth, as a sow to wallowing in the mire. The Apostle, however, does point out that amongst those who do not turn back from the Lord, and amongst those who do not draw back unto perdition, but who still hold firmly to the Lord and to his Word and to the principles of righteousness, there will be two classes: One class, the small class, the "little flock," will gain "an abundant entrance" into the Kingdom; while the other class, we are told, will be "saved so as by fire," or as elsewhere explained, will come up out of great tribulation, and wash their robes and make them white in the blood of the Lamb"—robes which they should have had sufficiency of zeal to keep white, unspotted from the world, but robes which they nevertheless did not cast off so as to be found naked, without the wedding garment. This class of the elect, we are informed, will be "a great company whose number is indefinite—whose number no man knoweth." The very elect, on the contrary, will be a fixed number, a foreordained number, and in all a "little flock."

MAKE YOUR ELECTION SURE.

Our Lord in the symbolical prophecy of Revelation points out those who will be with him in the Kingdom glories and honors, saying that they that were with him were called, chosen, faithful. On another occasion he told us that all are not called—that not many great, wise, mighty or learned or noble, but chiefly the poor of this world, rich in faith. It is still another testimony of his Word that of the called few are chosen—he declares, "Many are called but few are chosen." Accepting these testimonies as strictly literal, true, all of the called ones should be deeply interested in ascertaining the conditions which determine their acceptance with the Lord as his chosen. The Scriptures assure us that no half-hearted response to the call is accepted of the Lord. The Apostle exhorts, "I beseech you, brethren (justified through faith and called), that ye present your bodies living sacrifices, holy and acceptable to God and your reasonable service." Rom. 12:1.) Such as have responded in this manner to the call are God's chosen. They are reckoned as members of the Anointed One, "members of the body of Christ," of which Jesus is the Head.

But still the matter is not finished. It is not sufficient that we should be chosen or accepted of the Lord to a membership in the elect Church—we must stand testing to prove our worthiness of that position. It is not sufficient that we consecrate, that we be sure that we have made a consecration—it is required of us that we demonstrate character, loyalty and faithfulness to that vow. The Lord's peculiar people are for this reason subjected to peculiar tests, "fiery trials"—not for their destruction, not for their injury, but for their development. We are to remember, too, that it is not the flesh that is being tried but the spirit, the intention, the will, the heart. True, the flesh is very intimately associated with every thought and word and deed, but the Lord knows that in our flesh dwells no perfection, and hence he is not searching for perfection of the flesh. He has accepted us as New Creatures from the time that the flesh was reckoned dead. There the New Creature begotten of the Spirit was recognized as God's child, and it is this New Creature that is under discipline, testing, trial. To the New Creation the Apostle appeals, urging that we make our calling and election sure by obedience, by conformity to the divine will.

Although the obedience required is that of the heart and not that of the imperfect flesh, nevertheless the Lord expects of his children that they will keep their bodies in subjection, under restraint, in harmony with the new will, to the extent of their ability. Anything less than this would seem to imply disloyalty to that extent—unfaithfulness. The test is this, To what extent will the New Creature strive for the mastery against the inclinations of the fallen flesh? Only the faithful, only the loyal, will ultimately constitute the "very elect." To make our calling and election sure, therefore, means that we will to the extent of our ability live up to the covenant of self-sacrifice in the Lord's service, which we covenanted when we accepted his call. "Called, chosen, faithful," describes the attitude of these pupils in the school of Christ who graduate with highest honors. These are referred to by our Lord, saying, "They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Mal. 3:17.) These are the very elect of whom the Apostle wrote, "If ye do these things ye shall never fall; for so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:10, 11.

FATE OF THE LESS FAITHFUL AND THE UNFAITHFUL.

The unfaithful would be those who draw back into perdition—into the Second Death. But, as we have already intimated, the Scriptures point out and our experience in life shows another class, neither faithful to the full degree nor yet disposed to draw back and renounce the Lord and his righteousness. These are less faithful than the "more than conquerors"—less faithful than the standard which the Lord demands for the Kingdom class; nevertheless, because they "have not denied by name" (Rev. 8:8), and "because they have not counted the blood of the covenant wherewith he was sanctified an unholy thing" (Heb. 10:-29), and because they have not turned back in the sense of returning to wilful sin—because they have not returned as the sow to the wallowing in the mire wilfully, willingly, intentionally, casting aside their justification and relationship to the Lord—therefore the Lord will not utterly reject them. Although they can not have the highest place in the Kingdom, the kingly position which can go only to those who are copies of God's dear Son, the Lord proposes to carry them through so long as they are exercising faith in him. He will give them chastisements, correction, and will ultimately cause them to appreciate him and his righteous arrangements more highly; he will bring them through great tribulations to an honorable place in his future service. These are the great company of overcomers with palm branches, of Revelation 7; these are they that will be before the throne but not on the throne, who will have the palms of overcomers, but not the crowns of the "more than conquerors." These are they that were not sufficiently alert to keep their garments unspotted from the world, and must through tribulation wash their robes in the blood of the Lamb.

We leave for another occasion the connection of our text, contenting ourselves at the present time with a clear discernment of God's election of the past and of the present age. We have seen them to be entirely just in that they worked no injury to the non-elect, but reversely are intended of the Lord ultimately to work to their advantage. We have seen that the terms and conditions of the election are such that the great majority of mankind under present conditions can neither appreciate nor respond to the terms, and that God is using present circumstances and conditions for the development of the classes he desires to make use of, and through whom he will show forth his justice, wisdom, love and power to the whole world of mankind. We have seen that although this election is wholly of grace and not of works, nevertheless works are required, sacrifices necessary, to an attainment of this election, and I trust that we have all resolved that more earnestly than ever we will strive to make our part in this calling and election of God sure, secure—to attain that for which we have been apprehended of the Lord.—Phil. 3:12.

These elections are well illustrated by those with which we are acquainted in the political world. The choice of some to be legislators, some to be congressmen and senators, implies no injury to the non-elected citizens, but, contrarywise, is intended for their blessing through the enactment of wise legislation, etc., in their interests. Similarly in God's election the ancient worthies are to have a great blessing in the great work of blessing Israel and all the families of the earth, and the litte flock of this present Gospel age is to have, with the Lord Jesus, the most important share in the work of restitution, and thus God's elections in the end will work out the greatest blessing for all mankind. His guarantee is that all shall be blessed with the knowledge and opportunity of the eternal salvation, and that the only ones who will fail of attaining it will be those who wilfully, intelligently reject the divine arrangement and refuse to conform to the reasonable conditions which the coming Kingdom will impose. Seeing that we know these things, what manner of persons ought we to be in all holy conversation and godliness? How self-sacrificing, how devoted, how loyal to God, his Word and all his people should we be if we hope to attain a pace in the glorious company of the "very elect." Let us by the grace of God more and more strive to this end, remembering by the way that God is for us, that he wishes us to attain that to which he has invited us, that he will not suffer us to be tempted above that we are able, that he will provide a way of escape from which we could not conquer, that all things shall work together for good to them that love him, that all these blessings are ours in Christ, and that our Lord is pleased to have us claim and appropriate his promises and blessings—to be full of faith and thus to be his "faithful."

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With the things we meant to achieve;
It is walled with the money we meant to have saved,
And the pleasures from which we grieve.
The kind words unspoken, the promises broken,
And many a coveted boon
Are stowed away there in that land somewhere—
The land of "Pretty Soon."
There are uncut jewels, of possible fame,
Lying about in the dust,
And many a noble and lofty aim
Covered with mould and rust.
And, O, this place, while it seems so near,
Is farther away than the moon!
Though our purpose is fair, we never get there—
The land of "Pretty Soon."
It is farther at noon than it is at dawn,
Farther at night than at noon;
O, let us beware of that land down there—
The land of "Pretty Soon."

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"MANY ARE CALLED, FEW CHOSEN."

THE WEARY AND HEAVY LADEN SPECIALLY CALLED AND ATTRACTED.

Hartford, Conn., July 8.—Pastor C. T. Russell of Allegheny, Pa., preached twice here to-day to closely attentive audiences. His afternoon topic was A Cure for Infidelity—"To Hell and Back." His evening discourse, which we report, was from two texts, "Come unto me, ye that labor and are heavy laden, and I will give you rest." "Many are called, but few chosen."—Matt. 11:28; 22:14.

As many of my audience keep track of the Sunday topics through the public press, I remark that the subject of to-day is closely related to that of last Sunday on "God's Very Elect." Our text assures us that the called ones of this Gospel age are many in comparison with the few who will be eventually chosen as the very elect—whom, in our discourse a week ago, we found to be elected or chosen to be the joint-heirs with Christ in the Millennial Kingdom, which is to bless the world of mankind in general—the non-elect. To-day we consider the call or invitation which has been made during this Gospel age—the class to whom it has been extended.

It should be carefully noted that the Scriptures do not say that all are called. On the contrary they tell us that many are blind and deaf to God's message now being circulated—the Gospel. Such can not be said to be called in any proper sense of that word. A call is an invitation which is heard. As we look out over the world in general we see the vast majority in heathen darkness, as the Apostle expresses it, having no hope, and "without God in the world." (Eph. 2:12.) They have never heard of "the only name given under heaven and amongst men whereby men must be saved;" they have never heard of the grace of God which bringeth salvation, which has been manifested for men, and which eventually will be to all men, but as yet can be appreciated only by those who have the hearing ear of faith and understanding heart. Thus at one word we have 1,200,000,000 that in no sense of the word are called by the Lord, and therefore have had no opportunity of responding to that call. With the thought that has prevailed for centuries, that these uncalled millions are doomed to eternal torture, the hearts of God's people have been very sorely troubled, and infidelity has been very greatly assisted into a denial of everything pertaining to Christian faith. All agree that it would be very unreasonable for the Creator of those 1,200,000,000 to expose them to the danger of eternal torment and not give them the slightest opportunity for hearing of the only terms of salvation from it.

But when we get the correct, the Scriptural view of the matter, we see that the penalty upon those 1,200,000,000 is, "Dying thou shalt die," and that in this particular they are not different from their fathers, who were under the same curse or sentence of death—the Adamic condemnation. We see from the Scriptures, too, that our Lord Jesus "by the grace of God tasted death for every man"—"to be testified in due time." (Heb. 2:9; I Tim. 2:6.) Jesus therefor tasted death for all these 1,200,000,000 and for all their forefathers. He has paid the ransom price for their sins as well as for ours, the Church's, and a resultant blessing must come to them as well as to us. The coming blessing is a rescue from the sin-and-death conditions in which they were born, an opportunity for rising out of those conditions of degradation, up, up, up to full perfection of nature and all that was lost through Adam's disobedience. This work of divine grace we see is to be accomplished for the world during the Millennial age, when Christ and the elect Church will constitute God's Kingdom, with power and great glory for the blessing of the world.

THE ADVANTAGE OF THE HEARING EAR.

We who have heard the Lord's voice calling us, inviting us during this age to joint-heirship in the Kingdom, have an advantage over the heathen, as knowledge is always an advantage. No injustice is done the heathen in leaving them without this knowledge, but a favor is conferred upon those who have the hearing ear. It is not injustice to the heathen that God allows them to live in ignorance of his great plan for their awakening and raising up out of sin-and-death conditions by and by. The advantage which comes to us who know and believe is two-fold: First, that we have the joy and peace of that knowledge, even though we do not have the salvation yet.

Our salvation, like the world's, waits for the Millennial age. In the morning of that glorious thousand-year-day the Church is to be rescued first, as it is written, "God will help her early in the morning." (Psa. 46:5.) These he will use here as his instrumentalities in blessing the heathen and all the families of the earth, as says the Apostle John, "The Spirit and the Bride shall say come, and whosoever will may come and take of the water of life freely." (Rev. 22:17.) The Bride must be developed first before she can join with the Spirit in inviting the world to the blessing which God has in reservation, and this Gospel age is for the very purpose of calling and testing, proving and selecting the Bride class; and at the close of this age the marriage of the Lamb will come, and the faithful Church will thenceforth be the Bride in glory, and in association with the Bridegroom in his Kingdom-blessing work. Thus our second blessing is the privilege which the knowledge brings to us—the privilege of accepting God's gracious arrangement and becoming his "very elect."

CHRISTENDOM'S 400,000,000.

Having disposed of the 1,200,000,000 of heathendom, and found that they have no call, but are under gross darkness, blindness, we now turn our attention to the estimated 400,000,000 called Christendom, and ask to what extent have these seen, heard and understood respecting the grace of God in Christ. Some of them have heard Church bells ring, some of them have been inside edifices consecrated to the worship of God, but a comparatively small number have ever really heard, in the sense of really understanding or knowing the meaning of the Gospel message. Those few who have some understanding of the message are generally confused by it, and by reason of this confusion and misunderstanding of the call they are split into an hundred parties and sects. Some lay most stress upon election, others upon free grace, others upon immersion, others upon various forms of Church government, etc., etc. Out of the whole number only a comparatively small proportion have any clear conception of the truth—of how we became sinners, of what the penalty against the race is, of how Christ paid the penalty, of how his death was the satisfaction for our sins, of how God could be just and justify those who believe in Jesus, of how the call began at Pentecost and continued down during the age, of the purpose and object of the call—what the called are called to and what are the terms and conditions of the call, and what will be the result to the majority after, from amongst the called ones, a few shall have been chosen to be the Bride of Christ, the very elect.

This is certainly a fair statement of the world's ignorance, and it is corroborated by the Apostle, who tells us in so many words that "The god of this world hath blinded the minds of **those who believe not;**" and he again intimates that even believers see only in part. (II Cor. 4:4; I Cor. 13:12.) Again he assures us that we who are believers should desire increasing light, and be assured that God intended the light for the Church only—"Light is sown for the righteous, truth for the upright in heart;" and again, "Thy Word is a lamp to my feet, a lantern to my footsteps;" and again, "**The path of the** just is as a shining light, which shineth more and more until the perfect day." (Psa. 97:11; 119:105; Prov. 4:18.) The Apostle prays for the Church along the same lines, intimating a measure of blindness continuing with us for some time after we have accepted Christ and become his followers. His words are, "For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and height and depth; and to know the love of Christ, which passeth knowledge."—Eph. 3:14, 17, 18.

Do we not see, then, that the called ones mentioned by our Lord as "many called" are merely many in proportion to the few who will constitute the elect: but that the number of called is not many as respects the whole numbers of our race, but, on the contrary, few. So then our Lord's words, interpreted by other Scriptures, signify that a few of the world are called during this Gospel age, whereas none of the world were called prior to this Gospel age, during the 4000 years from Adam to Jesus. Only the Jewish nation was dealt with by the Lord at all, and they were not called under the terms of this Gospel age call. And yet this small proportion of the race called is many in proportion to the few who will constitute the very elect. As we see the selection which the Lord is making, we should appreciate the more the value of our knowledge of him and whatever we have heard of his call, that by using the same we might greatly profit ourselves and secure the pearl of great price, joint-heirship with our Lord in his Millennial Kingdom—that we should make our calling and election sure by diligent faithfulness to the terms and conditions regulating this selection.

IS POVERTY A BLESSING?

Why did not our Lord say, "Come ye righteous, come ye educated, come ye wise, come ye rich?" Why did he on the contrary say, "Come unto me, all ye that labor and are heavy laden?" Why did he so frequently intimate that his chosen ones would be composed **chiefly of the** poor of this world, rich in faith? Why did he say through his Apostles, Not many rich, not many great, not many learned, not many noble, not many wise hath God chosen, but chiefly the poor of this world? (I Cor. 1:26, 27; Jas. 2:5.) The answer is not far to seek: The rich, the noble, the learned, the self-satisfied righteous are not in the condition of heart to hunger and thirst after the things which God has to give now. And God is so presenting his Truth now that it will appeal only to those of a certain character, a certain kind of disposition. He is calling with a view to an election or selection. As for the righteous he informs us that there are none such, that all have sinned and come short, all have violated the divine law, and all are under the sentence of that law, even though some have sinned much more egregiously than otherrs.—Rom. 3:10.

As for education and wisdom, these do not enter into the Lord's call, because, as the Apostle declares, much of it is foolishness in God's sight, because much of it is error; and when God gets ready to give knowledge and wisdom to his very elect he can give them the pure article, and that very quickly. This he has agreed to do in the moment of their resurrection. In that moment so great will be the change that they will have all knowledge, all wisdom—when that which is perfect is come everything that is imperfect will be done away. So, then, from God's standpoint, knowledge in the present time need not in any sense of the word be a condition for membership in his elect class. With riches it is much the same. God is rich; all things are his—all the gold and silver, and the cattle upon a thousand hills. He needs not our riches; he needs not, therefore, to call the rich. But why should he seek the poor? Has he need of poverty? We answer, No! and he is not seeking all of the poor; but the poor are more numerous than the rich, the uneducated more numerous than the educated, the lowly born more numerous than the noble—and, more than this, their lacks, their deficiencies, tend to produce in them humility of mind; whereas the rich, the great, the noble, the wise, by their talents are apt to be more or less puffed up, self-conscious, and therefore are less ready to confess their complete dependence upon the Lord, and that in coming to the throne of grace they must come on an absolute equality with every other sinner to obtain mercy and find grace to help in every time of need.

The poor in purse, poor in influence, poor in education and poor in character, with all their disadvantages, have the great advantage that their condition is favorable to humility—that it is easier for them to accept the Lord's terms and conditions and to give their all than it is for others who have more to give and who feel less their complete dependence. So, then, without despising greatness, nobility, riches, honors, but while rightly appreciating and valuing these, let us learn to appreciate the advantages we have if we are humble, poor and lowly. And those who are rich in any of these particulars must learn the same lesson, that in order to be of the Lord's followers they must become poor—that faithfulness to him will cost them their influence in the world, faithfulness to him will lead them to lay at his feet all of their wealth, financial, intellectual and moral—all to be used in joyful service of the King. In a word, the proposition of the Gospel call is that we lay all at the Master's feet in consecration. The less we have the easier naturally is the sacrifice; the more we possess the greater is the sacrifice, but proportionately greater is the blessing and opportunity for his service.

COME, YE LABORING AND HEAVY LADEN.

But the real pith of our Lord's words lies in the terms, "Ye that labor and are heavy laden." This may have a measure of application to farm labor, counting house labor, factory labor, etc., but its special significance is to a labor of heart, heavy laden with its appreciation of sin and degradation. Some of us, in our ignorance of the true standards of righteousness, may at one time have had very self-satisfied sentiments even before coming to the Lord and entering into a covenant with him and accepting his favors and the covering of his robe. We perhaps have been thoughtless respecting what should be the true standard before the human heart, what should be the true standard of responsibility to God and to our fellow men; but as the eyes of our understanding become opened to the facts, as we struggle with ourselves for mastery over inherited weaknesses and frailties, as we obtain high ideals and seek to measure up to them, we find ourselves weary and heavy laden in the attempt.

Happy is the man who has reached this condition, even if he has not yet gone onward: because he has attained the place where he is prepared to hear and appreciate the Lord's invitation; and the harder man's lot may be in the present time, in his battle with the thorns and thistles and adversities of life, the more likely is he to feel discouraged and discontented with himself, and to realize his own meanness by nature, and to get a glimpse of the grandeur of perfection divine, the standard, the ideal. With the rich of intellect or purse or social sphere it is different. The excitement of business enterprise, the social whirl or the intellectual conflict and victories all serve to fill the heart, the mind, the soul—all serve to satisfy in a measure, for a time, and to hold the attention away from its highest duty, the consideration of its moral and religious standards and the appreciation of its own imperfections and purposes and those of the entire groaning creation. Hence the advantage of the poor, and the greater likelihood of their heartily appreciating the voice of him who "speaketh from heaven," saying, "Come unto me, all ye that labor and are heavy laden.

"AND I WILL GIVE YOU REST."

From the standpoint of the world all this is foolishness. Men and women, instead of thinking of their own blemishes and hungering and thirsting for righteousness, try to absorb their attention completely with the busy things of this busy world—with riches, pleasures, business, etc. In other **words, the majority** of mankind do not hear in the sense of believing the message of the Master, that he has a rest to give, a peace to give, a blessing to give, which can be obtained in no other quarter. Indeed so thoroughly is the Master's Word disallowed by the majority of those who give themselves unreservedly to his services are, as the Apostel expresses it, "Counted fools all the day long, besides themselves, credulous, etc. (I Cor. 4:10.) But to these who have heard, who have come to Jesus and who have received a blessing at his hand, the matter is different. They realize gradually that they have received of the Master a blessing which the world can neither give nor take away nor understand, and then they can appreciate his words, "Blessed are your ears for they hear, and your eyes for they see."—Matt: 13:16.

Such now understand that the majority of the world can neither hear, see nor understand the things which God is now promising—they are hid from their eyes of understanding by the delusions of this present time. As they recount their own experiences they perceive that the world in general are chasing after pleasures which they rarely attain, and when attained are found to be but fleeting; while those who have come to Jesus in response to his invitation find in him, in his fellowship, in his Word, in his peace, which comes from believing his promises, a blessing far beyond anything they could at first have understood—blessings which grow increasingly, and respecting which the Apostle declares, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath in reservation for them that love him; but God hath revealed them unto us by his Spirit."—I Cor. 2:9.

True, those who accept the Master's call and to whom he gives his rest find that they are not left out of the trials and difficulties of the present life—that on the contrary they have as many as their neighbors, and perhaps more of life's difficulties and perplexities. But they find on the other hand that they have assistances in the bearing of these trials, in the assurance of their Master that the present rest of faith will by and by be succeeded by the actual rest of the Kingdom, that what they have by faith now in anticipation, they are to more than realize by and by when in the resurrection they shall be changed in a moment, in the twinkling of an eye, and be like their Redeemer—see him as he is and share his glory. To the extent that they can exercise this faith in the Lord and in his promises present and future, in that same proportion they have cause for rejoicing, and experience the rest, the peace, the blessing, which the Master assures us will be theirs when he said, "I will give you rest."

"ACCORDING TO THY FAITH."

But, some one will say, These are all blessings of faith and not actualities. You who are believing and trusting in Jesus are waiting for the actualities of his favor during the Millennial age, after your resurrection in his likeness. We answer, Yes! it is purely of faith. Then they reply, "Then we can not exercise this faith: we must hold on to the things of this present life: we can not sacrifice social position or wealth or honor of men or time or influence—we can not sacrifice these on a bare hope of a better resurrection and an everlasting glory in the Kingdom. We must walk by sight, not by faith. Why should God make a test of faith? Why should he not give us knowledge and then leave it to us to decide? This would practically influence everybody. Substitute knowledge for faith and the majority of mankind would be quickly willing to return." Ah, we answer, that is the very point the Lord is making, an election according to faith, as we read, "According to thy faith be it unto you."

Not every person is able to exercise this faith, and those who can not do so are not to be eternally tortured because of their inability. Nevertheless their failure to exercise faith demonstrates that they can not belong to the class which the Lord is now electing or selecting. Their turn or blessing will come in the Millennial age, where knowledge and sight will give place to faith and trust. Blessed therefore are the poor in spirit; it is easier for them to exercise faith—easier therefore for them to come into alignment with the divine conditions; —easier for them to take up their cross and follow the Lamb whithersoever he goeth;—easier for them to count all things but loss and dross that they may win Christ and share with him in his heavenly Kingdom, glory and honor;—easier for them to walk by faith and not by sight. Let all of us, therefore, who have been laboring and heavy laden with appreciation of our own weaknesses and imperfections, and who have heard the Master's voice speaking peace and assuring us that he has paid the penalty and that he appropriates to us of his merit, his righteousness, a sufficiency to cover every unwilling blemish and thus to give us a standing before the Father—let us who have fled away from sin, and laid hold upon the hope set before us in the Gospel, count all things but loss and dross that we may win Christ—a place in the anointed company, the anointed, glorified Church, that we may be heirs of God, joint-heirs with Jesus Christ our Lord in the incorruptible inheritance which, under the great Abrahamic covenant, the Oath-Bound Covenant, is to bless the world.

A Burlesque On the Cigarette Habit.

Coeburg, Va., July 8.

Editor National Labor Tribune:

With few exceptions the youth of our country are agreed that to be manly they must smoke cigarettes. And almost all have the courage to make a start to acquire the habit. A few, however, have not the firmness to endure the difficulties and trials attending the habit in its initiatory stage. To such we are addressing these lines.

Boys, don't be discouraged. Be manly! Remember tens of thousands have suffered what you are suffering; and what others have endured you can endure. Never mind that sickening taste in your mouth and that buzzy feeling in your head. You will become habitualized to these, ere long, so that you will not notice them. It may seem a little odd, and you may feel a trifle uncomfortable at first when your eyes become sunken and black-circled, and your jaws drop in against your teeth; but you will soon get accustomed to it. If your skin begins to look swarthy, and the whites of your eyes yellow, don't be discouraged—this is an indication that you are almost a confirmed cigarette smoker even now. However, it may go hard with you at times yet. Don't give it up. Be courageous! If you can only hold out until the natural color has all left your lips and finger nails, your nose becomes pinched, your eyes yellow, sunken and watery; your cheecks sallow, thin and flabby, and your knees shaky; till your sensibilities are all benumbed and your energy gone, so that you can recline quietly in the library with one foot on the study table, while the other hangs carelessly over the arm of your chair, with a cigarette in your right hand and a ten-cent novel in your left, while your mother weeds the garden or drives the cows to the pasture; or enjoy an evening, now and then, at the club, with cigarettes and rum and cards and a remorseless conscience, while your mother sits alone at home and with sad heart and moist eyes sings: "Oh! where is my boy to-night;" you are not apt to have much more trouble. In nine out of ten cases all will come natural and easy after this. But if not, there is one consolation—your suffering will not be for long; and then, too, you will have the realization of having sacrified your life in a worthy cause—striving to be a man.

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I never could believe that Providence had sent a few men into the world ready booted and spurred to ride, and millions ready saddled and bridled to be ridden.—Rembold.

We have careful thoughts for the stranger
And smiles for the sometimes guest;
But oft for our own the bitter tone,
Though we love our own the best.

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompaied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than dimishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

A Slight Mistake.

There is a joke being told here at the expense of a modest young newspaper man in a neighboring town which is so good it ought to be true. The young man in question, it appears, was recently invited to a party at a residence where the home had recently been blessed with an addition to the family. Accompanied by his best girl, he met hs kind hostess at the door, and, after the customary salutations, asked after the welfare of the baby. The lady was suffering from a severe cold, which made her slightly deaf, and she mistakenly supposed that the young man was inquiring about her cold. She replied that, though she usually had one every winter, this was the worst she ever had; it kept her awake at night a great deal at first and contined her to her bed. Then, noticing that the scribe was becoming pale and nervous, she said she could see by his looks that he was going to have one just like hers and asked him if he wished to lie down. The paper came out as usual the next week, but the editor has given up inquiring about babies.—Bristol News.

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HUMANITY'S YOKES AND BURDENS.

HOW AND TO WHOM CHRIST'S YOKE IS EASY AND HIS BURDEN LIGHT.

Jamestown, O., July 15. Pastor C. T. Russell of Allegheny, Pa., preached twice here yesterday at the Opera House. His afternoon topic was "Bible Theology Triumphant." In the evening his text was from Matthew 11:29, 30, "Take my yoke upon you and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." The evening discourse follows:

Our Lord in this text seemes to contrast his yoke with other yokes, his burdens with other burdens, and to declare that there is an advantage to those who follow him. Some one will perhaps be inclined to say, "I prefer to take no yokes and no burdens: I desire to be free. Liberty is my watchword!" Some of the best and noblest minds are inclined to take this position and to consider it a logical one. It usually requires years of experiences for humanity to learn that it is not free, but in slavery—that all mankind were born in the slavery of sin and death, and that no one can liberate himself. Humanity is so accustomed to the slavery of sin and death that it does not realize its actual condition until attention is called to the matter and the attempt is made to secure liberty: then the galling chains are found to be fastened and clinched in every fiber of our bodies and in many of the tendencies of our minds. When the Apostle Paul got a glimpse of the true situation, of his bondage to sin and death, it led him to cry out. "O, wretched man that I am, who shall deliver me from this dying body?"—this blemished body, this body so full of weaknesses and imperfections and so enslaved to sin? The Apostle answers his own question and states the only way in which liberty can be secured, saying, "I thank God (for deliverance) through Jesus Christ our Lord."—Rom. 7:24, 25.

When once our eyes begin to open to the situation, and daily thereafter as we study it, we learn to appreciate more and more what it is to be slaves to sin—that while we may be called free moral agents in the sense of being free to exercise our wills for good or for evil, it is merely to this degree that we can have any freedom. How to perform all that we will of good, how to restrain the tendencies toward evil, as the Apostle declares, "we wot not"—we know not. Beginning at the grossest manifestations of slavery, we find some evidences in ever human being: some have passions that are difficult of control, others have appetites which they are unable to conquer, others have ambitions which run away with them and make shipwreck of their lives so far as the higher and nobler attainments are concerned. All these are elements of sellishness and are accompanied by hundreds of pernicious manifestations which bring unhappiness to themselves and others; and these, each and all, substantiate the thought that we are slaves to our fallen condition. The Scriptures tell us where this slavery began—that it started with father Adam's disobedience to the divine arrangement, his fall under the condemnation of sin and death, by which his talents and powers were impaired and by which he gave life to an imperfect race—a sinner race, a dying race, "born in sin, shapen in iniquity." (Psa. 51:5.) The Apostle suggests that Adam sold his race into this slavery of sin and death by his act of disobedience, saying, "We were sold under servitude to sin"—for the small price of the forbidden fruit.—Rom. 7:14.

DIVINE RELIEF FOR THE SLAVES.

While God permitted the slavery to come upon Adam's race, he declares it to be his intention ultimately to abolish this slavery. He merely permits it, his Word declares, as a lesson that man may learn the exceeding sinfulness of sin and that divine justice in opposition to sin may ultimately be manifested, that divine love and power may be exercised in the overthrow of this slavery. God's Word assures us that as by one man's disobedience the many, the whole world, became sinners, so he has provided that, through a redemptive work accomplished by Jesus Christ the righteous, he is both able and willing to provide a way by which the slaves of sin and death may escape from their bondage and ultimately profit by their experiences—by their knowledge of the exceeding sinfulness of sin and the bitterness of its wages, death. It was to this end that Christ appeared in the flesh, that he "by the grace of God might taste death for every man." (Heb. 2:9.) The result is manifested only in part as yet.

The great work of the Redeemer for the race belongs to the future, when, as the Messiah, the King of glory, he shall reign as King of kings and Lord of lords, and put down sin and insubordination, and bring everything and every person into full harmony with the divine law—or, failing this, they shall be ultimately destroyed from amongst the people, so that by the termination of his reign there will be a clean universe without sin, without slaves of sin, without death. Then will be fulfilled the assurance of the Lord through the prophet that every knee shall bow and every tongue confess Jesus, to the glory of God the Father; that the knowledge of the glory of God shall fill the whole earth, and that all blind eyes and deaf ears shall be opened and the knowledge of the Creator be so world-wide, so generally diffused, that they shall no longer teach every man his neighbor and every man his brother saying, Know thou the Lord, for all shall know him, from the least to the greatest. (Isa. 45:23; 11:9; 35:5; Jer. 31:34.) For that happy day we wait in hope, in faith, with the assurance of the Lord that in that time all tears shall be wiped away from all faces and the rebuke of his people shall forever cease. (Rev. 21:4; Isa. 25:8.) We have the assurance that thenceforth there shall be no more sighing, no more crying, no more dying, because all the former things of the sin-and-death condition shall have passed away, and he that sitteth upon the throne shall declare, "Behold, I make all things new."—Rev. 21:5.

GOD'S FAVOR IN THE INTERIM.

In the divine plan there are fixed times and seasons which are unalterable—the "day of Christ" can not come until its due time. Hence the blessings of the Millennial age must be waited for by the world, God having a previous work to accomplish during this Gospel age. This work, various parts of the Scriptures assure us, is the gathering out from amongst mankind of a special elect class to be the "Church of the Firstborn"—the Lord's jewels. As we have seen on previous occasions, this elect class is sometimes called the "body of Christ" and sometmes the "Bride of Christ." Both of these figures signify the closest possible intimacy and union of these elect ones with the great King of glory. We are assured in the Scriptures that these elect shall sit with the Lord in his throne, and with him be the judge of the world when the world's time for trial for life eternal shall come. It is to this special elect class that our text refers. These are called or invited to exercise faith in the Lord, to come out on his side, to accept his deliverance from the yoke of sin and death. There is, however, a condition attached, and that is that only those who wish to take the Lord's yoke and be associated with him in the bearing of his burdens are now invited.

It is asked, Why should the Lord impose burdens and yokes upon those who are now being called during this Gospel age whereas he intends to completely break the yokes and do away with all burdens during the Millennial age? We reply that the Lord is now seeking a certain class, a "peculiar people." He has for this class a particular service, an honorable station in his Kingdom, higher and grander every way than the blessing that is yet to come to the world. God never proposed that mankind should be independent of his Creator—no such liberty was ever planned for any creature. The divine laws, which are just and wise and loving and good, must be maintained in the interest of all creation, individually and collectively, and this is what the Scriptures term the "liberty of the sons of God," (John 1:12)—a liberty, privilege, opportunity of doing right, but no liberty to do wrong.

When the new conditions of the Millennial Kingdom shall have been fully attained, when Satan shall have been bound, evil brought into subjection and the knowledge of the glory of God be filling the earth—with a reward for every good effort and a correction for every wilful misdemeanor—that will be a time of absolute liberty, absolute freedom from burdens and yokes for all of the right minded. The Apostle Paul pictures the enslaved world now and the liberation of the world future in Romans 8: 19, 21, 22, saying, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God, waiting for the glorified Church, Head and body, in Kingdom power, to grant Millennial blessings. Because the creature itself shall be delivered from the bondage of corruption (slavery) into the glorious liberty of the sons of God. For the whole creation groaneth and travaileth in pain together until now (under its slavery to sin and death.)"

CHRIST'S YOKE AND BURDEN.

The question arises, If the world is to be delivered into the full liberty of the sons of God during the Millennium, why is not this liberty true of the Church in this present time? Why are we not set at liberty? Does not the Apostle say, "Ye were called unto liberty?" Yes, we are called unto liberty and that liberty we will attain when we receive our resurrection bodies—when that which is perfect shall come. But meantime, while we are still in the flesh we groan, being burdened. We have a burden; not only do our imperfections and weaknesses of the flesh burden us, but the weaknesses and frailties of our friends and neighbors all have their influence upon us—we are in so close and so constant contact that the burdens of the world and especially of our friends are upon us, too, "We that are in this tabernacle groan, being burdened." The Lord was also burdened: he had not the weaknesses and frailties of his own flesh, but he did have the burdens of the contradiction of sinners against himself (Heb. 12:3), the weaknesses, perversities, etc., of his own people, through whose malice he was eventualyl crucified, and he had the burdens of his disciples. All these bore more heavily upon the fine, noble, tender, affectionate nature of our Lord than they could do upon us who were born in sin and shapen in iniquity, while he was holy, harmless, undefiled, separate from the sinner race. Our text speaks of our Lord's burden, and also of his yoke by which he drew that burden—the figure being that of an ox yoked to a cart with a load.

When we think of the load which our Lord carried—bearing the sins of the whole world, suffering the just for the unjust that he might bring us to God—it seems strange that he could and did say truthfully of it that it was a light burden. To us it seems like the most severe burden imaginable until we come to an understanding of the matter from the Lord's standpoint. Then we see why the load was so light for him—how he could endure to leave the glory which he had with the Father before the world was, to humble himself and take a lowly nature, the human, that he might be found in fashion a man and humble himself still further, even unto death—even the death of the cross. (Phil. 2:8.) When we consider all this, we are indeed interested in knowing what kind of a yoke his was which enabled him to draw this great load so cheerfully, so willingly, that he did say, "I delight to do thy will, O my God." The secret of the light load lay in the easy yoke. Nevertheless even here is another peculiarity: a yoke of itself is burdensome, undesirable. We can indeed imagine ourselves, always used to a yoke of sin, taking another yoke and finding it easier. But how about the dear Master, who in all the previous time had been free from any restraint, without a yoke of any kind, simply, joyfully recognizing the Father and responding to his will, but never being yoked to any burden, to any obligation, to the accomplishment of any difficulty involving trial, suffering, pain, endurance?

"MY YOKE IS EASY."

As a yoke signifies bondage or service, we must examine critically this yoke which our Lord wore and which he recommends to us as the only one by which we can be his disciples and find rest and peace to our souls, for he is addressing the laboring and heavy laden who are looking to him for rest. The Master's yoke, by which he was able to endure all of his trying experiences and to count them but a light burden, was his hearty, glad submission to the Heavenly Father's will. This willingness on our Lord's part, this full confidence in the Father, this full trust in the divine plan that it would work out a blessing for him and for the race which he wished to redeem—all this led to the full submission of his will in everything to the Father's will, as expressed in his own words, "Lo, I come; in the volume of the book it is written of me, to do thy will, O God! I delight to do thy will, O my God; thy Law is written in my heart."

Now, then, applying this matter to ourselves, who have come to Jesus, who desire to experience more and more of his rest and his peace—applying this to the Lord's faithful ones who have felt the heavy load of sin and have labored hard to strive against the slavery to sin, we see that the Lord's proposition is that he is willing to transfer such faithful ones, so that henceforth like himself they may have a joy in the burdens and trials and difficulties of life which they could not experience except by becoming his disciples and yoke-fellows. It is one thing to fight against sin, to strive against slavery to sin in our own strength, and quite another thing to join with the Lord as co-laborers, and thus to have our puny powers supplemented by his grace, his strength. Our Lord's words were addressed directly to the Jews—who as a people had professed a turning from sin to harmony with God and with righteousness—to a people striving to keep the perfect divine law in its entirety. The conscientious Jews must have realized their inability to keep the law and proportionately must have felt discouraged, must have felt weary and heavy laden in their continual labors to live up to the standard of divine perfection.

"It was to these that Jesus offered the privilege of becoming co-laborers with him in his burden. There is a similar class to-day in Christendom, not under the Jewish Law, but nevertheless realizing laws, rules and standards of divine justice and righteousness, and desiring to conform their lives thereto. These, like the conscientious Jews, find insurmountable difficulties—they can not do the things that they would. It is to these and these alone that the Lord sends the invitation, "Take my yoke upon you and learn of me"—become my disciples, yoke-fellows with me in the bearing of the burdens which I have undertaken, and by and by you shall be sharers with me in the glories that shall then be revealed in the Kingdom, and meantime you will find rest to your souls—a rest and peace which is unobtainable either by those under the Law or those who have come to a knowledge of righteousness during this Gospel age. There is just one way to get rid of the labor and heavy load, and that is to accept the Lord Jesus and his terms, his yoke, his burden.

We are to accept the Lord Jesus by faith, we are to recognize that he has paid the ransom price for the sins of the whole world—that his death at Calvary was a propitiation, a satisfaction, as a result of which all mankind are ultimately to be released from these burdens of sin, slavery and death. As our faith grasps these facts, we are invited to appropriate them to ourselves, to count our sins as covered by our Redeemer's merit, if we are of those who desire to become his followers, his disciples—to walk in his steps, to be his yoke-fellows. It is to these alone that he addresses the invitation of our text.

Whoever, therefore, would cast in his lot with the Lord Jesus, to be a sharer now in the ignominy and sufferings and self-denial and burden bearing with him in the present time, and by and by a sharer with him in the glories of the Kingdom, all such should make sure that they take up his yoke and no other. There is a Methodist yoke, a Presbyterian yoke, a Lutheran yoke, a yoke which each denomination holds out; but none of these did our Lord call us to put on, none of these is what the Lord designates "my yoke." Jesus was neither a Roman Catholic nor a Baptist nor a Methodist nor a Presbyterian nor a Lutheran nor an Episcopalian, and as he wore no such yoke so he has invited his disciples to wear not these but his yoke—"Take my yoke upon you and learn of me." We have already seen that our Lord's yoke was a willing, hearty, complete consecration of time, talent, everything to the Father's will—a full submission of his will to the Father. And this should be our yoke. We are not to submit ourselves to each other, but to the Lord, and, as the Apostle says, to each other by the will of God (I Pet. 2:13-15)—to whatever extent we recognize the Lord's leading and guidance through one another. It is Jesus' yoke, however, and only in proportion as this is recognized do we have fellowship with him, and realize that he is the real burden-bearer who carries the brunt of the load and gives us the rest and peace which he here promises.

THE PERFECT LAW OF LIBERTY.

Elsewhere the Lord declares, "If the Son shall make you free ye shall be free indeed." Where then is the harmony between such freedom and the yoke of service mentioned in our text, which signifies a bondage? Our Lord gives his faithful ones release from the weight of sin and its death penalty and shows them that he has paid it all—paid their debt; that he is a propitiation for our sins and for the sins of the whole world. That through our acceptance of him as our Redeemer, Teacher, Guide, we are justified freely from all things in the sight of the Heavenly Father, who thenceforth regards us no longer as strangers, aliens and foreigners, sinners condemned to death, but as sons begotten of the spirit of truth, and by and by to be delivered from every vestige of bondage in the First Resurrection. In proportion as we are able to realize this—in proportion as our knowledge is clear and our faith strong—we are able to appreciate this liberty, to enjoy it now by faith, and to rejoice therein exceedingly.

True, we have bound ourselves unto the Lord with a covenant of faithfulness unto sacrifice, sacrifice unto death; and it is under these terms that we have the peace and joy on our journey to the heavenly Kingdom and may attain our hopes eventually; but meantime we have absolute liberty, in that we may turn away from the Lord if we will—he will not hinder us. As our acceptance of him was based upon a full surrender of the will, so he leaves it open to us whether or not we will take back our hearts, our consecrated selves. The Lord holds none of us in bondage, he seeketh such to worship him, to serve him, as do so in spirit and in truth. If they do not appreciate the privilege they are at liberty to withdraw. Of course, however, if we withdraw, if we draw back after having once understood and appreciated and enjoyed the Lord's favor, such a drawing back would be, as the Apostle declares, unto perdition, unto destruction, unto the Second Death, from which there would be no hope of a recovery by a resurrection or otherwise. Our Lord's redemptive worrk guarantees to each member of the race but one full complete opportunity of coming into harmony with God, and if that be wilfully and intelligently rejected we are not to expect to have it offered to us again. In this sense of the word the Lord sets before his consecrated ones now a life-or-death proposition—eternal life or eternal death. But while only the Church, the enlightened, are thus passing a life-or-death trial now, the Word assures us that ultimately every creature shall have a full opportunity—if not in the present life and under present conditions, then in the future life and under its more favorable Millennial age conditions.

"TO WHOM SHALL WE GO?"

During the Lord's ministry some who followed him for a time, failing to enter into the spirit of his teachings, failing to get the eyes of their understanding opened, because their hearts were not in the proper attitude, turned away from Jesus, saying, "These are hard sayings; who can hear them?" The way was too narrow for them; they had not a sufficiency of consecration nor a sufficiency of love to lead them to full self-surrender and the taking of the Lord's yoke. It was then that the Lord turned to some of his faithful who had remained and who had taken his yoke to follow him. Jesus questioned them, saying, "Will ye also go away?" and their answer was, "Lord, to whom shall we go? thou hast the words of eternal life."

Is it not so with us, dear friends, who have tasted of the good Word of Good and been made partakers of the holy Spirit, and been enlightened and brought to a knowledge of the powers of the world to come? (Heb. 6:46.) And do not we decide, like the Apostle, that although we have liberty to turn from the Lord—liberty to turn back from the narrow way—liberty to turn back to the ways of sin, like the sow to wallowing in the mire—do we not agree that we could not think of so doing, that we have formed a hatred for our former taskmaster, sin, and a dislike for the wages, death. Have we not, on the contrary, learned to love him who redeemed us, who set us free and who has waged a warfare against sin and every evil which ultimately, when his Kingdom is established, shall prevail.

And are we not so in love with this Savior, this true yoke-fellow, who has become our burden-bearer and the burden-bearer for the whole world, that we could not think of leaving his companionship: that we could not think of using the liberty we have to turn from him, to turn back from the ways of sin and death. I trust that this is the sentiment of our hearts, and that the more we recognize in the Word of the Lord what great things have been done for us, the more we esteem it a privilege to take the Redeemer's yoke upon us and learn of him, and learning to appreciate the fact that his yoke is easy and his burden is light. The burden is light because we love righteousness and hate iniquity, and therefore delight to wage a good warfare against sin, especially in our own mortal bodies: the yoke is easy because we love our Lord and the Heavenly Father, whose service is represented by the yoke.

"MEEK AND LOWLY OF HEART."

Ah! there is a depth of meaning in the Master's words, "I am meek and lowly of heart"—follow my example and you will have rest. Only those who have meekness and lowliness of heart are prepared to humble themselves, to acknowledge their own unworthiness and their need of help, and to accept the Lord's proffered assistance and to take his yoke. The haughty, the high-minded, the self-sufficient, the proud, are at a disadvantage, because they are not of the spirit which the Lord approves, and they will not therefore be of the class whom he is now seeking unless they humble themselves. Moreover, if any were meek and lowly of heart so that he could take the yoke of the Lord in a full consecration, unless he continue in this meekness and heart holiness he is not at all likely to continue to be a yoke-fellow with the Lord. Let us, then, as we appreciate the privilege we enjoy, seek to maintain it by continuing humble, as the Apostle expresses it, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Pet. 5:6.

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Printed Only the News.

He rejoiced in the not very humorous name of Wood, and he prided himself on his jokes and smart repartee. Few of his friends had escaped the lash of his tongue, and he had victimized many by his practical jokes—in fact, he never lost an opportunity of being funny. One day he met a friend whose name was Stone, and naturally a name like that was too good a chance to miss.

"Good morning, Mr. Stone," he said gayly; "and how is Mrs. Stone and all the little pebbles"

"Oh, quite well, Mr. Wood," was the withering reply. "How's Mrs. Wood and all the little splinters?"

San Francisco is to have a building trades temple at the corner of Fourteenth and Guerrero streets. The ground, 90x132 feet, cost $11,000. A beautiful building is being planned and a substantial structure will be erected at once.

Plans are being considered for the formation of a labor party in Kansas with ward and precinct branches.

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"BE YE RECONCILED TO GOD."

RECONCILING GOD, RECONCILING THE CHURCH, RECONCILING THE WORLD.

Elgin, Ill., July 22.—Pastor C. T. Russell of Allegheny, Pa., preached twice here to-day. In the afternoon his topic was "The Bible Theology Defended." The evening discourse, which we report, was from the text, "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: We beseech you, on behalf of Christ, be ye reconciled to God."—II Cor. 5:20.

Reconciliation is the keynote of the Gospel. It implies an estrangement, and the Scriptures explain to us that sin was and still is the cause of the estrangement and a hindrance to reconciliation. Amongst the heavenly hosts there is no need of a Gospel of reconciliation, because nothing has intervened between divine goodness and the members of the holy angelic hosts. A message of reconciliation would be as inconsistent in heaven as it is reasonable on earth. There are two sides to this reconciliation, and the difficulty with many is their failure to recognize this fact—they see but one side. Some see that mankind needs to be reconciled to God, but do not see that reconciliation was equally necessary as respects the Almighty. Others see that the Creator justly sentenced mankind on account of sin and his offended broken law—his divine justice needed to be appeased before any message of peace could come to the sinner race. The full thought of the Scriptures on the subject takes in both of these views. Our text and its context present both the ideas of reconciliation.

Divine law was made for perfect beings because God's work is perfect. Had he created sinners blemished and biased as we now are it would not have been just to have placed us under a perfect law and to have required of us perfect obedience to it. Had we been created imperfect justice would have claimed that we be treated according to our actual standing, even though this would have implied ten thousand variations of the application of divine law to the various conditions of human depravity and blemishes. On the contrary, not only were angels created perfect, but man also was created in the image of God—perfect. It was sin, disobedience, that brought upon our race what we and other call "The Fall." Sin brought our first parents under divine sentence of death, as unworthy of life, and their dying, accomplished gradually in 930 years, included mental, moral and physical death under the sentence, "Dying thou shalt die."

"RECONCILED TO HIMSELF."

What affected our first parents mentally, morally and physically, necessarily affected all of their children through heredity—hence we are all sinners, all blemished, all dying. What can be done? The Scriptures answer that God must be just, that his sentences can not be trifled with, that it is irrevocable. But, we ask, can not the sentence be paid? Can not each pay his own penalty? The Scriptures answer, No! that the penalty upon each individual of our race is death, extinction, and that since each must pay his own penalty, "None can by any means redeem his brother, nor give to God a ransom for him." (Psa. 49:7, 8), nor save his own soul from death. At a glance, then, we see that the case is hopeless so far as we are concerned—that we must look away from ourselves and from our race for any hope of reconciliation with God, for any hope of life eternal, his gift for those who are in harmony with him.

Here the Scriptures come to our assistance, and inform us that God is not only just but loving, and that his love had already a provision when his justice pronounced the death sentence. What provision did divine love make for us? Our context answers that "God hath reconciled us to himself by Jesus Christ," (v. 18): and again, "God was in Christ reconciling the world unto himself"—"not reckoning unto them their transgressions" (v. 19—"but reckoning those trespasses unto his son Jesus," who died for your sins, the just for the unjust, that he might reconcile us to God." (I Pet. 3:18.) We see, then, how God reconciled us unto himself through Jesus Christ—through the work which Jesus did for us.

We see, then, that it is not necessary that God should break or violate the divine law in order to have mercy upon us, but that divine justice has been fully met, that the penalty upon Adam and upon his race has been paid. The penalty pronounced upon Adam was death, "Dying thou shalt die." Christ has paid that penalty, he died for us—he died as Adam's Redeemer, and therefore the Redeemer of all the race condemned in Adam. Hence the Scriptures declare that "As all in Adam die, even so shall all in Christ be made alive, every man in his own order. (I Cor. 15:22, 23.) We were in Adam once condemned to death, to extinction; by the Creator's favor Jesus appeared as our Redeemer and paid our penalty; he was the satisfaction for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world. (I John 2:2.) We are glad, we rejoice to know that God has laid so broad a foundation for reconciliation—that so far as he is concerned the arrangement for salvation is quite sufficient to effect the reconciliation of Adam and of all his race, so to cancel their sentence as to permit divine love to operate through Christ to every member of the race, and to grant to each member life everlasting upon the reasonable conditions which God has established.

A LONG WHILE UNRECONCILED.

Some one may inquire, Was not God always reconciled to the world? We answer No, that, according to the Scriptures, during a period of 4126 years God was not reconciled. He allowed the curse of death to rest upon the entire human family, affecting, blighting, destroying them mentally, morally aud physically. As our context declares, God was manifested in Christ, reconciling the world unto himself. Hence there was no reconciliation previously. The ministry of reconciliation, the Gospel, has only been preached since Jesus Christ by the grace of God tasted death for every man. (Heb. 2:9.) What about the hundreds of millions who died during those 4000 years before Christ came—before he tasted death for every man, before the ministry of reconciliation was committed to believers or to anybody?

We answer that they were all "children of wrath"—that they all died under Adam's sentence, that they have had no chance since to hear the Gospel because they are dead, and because the "dead know not anything." (Eccl. 9:5.) If they are ever to get a blessing from God, if they are ever to hear the message of reconciliation, if they are ever to have an opportunity of being reconciled to God and gaining life everlasting, it must be in the future—it must be at an awakening from the tomb. And this is the clear statement of the divine Word, that the hour is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth—the unjustified as well as these justified through faith. The unjustified, condemned, evil in God's sight, will come forth not to be tortured, but to be made acquainted with the fact that the Creator is both just and loving, powerful and wise, and, if they will, to come into accord with him and his wise regulations, designed for the benefit of all his creatures. Nothing could be more plain than this abundantly sustained Scriptural proposition: God so loved the world while they were sinners that he sent his only begotten Son for their redemption. That love therefore must have included those who lived before Jesus came as much as it included those who had not yet been born, and the provision of God in Jesus as truly belongs to those who died before he came as to us who were not yet born at that time. The loving provision of God applies to Adam and his entire race. Thank God that we are more and more coming to see the lengths and breadths and heights and depths of his wisdom, justice, love and power.—Eph. 3:18, 19.

RECONCILING THE CHURCH NOW.

As the Apostle declares in the verse preceding our text, God's real work is "the reconciliation of the world unto himself." However, he begins his work with an elect class and not with the world. He tells us these elect ones are chosen out from the world as a peculiar people; he tells us that they are to be a Royal Priesthood, to show forth his praises before the world. These our text tells us are elected of God to be his ambassadors—to proclaim to the world the great fact that God has operated through Christ for the reconciliation of himself, the reconciling of divine justice; and that now as a consequence he is ready to receive all that come unto him through Christ—all who desire to be reconciled to God. Each one who hears of the grace of God, who comes to an understanding of the great mercy of God manifested in the giving of his Son, is privileged to come unto the Father through him, and by faith to realize his sins as covered by the merit of the precious sacrifice, and on the basis of that faith to begin a new life, to consecrate himself to God and his service. All thus coming to the Father are reckoned as justified, cleared of all guilt, and privileged as consecrated followers of Jesus to be associated with the great Redeemer in his work of reconciling the world.

SACRIFICIAL MINISTRY.

Although God is reconciled through Christ only a few have yet the hearlug ear. The great mass of mankind are deaf to the voice divine speaking peace through Jesus Christ, they are blind to this grand display of divine love—"The god of this world hath blinded the minds of them that believe not." (II Cor. 4:4.) Hence, as the Scriptures declare and as observation teaches, those who do hear and those who do see are now but a "little flock." Of these the Apostle in our text is speaking when he says, "We are ambassadors for Christ"—we are the representatives of Jesus in making known to the world the blessings which he has to offer, secured through his sacrifice.

It might be assumed that these ambassadors of the Lord would be well received by the world, highly esteemed amongst men, powerful, influential. But on the contrary the very reverse is the case, as the Scriptures declare. Not many wise, not many great, not many learned, not many noble, not many rich are in this little flock, says the Apostle, and the world does not respect them. Our Lord tells the reason, saying, "Ye are not of the world even as I am not of the world, therefore the world hateth you." (John 15:19.) "The light shineth in darkness; and the darkness comprehendeth it not" (John 1:5)—"the darkness hateth the light." Consequently this ministry of God, this ministry of the Gospel, this ambassadorship, while a high privilege, a great honor, is a ministry of suffering, involving self-sacrifice, self-denials.

The Lord foreknew all this, and so arranged matters purposely that the trials, difficulties, persecutions and oppositions of the world might serve to test, to sift, to polish the peculiar elect class whom he is now selecting from amongst men. These, we are told, must be copies of God's dear Son—not in fleshly likeness, but in heart likeness. They must all love righteousness and hate iniquity to the extent that they would be willing to suffer for righteousness' sake, and take it gladly, joyfully. By thus enduring hardness as good soldiers of Christ they obtain the mark of divine approval as overcomers of the world, and thus they are made meet for the inheritance of the saints in light—the Millennial Kingdom, which is to be God's agency in the blessing of the world of mankind, which he has already reconciled unto himself through Jesus Christ."

THE MINISTRY OF GLORY.

But although the elect have a ministry of suffering now because the world has not the hearing ear, because the Adversary is deceiving mankind and misleading them as respects real joy and real happiness and real pleasure, nevertheless the time is coming and is near at hand when all this will be changed, when the petition of the Lord's prayer, "Thy Kingdom come, thy will be done on earth as it is done in heaven," shall have been accomplished, when the elect Church shall have been glorified with Christ and have received of the Father the glory and honor and immortality of the First Resurrection, then their work as ambassadors of God will be on a totally different plane. When God's Kingdom is in power his ambassadors and representatives will be honored, not only of the Father and of the Son and of the angels, but also of the world of mankind, whose eyes of understanding will then be opened to see things in their proper light.

If it is a joyful thing for the Lord's consecrated ones to proclaim the good tidings now, under adverse conditions, to those who are deaf and blind to the truth, seeking for such as have the hearing ears and understanding hearts and the partially opened eyes—seeking to open the eyes of their understanding wider and to open their deaf ears—if this be a pleasurable work for the Lord's faithful ones now, how grand will be their glorious privilege in the future when, armed with the power of God, they not only begin but carry to a full completion his great work of reconciling the world—making the whole world to know of his love and goodness, his wisdom, power and justice, that thus all may be brought to a knowledge of the truth that they may be saved—not saved from torment and torture, but saved from the wages of sin, death—saved from sin and its penalty.

THE MINISTRATION OF GLORY TYPIFIED.

Preceding our text but discussing the same matter, the Apostle shows (II Cor. 3:6-16) that the scenes enacted at Mount Sinai in connection with the giving of the Law were typical of what is to be expected on a much higher antitypical scale at the second advent of Christ, when the New Covenant will be sealed, ratified and go into effect for the benefit of the whole world. We have heretofore shown that the elect of this Gospel age, as the members of the Christ under Jesus the Head, are accepted of God under the original Abrahamic Covenant—not under the Law Covenant given to the Jews nor under the New Covenant which is to be given to restored Israel and to the world. The Church of Christ, now associated with him as sacrificers, sharers in his sufferings, in his death, are to be with him in glory, the dispensers of divine favors to the world, blessing all the families of the earth in his Millennial Kingdom under the terms and conditions of the New Covenant, which Covenant is sealed by the blood of the better sacrifices.

Looking back to the type we see Moses, the representative of Jesus, the Head of the Church his body, called of God to go up into Mount Sinai in the midst of shakings and quakings, fearful sights and sounds. This represents not only the experiences of each individual member of the body of Christ, but it represents also the great time of trouble with which this Gospel age will end and the final members of the body of Christ be glorified. The mountain into which they go symbolizes the Kingdom of God, as a mountain everywhere throughout the Scriptures is the symbol of a kingdom. When Moses, later, came down from the mountain the record is that his face shone with the glory of the Lord to such an extent that he was obliged to put on a vail in his communications with the people in the sealing of the Covenant of which he was the Mediator. This was a type of the glory of Christ, Head and body, in the Kingdom. So glorius will they be as spirit beings that it will be impossible for natural men to have intercourse with them except as they are veiled, hidden from the sight, their glories realized by faith.

It is of this glory that the Apostle here is writing, contrasting Moses and the Law Covenant and Israel with Christ, the New Covenant and the world. He says of the Church, "Our sufficiency is of God, who also has made us sufficient as ministers of the New Covenant" (II Cor. 3:5, 6); then he adds, referring to the Law Covenant as a ministration of death, because it did not really give life to any that were under it, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his countenance: which glory was transitory (typical): how shall not the ministration of the Spirit be more glorious will they be as spirit beings was with glory, much more that which is to be permanent will have glory."

The ministry of suffering, which during this Gospel age is the portion of the Lord's people, the Royal Priesthood, is not a ministry to the world directly, but the ministry incidental to the gathering of the body of Christ, the Royal Priesthood. The Apostle explains the matter, saying, that it is "for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." When we all shall have reached that glorious consummation of the Church, the little flock, the Bride, the body of Christ, then the world's reconciling will be the great work of the Millennial age, carried on in power and great glory, to the praise of our Redeemer and the Father, and for the blessing of all the families of the earth.—Eph. 4:12, 13.

RECONCILING THE WORLD.

Some one may say, "If the world is blind and deaf so that the Master said to his followers, 'Blessed are your eyes for they see, and your ears for they hear,' how could the poor world be any better off in its blind and deaf condition in the future than it is at present? Where would be the advantage of repeating the story of God's grace to those who are thus blind and deaf thereto? If the god of this world now blinds the minds, why would he not do the same in the future?" These are good and important questions, and the Scriptures give us satisfactory answers to them, assuring us through the Prophet Isaiah that in the day of Christ, the Millennial day, the day of his Kingdom, all the blind eyes will be opened and all the deaf ears be unstopped. (Isa. 35:5.) Again the Lord informs us that at the very beginning of his Millennial reign Satan shall be bound that he shall deceive the nations no more until the thousand years are finished.—Rev. 20:3.

Here, then, is the secret of why the world can not hear now, and the assurance of the change which would permit it to hear in its due time. As the Adversary now deceives the whole world so that only a comparatively few can exercise the eye and ear of faith to hear the voice divine, to see the riches of God's grace, so his binding and the restraint of evil, the dispelling of the mists and clouds of darkness, error and superstition, and above all the eye salve of truth which will then be dispensed freely to every creature, will be all powerful to the enlightenment and uplifting of all the families of the earth—whosoever will. And as for the remainder, who will not hear with their eyes opened and their ears unstopped, knowing of the grace of God, for these what remains? The criptures answer, "the blackness and darkness" of destruction, "the soul that sinneth (wilfully, intelligently) it shall die"—the Second Death; "he that will not hear that great Teacher shall be cut off from amongst the people.—Jude 13; Ezek. 18:20; Acts 3:23.

"BE YE RECONCILED TO GOD."

To know that God has a great, loving, God-like plan of salvation from sin and death, which ultimately will be offered to every member of the race, constrains us, as the Apostle says, to enter joyfully, gladly, into relationship with our Creator. To be reconciled to God implies harmony with his law of righteousness, a desire to do the divine will, an opposition to sin and a desire to be ambassadors for God, to tell of his good tidings and help forward in every manner possible his great and glorious cause. Not that he needs our help, but that we appreciate the privilege of being co-laborers with him as the highest imaginable favor in the world.

We make this appeal, "Be ye reconciled to God," with the full understanding that the world in general is deaf and will not hear, but with the expectancy that our message now will be heard only by those who have the hearing ear, who are described by the Apostle as "Even as many as the Lord your God shall call"—as many as shall hear and heed the call of God speaking peace through Jesus Christ our Lord. Our appeal, then, is not to the heathen world, but to believers, who have heard of the grace of God—that they be reconciled—fully reconciled to God. Amongst the Lord's people we find some in a measure of reconciliation and others in a state of partial reconciliation; our message is to all, "Be ye reconciled to God, accept his Word, accept his way, conform your heart and life to his arrangement, learn to look for his way in all the affairs of life and do not seek to do his work in your own way. He is the Captain, we are the soldiers to obey; he is the Head, we are the members of his body, to be directed by his will; he is the Bridegroom, we are prospectively his espoused, who should and do desire to be fully conformed to his perfect will in everything. In proportion as we attain this reconciliation to God we are attaining a harmony with righteousness and truth and everything which he provides for us; in the same proportion we are learning that we are not our own but his, bought with a price, even the precious blood, and that it is our privilege to glorify him in our bodies aud spirits, which are his. Let us be reconciled—fully reconciled to God, and have in return the blessed assurances of the Word that "all things are ours for we are Christ's, and Christ's is God's."—I Cor. 3:22, 23.

My public addresses, dear friends, serve to stimulate Bible study; but if you are interested at all you should procure at once and use my six volumes of "Studies in the Scriptures," which are sold at absolute cost by the Bible and Tract Society of Allegheny, Pa, Vol. I cloth, 400 pp. 25c postpaid; magazine edition 5c. These volumes treat the Bible as a whole and show its self-explanation aud consistency. Sample literature free.

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"Yaas," again.

"Dinah, will yer marry me?"

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Officers and Corresponding Represenatives will please notify the Secretary-Treasurer promptly of any change in their addresses.

THE WEEK IN IRON CIRCLES.

THE MARKET AT LARGE.

The Iron Trade Review says:

"Prosperity of the railroadsis shown not only by reports indicating an increase of earnings of more than 10 per cent compared with last year, but also in continued heavy buying of rails and rolling stock. Their officials seem to entertain no fear that recent legislation will be disastrous. The Tennessee company has already sold all it can roll up to July, 1907; the Carnegie Steel Company has orders for about 200,000 tons for next year; the Colorado Fuel and Iron Company is well supplied with orders, and the Illinois Steel Company is filled up to October 1, 1907. The New York Central has awarded the contract for 80,000 tons of rails to the Illinois Steel Company, and the same amount to the Lackawanna Steel Company, to be delivered in the spring of 1907.

"The plate market shows decided improvement.

"The pig iron situation is still strong. Practically all of the basic and Bessemer that can be made in the valleys this year has been sold, and there is also little available foundry iron. Prices are firm with a tendency to advance. The principal malleable interests have purchased 25,000 tons. In the south the shortage of labor continues to cause much embarrassment, production is decreased and deliveries are being retarded. Some very exceptional sales of southern iron have been made at $13, but the usual price is $13.25, and some furnaces are holding for $13.50. The scarcity of northern iron is shown by the shipments of pig made at Ironton, O., to the Cleveland district."

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PIG IRON.

Bessemer pig iron is a scarce article and basic iron is none too plentiful, both holding firm, and $17.75 is quoted on Bessemer and $17.25 to $17.50 on basic. Foundry iron, for which there is a considerable inquiry, although for the most part in comparatively small lots, is held at $16.50 as a minimum at valley furnaces and the available supply for prompt shipment is not sufficient to cover all demands. Furnaces are behind on their deliveries and the consumption is tremendous, foundries running to capacity with plenty of work to keep them going for a long time to come. Southern furnaces report the sale of about 20,000 tons of southern No. 2 at an average price of $13.50, Birmingham. The scarcity of steel making pig iron is one of the features of the market. We quote:

Bessemer, Valley	$17.75
Bessemer, Pittsburg	18.60
No. 1 Foundry, Pbg.	17.00 to 17.85
No. 2 Foundry, Pbg.	17.35 to 17.50
Gray Forge, Pittsburg	16.35
Basic, Valley	17.25 to 17.50
Basic, Pittsburg	18.10 to 18.35

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FERRO-MANGANESE.

During the week several sales of ferro-manganese have been made and one broker in four lots disposed of 400 tons at slightly under $80, delivered Pittsburg, for forward delivery, while for prompt delivery the market is quoted at $85.

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MUCK BAR.

With but comparatively few buyers of muck bar in this district and these having covered early in the year for a major portion of their requirements, the new transactions have been light. On a recent inquiry a producer quoted $29, Pittsburg, on all pig metal bar.

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SKELP.

There has been no change in this market and we continue to quote as follows on light gauges and narrow widths: Bessemer grooved, 1.57 1-2c to 1.60c; sheared, 1.65c to 1.70c; basic grooved, 1.60c to 1.65c; sheared, 1.65c to 1.70c; iron skelp, grooved, 1.65c to 1.70c; sheared, 1.80c to 1.85c.

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STEEL BARS.

The nut and bolt manufacturers have been heavy buyers during the past week and the sales of steel bars during the week just past have run up into a very big tonnage in the aggregate. There has been no shading on the 1.50c base.

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WIRE AND WIRE NAILS.

The demand has slackened up to some extent in comparison with the recent business, but, as far as can be learned, there has been no shading in prices to get the going business. We quote prices, unchanged, as follows: Wire nails, jobbers' carload lots, $1.85; retailers' carload lots, $1.90; painted barb wire, $2 for jobbers in carloads; retailers in carloads, $2.05, with 30c for galvanization; plain wire, $1.70 to jobbers and $1.75 by carload.

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PLATES.

Not for a long time have the plate mills been in such good shape as far as business on the books is concerned and specifications are extremely heavy, this being particularly true for the steel car companies. In addition to the regular business, about 11,000 tons of plate and structural will be placed with Pittsburg mills within a short time for the two battleships recently let by the government, this being exclusive of the armor, the contract for which was divided, Midvale getting one-half of the slightly over 7,000 tons and the Carnegie and Bethlehem Steel Companies each getting one-half of the remainder. In addition to this business a large tonnage enters into the heavy demand for structural material. We quote: Tank plate, 1-4 inch thick, 6 1-4 to 100 inches, 1.60c, f. o. b. mill, Pittsburg. Light plate schedule No. 10, 1.70c; Nos. 11-12, 1.75c; Nos. 13-14, 1.80c; Nos. 15-16, 1.90c. Extras on the regular plate schedule are as followes per 100 pounds: Boiler and flange steel plates, .10c; A. B. M. A. and ordinary firebox steel plates, .20c; still bottom steel, .30c; marine steel, .40c; locomotive firebox steel, .50c; all sketches excepting straight taper plates, varying not more than four inches in width at ends, narrowest end not being less than 30 inches, .10c; complete circles, .20c. Plates in width over 10 inches up to 110 inches, .05c; over 110 inches up to 115 inches, .10c; over 115 inches up to 120 inches, .15c; over 120 inches up to 125 inches, .20c; over 125 inches up to 130 inches, .50c; over 130 inches, 1.00c. Gauges under 1-4 inch to and including 3-16 inch plates on thin edges, .10c; under 3-16 inch to and including No. 8, .15c; under No. 8 and including No. 9, .25c. Five cents extra for less than carloads. Terms net cash in 30 days.

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SHEETS.

The independent mills that have been shut down for their annual repairs since just before July 4 have resumed operations, there being no trouble about the Amalgamated scale, those mills operating under the union scale heretofore, signing up again for the year beginning July 1. The leading interest is from six weeks to three months behind on deliveries and the independent interests having plenty of business. Specifications are heavy, tracts are not numerous, nor heavy, although some new business is coming in right along. The scarcity of semi but on account of the season new confinished material is seriously handicapping many of the mills. We quote:

SANTAL-MIDY
These tiny CAPSULES are superior to Balsam of Copaiba, Cubebs or Injections, and RELIEVES in 24 HOURS the same diseases without inconvenience.
MIDY
Sold by all druggists.

Black steel sheets, box annealed, cold rolled, one pass Nos. 11-12, 2.10c; Nos. 13-14, 2.15c; Nos. 15-16, 2.20c; Nos. 17-21, 2.25c; Nos. 22-24, 2.30c; Nos. 25-26, 2.35c; No. 27, 2.40c; No. 28, 2.50c; No. 29, 2.5c; No. 30, 2.75c. Galvanized: Nos. 10-11, 2.45c; Nos. 12-14, 2.55c; Nos. 15-16, 2.65c; Nos. 17-21, 2.80c; Nos. 22-24, 2.95c; Nos. 25-26, 3.15c; No. 27, 3.35c; No. 28, 3.55c; No. 29, 3.80c; No. 30, 4.05c. Corrugated roofing, $1.75 per square for No. 28 painted, 2 1-2 inch corrugation; $3.10 per square for No. 28 galvanized, 2 1-2 inch corrugation. Quotations f. o. b. Pittsburg on large lots.

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TIN PLATE.

The canning interests are beginning to specify heavily for their requirements now about a month ahead of the heavy season and crop reports indicate an unusually heavy season. All mills are considerably behind on their deliveries. Prices are unchanged and we continue to quote as follows: $3.75 per base box, f. o. b. Pittsburg, 14x20 100-pound cokes, terms 30 days, less two per cent off for cash in ten days.

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HOOPS AND BANDS.

New business is coming in only fairly good, but specifications against old contracts are heavy. We quote: Hoops, 1.90c in carload lots, and 2c in less than carload lots, bands, 1.50c base, half extras as per standard steel card. Prices f. o. b. Pittsburg.

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COTTON TIES.

The July market in cotton ties has been in good volume, but there is still considerable business yet to be placed. The July price is 86 1-2c per bundle.

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MERCHANT BARS.

The week under review has been a heavy one from the standpoint of bar iron sales and a very large tonnage has been placed. Railroads have bought freely. Prices are firm and we quote as follows: Common iron bars, 1.55c, Pittsburg, in carload lots, 1.60c in less than carloads; for western shipment 1.50c base Pittsburg; Bessemer steel bars, 1.50c; plow and cultivator, 1.50c net; channels, angles, zees and tees, under three inches, 1.60c, all f. o. b. Pittsburg. The following differentials are maintained on steel: Less than 2,000 pounds, .10c advance; less than 1,000 pounds, of a size, .30c advance.

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STRUCTURAL MATERIAL.

The demand for heavy shapes continues. We quote: Beams and channels, 15 inches, and under, 1.70c; over 15 inches, 1.80c; zees, 1.70c; tees, 1.75c; angles from three to six inches, inclusive, 1.70c; over six inches, 1.80c; universal and sheared plates, 6 1-4 inches and wider, 1.60c base.

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RAILS AND TRACK MATERIAL.

Reports from the leading southern producers of rails are to the effect that the mills are sold up on their entire production up to July, 1907, at $29 for standard sections and that negotiations are now pending that will take the capacity of the southern rail mills to the middle of next September. The Illinois Steel Company is practically sold up for 1907 and the Carnegie Steel Company has booked about 200,000 tons for next year's delivery, this in the face of the fact that last year the 1906 books were not opened until September, while this year the books were opened for 1907 business in May. One contract for 7,500 kegs of spikes was closed during the week at $2.20 and for prompt delivery as high as $2.30 has been offered. We quote: Fifty pounds and heavier, 500-ton lots and over, $28; carloads and less than 500 tons, $30; less than carload lots, $32; light rails, 16 pounds, $30; 20 pounds, $28.50; 25 to 45 pounds, $28.50; angle bars for standard sections, 1.50c; spikes, $2.05 to $2.10.

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STEEL.

The scarcity of semi-finished steel, while it is no more pronounced than it has been for the past two months, has not improved and the leading producers of steel billets, with the enormous pressure on their finishing mills have none to sell, and are far behind on deliveries on present contracts. The Youngstown Sheet and Tube Company after August 1 will have billets of blooming mills sizes for the market and after the middle of next month will have the smaller sizes. Sheet bars are scarce. We quote $27.50 Pittsburg on Bessemer billets and $28.50 on open-hearth billets. Sheet bars are quoted $29.

MISSIONARY WORK.

The Tribune, Through Pastor Russell's Sermons, Doing It.

Houston, Texas, July 20.

Editors National Labor Tribune:

Very recently my attention was called to a sermon by Pastor C. T. Russell in the columns of the Tribune which proved so efficacious as to remove clouds of mental unrest and anxiety—letting in such a flood of glad truth that I feel greatly indebted to both you and Pastor Russell for the benefit and pleasure received.

I desire to express my appreciation (although in a small way) by sending ten new yearly subscribers, with the cash, to the Tribune, inasmuch as I understand that these sermons will appear in its columns from week to week indefinitely. Others assure me they will subscribe later if circumstances permit.

I am sure much profit and pleasure will result to each reader, broadening our conception of Jehovah's plan of redemption and of the gracious attributes of his character, thereby increasing our love to Him and all His works; and awakening a keen desire to serve Him and His sympathetically and intelligently.

Yours respectfully,

R. B. G.

Best Things in Tobacco.
Old Honesty Plug,
Jolly Tar Plug,
Standard Navy Plug,
Newsboy Plug,
Five Brothers Pipe Smoking.
Sensation Cut Plug
Please All Tastes Because They Are the Best.

FRENCH LABOR LEGISLATION.

An Employers' Liability Law That Has Teeth.

The sole piece of legislation for the direct benefit of any class of wage-earners that was passed at the late session of congress was the employers' liability bill, limited in its application to persons employed by corporations engaged in interstate traffic and to corporations in the District of Columbia and the territories. The bill is of the mildest kind and merely enables employes to recover damages for injuries when due either to the negligence of the corporation or its officers or to the fellow-employe of the injured person. In striking contrast with this makeshift and entirely inadequate law is a new employers' liability law recently placed on the statute books of France. Every sort of business, industrial and commercial, is included in the terms of the new French law, so that every wage-earner, whether employed by a corporation, a partnership or an individual in any capacity whatever, may recover damages for injuries received while in such employment, whether such injuries were due to negligence on the part of the employer or to mere chance.

The compensation under the new French law is not confined to the payment of lump sums to workmen according to the degree of their injuries, or to their widows in case they are killed. Injured workmen are given annuities graded according to the extent that their earning power is impaired by the accidents from which they have suffered. In cases of death, the widow and children are given annuities. These annuities range from 20 per cent of the annual wages of the deceased workman, payable to the widow, to 15 to 40 per cent of the deceased workman's wages, payable to the children until they reach the age of 16.

This law may look very oppressive to the employer, but a little examination of details shows that this is not the case. One great reason for this is the lowness of wages in France. For instance, suppose a workman earning 1,500 francs, or $289.50 annually, which is fair average wages in France, is killed and leaves a widow of 35 and three children under 10 years of age. An annuity of 300 francs, or $58.50, is allowed the widow and one of 525 francs, or $101.32, or 35 per cent of the dead father's annual wages is allowed the children. These annuities, capitalized, represent about $2,000.

The French employers are shrewd and thrifty enough to protect themselves against the sums they may have to pay under the operations of the employers' liability acts by insurance. That this would be done was foreseen by French statesmen when the new law was passed. In the discussion on the matter in the French senate, a member of that body said: "The business man has the power to insure himself, and the insurance premium can enter into his general expenses, be embodied in the product of his industry, and so be carried forward to the sum total of expenses. In other words, the sums paid to injured workmen or their families under the employers' liability law are passed along to the community at large in the form of increased prices for products instead of in the form of taxation for the support of pauper widows and children. The self-respect of workmen and their families is thus preserved, a fact of incalculable value to the State and the race."

Tit for Tat.

Titus Titmouse was infuriated, but the editor of the Western Wind shut him up in two seconds.

"Is this the newspaper office?" inquired Mr. Titmouse.

"It is," responded the man at the desk.

"Didn't this paper say I was a liar?"

"It did not."

"Well, some paper said it."

"Possibly it was our contemporary down the street," suggested the editor as he picked up a paper weight. "This paper never prints stale news."

The painfully pious are never powerfully so.

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OFFICE AND PACKING HOUSE
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Strictly Home Dressed Products.
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THE BEST TELEPHONE
For All People.
BEST SERVICE.
LOWEST RATES.
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A Liberal Offer.

One of the most attractive offers ever made is that which the Tribune is making at present to subscribers. Every subscriber who is in arrears will be presented with a handsome Diamond brand razor, warranted, upon sending the amount of back subscription directly to the Tribune office. The Diamond is one of the best razors on the market. "It makes shaving a positive pleasure." It is to be hoped a goodly number of subscribers will take advantage of this splendid opportunity.

LABOR CONVENTIONS OF 1906.

A List of the International Meetings Scheduled.

August —, Toronto, Ont., United Garment Workers of America.

August 6, Chicago, Ill., International Brotherhood of Teamsters.

August 7, Milwaukee, Wis., International Glove Workers' Union of America.

August 12, Colorado Springs, Colo., International Typographical Union.

August 13, New York, N. Y., International Stereotypers and Electrotypers' Union.

August 14, Pittsburg, Pa., Window Glass Snappers' National Association.

August 20, Boston, Mass., United Weavers' Amalgamated Association.

September 3, —, Elastic Goring Gold Beaters' National Union.

September 3, Toronto, Ont., International Brotherhood of Maintenance of Way Employes.

September 6, Toronto, Ont., Saw Smiths' Union of North America.

September 10, Milwaukee, Wis., International Union of Steam Engineers.

September 10, Danville, Ill., International Alliance of Brick, Tile and Terra-Cotta Workers.

September 11, Buffalo, N. Y., American Brotherhood of Cement Workers.

September 13, Hartford, Conn., Table Knife Grinders' National Union.

September 17, New York, N. Y., International Wood Carvers' Association.

September 17, Niagara Falls, N. Y., United Brotherhood of Carpenters and Joiners of America.

October 1, Minneapolis, Minn., International Photo-Engravers' Union.

October, first week, Toronto, Ont., Wood, Wire and Metal Lathers' International Union.

October 8, Milwaukee, Wis., Coopers' International Union.

October 16, Paterson, N. J., United Textile Workers of America.

November 12, Minneapolis, Minn., America Federation of Labor.

December 3, New York, N. Y., National Alliance of Bill Posters and Billers of America.

Union people of Savannah, Ga., are going into politics. The majority want to experiment through the Democratic party; others favor going it alone.

WABASH
VERY LOW ROUND TRIP
EXCURSION RATES
FROM
PITTSBURGH
$35.50 To Denver and return. Tickets on sale July 11 to 14.
$73 75 To San Francisco and Los Angeles and return. Tickets on sale June 24 to July 6.
$72.75 To Portland, Ore., and return. Tickets to be sold June 17 to 21.
$91.80 To San Francisco, Los Angeles, Portland and other Pacific Coast Points in Washington and British Columbia. Proportionate rates to many intermediate western points. Tickets on sale daily from June 1 to September 15.
For information concerning liberal return limits and stopover privileges, call or write
R. F. KELLEY, A. G. P. A.,
320 Fifth Avenue, Pittsburgh, Pa.

Local Lodge Directory

INTERNATIONAL ASSOCIATION OF MACHINISTS.

Pittsburg District, Lodge No. 6—Headquarters, room 305 Arnfeld building, 1119 Penn avenue; D. R. Dorland, president; James Short, secretary; William A. Mineely, business agent. Lodges under the jurisdiction of district lodge and recording secretaries follow:

Pittsburg 52—Saturdays, 416 Wood street, Harry J. Niebaum, S. Main and Taylor avenues, 39th ward.

Duquesne 199 (Linotype) — First Tuesday, 535 Smithfield street, William A. Shaw, 1509 Main street, Sharpsburg. Lawrence 487—Mondays. Kumer hall, Butler and 52d streets, F. S. Reid, 5110 Dresden street.

Ft. Pitt 228—First and third Tuesdays. Lacock and Federal streets, Allegheny. H. L. Fullerton, 13 California avenue.

McKees Rocks 260—First and third Tuesdays, 219 Chartiers avenue, McKees Rocks. T. J. Hughes, Esplen.

McKeesport 151—Second and fourth Tuesdays, 440 Market street, McKeesport. R. D. Cowan, box 365, Wilmerding.

New Kensington 541 — Second and fourth Wednesdays. Blosser's hall, New Kensington. L. A. Parr, box 691.

Junior Machinists 4—First and third Fridays. 1000 Fifth avenue. Fred. W. Dillemuth, 528 Second street, Allegheny.

PATTERN MAKERS' LEAGUE OF NORTH AMERICA.

Pittsburg Association—Wednesdays, 210 Ferguson block, L. R. Thomas, business agent.

AMALGAMATED SHEET METAL WORKERS' INTERNATIONAL ALLIANCE.

No. 12—Fridays, Moorhead hall, N. S. Glass, business agent. Moorhead hall.

INTERNATIONAL UNION OF STEAM ENGINEERS.

No. 66 — Headquarters, 416 Wood street, Wednesdays. P. J. Naughten, business agent.

No. 95—Wednesdays, 18 Fifth street, O. W. Janke, secretary, 715 East street, Allegheny.

BROTHERHOOD OF PAINTERS, DECORATORS AND PAPER-HANGERS OF AMERICA.

District Council—Headquarters, 416 Wood street, Fridays. E. A. Eisel, secretary: Alfred Firth, Homer E. Schreengost and C. J. Frenz, business agents.

INTERNATIONAL ASSOCIATION OF BRIDGE AND STRUCTURAL IRON WORKERS.

No. 3—Headquarters, room 305, 1119 Penn avenue, Mondays, W. C. Bennett, secretary: M. Galentine, business agent.

No. 74—(Housesmiths and Architectural Iron Workers) — Second and fourth Wednesdays, 302 Grant street, H. W. Legleitner, business agent.

BROTHERHOOD OF BOILER-MAKERS AND IRON SHIP BUILDERS.

District Council—First and third Tuesdays, Old City hall. President and treasurer, H. F. Young; secretary, Nich Gutenthorpe.

Smoky City Lodge 154—Thursdays, Old City hall. Henry J. Tummel, business agent, 183 Iten street, Allegheny.

AMALGAMATED ASSOCIATION STREET AND ELECTRIC RAILWAY EMPLOYES OF AMERICA.

Division 85 — Second and fourth Thursdays, 1119 Penn avenue. J. C. Negley, business agent, office, 302 Ferguson block.

UNITED BROTHERHOOD OF CARPENTERS AND JOINERS.

District Council—Office, 307 Arnfeld building, first and third Tuesdays, Arnfeld hall, 1119 Penn avenue. Samuel Lindsay, president; J. C. Kephart, secretary, 1115 Ross avenue, Wilkinsburg. A. M. Swartz, N. F. Storm, C. C. Douglass and H. C. Whitfield, business agents.

INTERNATIONAL ASSOCIATION OF MARBLE WORKERS.

No. 24 (Setters)—Tuesdays, Moorhead hall, Charles C. Gunther, business agent.

No. 15 (Helpers)—Second and fourth Fridays Moorhead hall. James Lynch, business agent.

INTERNATIONAL ASSOCIATION OF STEAM, HOT WATER AND POWER PIPE FITTERS AND HELPERS.

Meets every Wednesday evening at Moorhead's Hall, Grant and Second avenues. E. A. Maginn, business agent.

KNIGHTS OF LABOR, INCORPORATED.

District Assembly No. 3—Headquarters, 535 Smithfield street. Regular meetings third Wednesday of each quarter. John Fernau, master workman; James Roden, worthy foreman; M. W. Williams, secretary; I. N. Ross, E. W. Hambleton, M. Muldowney, J. A. Bacharach, A. J. Hurney and J. O. Flynn, executive board. Local assemblies attached to district and secretaries follow:

No. 6266 (Pavers and Rammers)—Alternate Sundays, 535 Smithfield street Hugh McGovern, 535 Smithfield street.

No. 1577 (Teamsters)—First and third Sundays, 2 p. m., 535 Smithfield street. William F. Teeters, 1110 East street, Allegheny.

No. 4907 (Salespeople)—Wednesdays, 535 Smithfield street. C. B. Hays, 7 Marie apartment.

No. 1374 (Cigar and Stogie Makers)—Second and fourth Thursdays, 535 Smithfield street. John L. Frank, 535 Smithfield street.

No. 10604 (Theatrical Mechanics)—Second and fourth Sundays, 2 p. m., 535 Smithfield street. Thomas G. Mason, box 352.

No. 1588 (Hardwood Floor Layers and Helpers)—Second Tuesday, 535 Smithfield street. Albert Hutchins, 132 Bausman street, Knoxville.

JOURNEYMEN STONE CUTTERS' ASSOCIATION OF NORTH AMERICA.

Pittsburg branch—First and third Tuesdays, McKnight's hall, Federal and Lacock streets, Allegheny. T. B. Sanders, secretary, box 230.

WOOD, WIRE AND METAL LATHERS' INTERNATIONAL UNION.

No. 35—Wednesdays, 535 Smithfield street. E. F. Boozer, secretary, River avenue, Esplen.

UNITED LABOR LEAGUE OF WESTERN PENNSYLVANIA.

Second and fourth Sundays, Knights of Labor Hall, 535 Smithfield street; John Fernau, president; Alex Hunter, vice president; P. W. I. Gilfoil, recording secretary and corresponding secretary; E. W. Hambleton, financial secretary; Anthony Kelly, treasurer; J. A. Barclay, C. B. Hayes and J. W. Paterson, trustees.

UNITED MINE WORKERS OF AMERICA.

District 5—Headquarters, 426 Diamond street. Francis Feehan, President; James S. Clark, vice president; John Hurley, secretary-treasurer; William Little, 426 Diamond street, member national executive board. S. A. Whetzel, Box 399, Brownsville, Pa.; F. P. Hanaway, Collier, W. Va.; William Booth, Webster, Pa.; A. L. Davis, Venetia, Pa.; Thomas Sheehan, Cuddy, Pa.; George Black, Allenport, Pa.; James Watchorn, California, Pa.; Paul Flynn, California, Pa.; A. J. Kwaterski, Castle Shannon, Pa.—Executive board.

INTERNATIONAL BROTHERHOOD OF ELECTRICAL WORKERS.

No. 5 (Inside Wiremen) — Fridays, 302 Grant street. A. S. Borard, business agent.

No. 14 (Linemen) — Thursdays 306 Grant street. S. D. Young, business agent.

INTERNATIONAL SLATE AND TILE ROOFERS' UNION.

No. 2—First and third Wednesdays, 302 Grant street. P. Mulvehill, business agent.

AMALGAMATED SOCIETY OF ENGINEERS, MACHINISTS, MILLWRIGHTS, SMITHS AND PATTERNMAKERS.

Branch 622—Alternate Saturdays, 535 Smithfield street. Edwin Ogden, secretary.

INTERNATIONAL UNION OF UNITED BREWERY WORKMEN.

No. 22 (Brewers)—Second and fourth Sundays, 2 p. m., Moorhead hall. Chris Kull, secretary.

No. 67 (Drivers)—First and third Sundays, 2 p. m., Moorhead hall, William Stirm, secretary.

No. 144 (Bottlers) — Second and fourth Sundays, 2 p. m., Butler and Thirty-sixth streets. Albert Tess, secretary, 3325 Mulberry alley.

IRON CITY CENTRAL TRADES COUNCIL.

First and third Thursdays, Arnfeld hall, 1119 Penn avenue. C. C. Douglass, president; C. A. Lands, recording secretary; J. B. Culley, financial secretary; N. F. Storm, treasurer; E. A. Maginn, H. J. Carey and Lottie Williamson, trustees.

INTERNATIONAL UNION OF ELEVATOR CONSTRUCTORS.

No. 6—Headquarters, 535 Smithfield street. Second and fourth Mondays. E. M. Douglas, business agent.

UNITED ASSOCIATION OF JOURNEYMEN PLUMBERS, GAS FITTERS, STEAM FITTERS AND STEAM FITTERS' HELPERS OF THE UNITED STATES AND CANADA.

No. 27—Headquarters, 440 Sixth avenue. Tuesdays, Old City Hall. James J. McKee and E. F. Welsh, business agents.

No. 218 (Steam Fitters)—First and third Thursdays, 229 Fifth avenue. John A. Hite, secretary, 2352 Bedford avenue.

BRICKLAYERS' AND MASONS' INTERNATIONAL UNION.

Headquarters, 440 Sixth avenue. Joint arbitration board, second and fourth Wednesdays; executive board, stonemasons' Fridays; executive board, bricklayers' first and third Wednesdays.

No. 2—Fridays, 416 Wood street. Daniel Gildernew, business agent, 446 Sixth avenue.

IRON MOLDERS' UNION OF NORTH AMERICA.

No. 14—Alternate Fridays, Lorena hall, 105 Federal street, Allegheny. Wm. Peart, secretary, 41 Halsey place.

No. 46 — Tuesdays, Moorhad hall. John Barnett, secretary 1632 Penn avenue.

PITTSBURG AND CINCINNATI PACKET LINE.

Regular steamer to Wheeling, Marietta, Parkersburg, Pomeroy, Point Pleasant, Gallipolis, Huntington, Ashland, Ironton, Portsmouth, Cincinnati, Louisville, Memphis, St. Louis, New Orleans and all intermediate landings, will leave wharfboat, foot of Wood street as follows:

Every Monday at 4 p. m., Keystone State, Charles W. Knox, master; William D. Kimble, clerk.

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First-class fare Pittsburg to Cincinnati $7 round trip, $12; meals and stateroom included; Except Queen City and Virginia, round trip $14, or down by boat and return by rail, $14; Queen City and Virginia, $14. Tickets good until used. For freight or passage apply on board or

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Labor Tribune

JOS. TELFORD, Pub'r.

OFFICES:

352-354 Fifth avenue.

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Subscriptions are payable in advance.

Subscribers wishing to change their postoffice address must send their former as well as the address to which they want their paper sent.

The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate maters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an indorsement of it.

HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompaied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than dimishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

Stunts in Figures.

"How are you on figures?" asked the genius.

"Just passably good," was the willing victim's reply.

"Well, write on that sheet of paper the figures 1 to 9 inclusive, but omitting the 8."

It was soon done, all in a row—1 2 3 4 5 6 7 9.

"Now, which of those figures do you consider the poorest?" was the next question.

"I guess that figure 3 is about the measliest looking."

"Well, multiply 3 by 9, the last figure in the row, and you have 27. Now multiply all the figures in the row and see the result."

When the task was completed the result proved to be 333,333,333.

"Just do a few sums like that and you will be able to make a 3 all right," cackled the genius. "The same rule holds good with all of the figures. For instance, say the 2 was the worst figure. You would have multiplied that by 9, getting 18; then you would have multiplied all the figures by 18, the result being 222,222,222. It's an easy trick when you know how."

Lame Backs and Limbs

lose all their soreness and stiffness after a few rubbings with

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Anchor Pain Expeller

A family standby used in many countries to cure Rheumatism, Sciatica, Pains in the side, Neuralgia, Pains in the throat and chest, Headache and Toothache.

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RIGHT AND WRONG VIEWS OF BAPTISM.

ADULTS IMMERSED.

Asbury Park, N. J., July 29.—A convention of Bible students, believers in the "Atonement through the Precious Blood," has been in session here during the past week. Able Scriptural presentations have been made by various speakers on topics doctrinal and practical. About 1,200 were in attendance. The teachings of the Scriptures are reverenced by these people as the Word of God, and for the time these teachings seem to fill their hearts, their lips and their faces—references are frequently made to the "joys of their salvation." Pastor C. T. Russell of Allegheny, Pa., spoke twice. We here report extracts from his discourse on Baptism. His text was from Jesus' words, "Are ye able to be baptized with the baptism I am baptized with?" (Matt. 20:22.) He said:

Christian people in general believe in baptism, recognize it as Scripturally enjoined, and hence as being important. With many the doctrine has such force that they fear the eternal torment of those not baptized; hence in the case of the death of an infant one of the first questions is, "Was it baptized?" While this is true of all denominations, it is especially so with Lutherans and Roman Catholics, the latter going so far as to insist that if it be necessary that the child's life shall be sactified at the moment of birth a baptism must be administered in utero.

Looking back we find that in the third century immersion was universally practised, first of adults and later on of infants. In harmony with this nearly all the ancient Church ruins show remains of large baptistries. The word baptism itself implies a covering with water, and it was not for some centuries that sprinkling was introduced and determined by the Roman Catholic authorities to be a proper and satisfactory form of baptism. To-day the majority of Christian people follow this custom of sprinkling, designating it baptism. With others we object to this usage, because the Greek word baptizo never signifies sprinkling, and secondly we object that nothing in the Scriptures ever authorized the baptism of children anyway. In the Scriptures the ordinance of baptism is provided only for "believers"—"Believe in Jesus Christ and be baptized." Realizing that children are not believers, Lutherans, Roman Catholics and Episcopalians follow the custom of having "believers" represent the children—do the believing for them. These are designated godfathers and godmothers, who solemnly obligate themselves before God and man that the child shall be a believer, that they will see to it that the necessary instructions are given so that it can, will, must believe. Some others, who follow the custom of sprinkling infants, take the matter more lightly and call it a christening, although there is a general sense of trepidation if an unchristened child die.

ST. AUGUSTINE'S FALSE TEACHINGS

Without questioning the candor of St. Augustine, we feel free to question many of his teachings, amongst others the one which led up to this matter of baptizing infants. Under the claim that everybody not a member of the Church of Christ would surely go to eternal torment, St. Augustine made proper the baptism of infants, holding that thus they were received into the Church, became subjects of divine grace, and might be esteemed as rescued from eternal torture, the fate of all unbaptized infants according to his theology. It is in harmony with this thought that amongst Lutherans, Roman Catholics and Episcopalians there is a general confirmation time for those sprinkled in infancy, who, when they arrive at years of discretion, are supposed to accept the kind offices of their friends of infancy, to take the vows of the Church upon themselves, and thus to release their godfathers and godmothers—though the latter very rarely seem to realize the responsibilities undertaken.

We pass by these changes of the divine program made during the "dark ages," with the suggestion that the few drops of water accompanying the words neither harm nor benefit the infant, and are in no sense of the word the baptism which the Scriptures enjoin. Hence from our standpoint such infants were never baptized at all. We go on in our review of the subject to the consideration of the three different views entertained by those who practice immersion—all of which we hold to be erroneous. After examination of these we will pass on to consider the view we believe to be the Scriptural, reasonable, rational one, the one baptism mentioned in the Scriptures in connection with the one Lord and the one faith.

THE ERROR OR "TRIUNE IMMERSIONISTS."

Some well-intentioned people, finding that in the past, about the third century, triune immersiou was practised, and that it is still practised by some, conclude that this must be the original baptism. This thought seems to them to be corroborated by our Lord's statement, "Baptizing them in the name of the Father and of the Son and of the holy Spirit." We hold that these Christian friends are in error in that they have not gone back far enough in their search for the original mode of baptism. The Scriptures and not the theology of the third century should be our guide. Not a word in the New Testament writiugs suggests triune immersion—three immersions in one—nor does our Lord's command imply three immersions, but rather that the one immersion is done in the name of and by the authority of the Father as well as of the Son and the holy Spirit.

The inconsistency of the general modes of procedure may readily be noted when it is recalled that everywhere in the Scriptures baptism is a likeness or picture of burial. Indeed triune immersionists especially emphasize this by baptizing face downward three times. When we ask, "Why face forward?" they answer that it is written in the Scriptures that Jesus "bowed his head" in death—that it is in imitation therefore of Jesus' death that the immersion is performed face downward. We remind them, however, that the Apostle says we are buried in baptism, and that burials are not customary face downward, either in our time or ever; but especially we call their attention to the fact that when they baptize face forward three times it must signify not only that our Lord Jesus died but that the Father died and that the holy Spirit died. Such a view of the matter is quite sufficient to show its unreasonableness, inconsistency, inappropriateness. Surely our Lord and the Apostles never established triune immersion: it is therefore one of the errors that have come down to us from the "dark ages," and should be abandoned.

THE ERROR OF THE "DISCIPLES" OR THE "CHRISTIAN DENOMINATION," ON BAPTISM.

We are not seeking to find fault with fellow Christians, nor to embarrass them in their errors, but on the contrary are seeking enlightenment for our own minds and theirs, for our own profit and theirs—seeking to know the truth on the subject of baptism, believing that the truth makes free and brings a blessing which error can not bring to us, the pure in heart. We are not finding fault with the "Disciples," but merely with their doctrines—with the doctrine which they make the most important of all the doctrines and practices laid down in the Word of God. If they are in error on the subject a mere suggestion of it should make them alert to investigation.

"Disciples" claim that they have no written creed. Nevertheless their religious papers and theological works serve them as a creed, and on the subject of baptism tell us that immersion in water is the divine formula necessary for the forgiveness of sins after faith in Christ has been exercised. We dispute this, and claim that God has attached no such important place to water baptism. Nevertheless, from the standpoint of our "Disciple" friends, this matter is a very important one and deserves a great deal of consideration. For if their theory be true, it follows that Lutherans, Romanists, Episcopalians, Presbyterians Congregationalists, etc., etc., as well as all the heathen, are yet in their sins—hence not in fellowship nor relationship with God, but on the contrary liable for the penalty of sin upon themselves. If, as nearly all of them believe, the penalty for sin is eternal torment, nearly all mankind—all except those who have been immersed—are en route to eternal torment. What an awful thought! One would think that a thorough conviction along this line would arouse our "Disciple" friends to an earnestness which would outdo the Salvation Army in an endeavor to have believers immersed for the remission of their sins, that thus they might be saved.

It is but fair to our "Disciple" friends that we admit that they quote certain passages of Scripture which seem to give strength and color to their views until they are rightly interpreted. For instance, they quote us the words of the Apostle, "Repent and be baptized (baptizo—immersed) every one of you, in the name of Jesus Christ, for the remission of your sins, (Acts 2:38); and again, "Arise, and be baptized and wash away your sins, calling on the name of the Lord." (Acts 22:16.) There are four texts of this general style upon which the "Disciple" friends rely as proofs, supports to their faith and practice on this subject. We acknowledge the texts and give them full weight, but call attention to the fact that they were addressed to Jews and not to Gentiles. The Jews were already baptized as a nation into Moses in the sea and in the cloud (I Cor. 10:1, 2). They already had a standing with God under the Law Covenant, but many of them had transgressed that Covenant—indeed the entire nation came under a special curse on account of the death of Jesus, "His blood be upon us and upon our children." To these water baptism was held out as a symbol of their cleansing or putting away of these sins or transgressions of the Law, as indicating their return into fellowship with Moses and his Law, that thus they might be transferred, with all the faithful of that nation, from Moses, the typical head, to Christ, the real Head of the Lord's faithful.

That baptism for the remission of sins was commenced by John the Baptist and his disciples, was continued by Jesus and his disciples, and was applicable to the whole Jewish nation and to no one else. As an illustration, notice that when St. Paul visited Ephesus he found some believers who seemed to be lacking certain gifts of the spirit general at that time amongst believers. Inquiry developed the fact that they had been baptized with "John's baptism"—the baptism of repentance and washing away sins in water. Then the Apostle instructed them more fully, assuring them that John's baptism was all right in its time and place, but that now they should be baptized properly and received the holy Spirit. (Acts 19:1-7.) Thus we see that baptism is more a form, that its real meaning must be discerned; that a misconception of its meaning would be a hindrance to Christian development, and that John's baptism of repentance and washing away of sins is the same that is now practiced by our "Disciple" friends under the teachings of Alexander Campbell.

"BAPTISTS" SOMEWHAT IN ERROR ALSO.

Of all Christian denominations we believe that the Baptists most closely approximate the truth on this subject, and this is not to be wondered at, seeing that they have made a specialty of this doctrine. Nevertheless we regret to say that our Baptist friends are considerably in error also on the very doctrine they make so prominent. Without prejudice toward any Baptist brother or sister we wish to examine their views reasonably and logically and Scripturally and to trace out their difficulties, to the intent that all who love righteousness, all who love the truth, will have the benefit thereof, and may be the better enabled to profit thereby. According to Baptist doctrine baptism is an immersion in water, and of it they make the door into the Church—not merely into the Baptist Church, but they are particular to tell us that water immersion is the door into the Church of Christ.

A Baptist minister, after having read the first volume of Scripture Studies, called at my office and, in the course of some remarks, said, "Well, I am glad that you agree with us Baptists on the subject of immersion any way." I replied, "Partly, brother." "What," said he, "are we not right on that, either?" "Partly, brother," was the best answer I could make him. "Well," he said, "give me your view? Wherein can we be wrong on this subject?" I replied, "Let me see first, brother, whether or not I understand Baptist doctrine as you do. Then I will point out what I think are some of its difficulties, and subsequently I will indicate what I think the Scriptures do teach. To my understanding the Baptists hold that an immersion in water is the door into the Church of Christ. Do you agree to that?" He answered, "Yes." "If I understand Baptists this is the reason why they exclude Christians of other denominations from the Communion table: they claim that the Lord's Supper is intended only for those who belong to the Church, and that none belong to the Church except the immersed, and hence that they are not at liberty to consider others as true Christians, members of the Church of Christ, not to invite them to fellowship at the holy board. Am I right?" "Yes," he replied.

"Well, then," said I, "according to Baptist doctrine Presbyterians and Methodists, Episcopalians and Lutherans and Roman Catholics and Congregationalists are not in the Church of Christ." He reluctantly said, "No," "Well, then," I continued, "is it not the teaching of Baptists that the Church alone is to be saved, and that all who are not in the Church are lost—and by the word 'lost' do they not generally mean consigned to eternal torment? If this be so, my brother, the Baptist teaching that only the immersed are in the Church, that all others are outside the vail, and that all outside are under condemnation of eternal torment—that seems to me to be very unreasonable. I can not believe it!" "Oh," he replied, "we do not state it thus; we never so state it!" "I know, my brother, you do not so state it, but is not that the logical conclusion and inference of your teachings?" "Well," he replied, "what will you do with it? Oud Lord says, 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned." I replied that his quotation was not a part of the original Scriptures—that all of the 16th chapter of Mark, from the 9th verse to the end, is spurious, as indicated by the fact that it is not contained in the oldest Greek Mss.

I then asked, "Do you think, brother, that all the true wheat are in the Baptist Church? Have you never found people outside its communion who give evidence of having the Lord's spirit, the mind of Christ?" "Yes," he thought he had seen some, who were very good Christians indeed, who had never been immersed. "Now, on the other hand, brother, have you not found in the Baptist Church communion some who seem to be devoid of the Lord's spirit, respecting whom it is written, 'If any man have not the spirit of Christ he is none of his'?—Have you never seen any tares in the Baptist Church?" "Yes," he answered, "I think I have found tares in the Baptist Church as well as wheat outside the Baptist Church." "Then," said I, "Do you not perceive, dear brother, that the door to your Church is somehow or other defective—when it lets in some who are not truly the Lord's members and when it excludes some who are truly his? Surely the door of water baptism, as you have recognized it, has not been in proper working order, else there would not be such results." He was perplexed, and urged that I explain our views of baptism.

THE SCRIPTURAL TEACHING ON BAPTISM.

I explained to him that the baptism which the Bible sets forth, emphasizes, makes all important, is not the water baptism with which all the holy ones of every denomination or outside of every denomination have been baptized. It is a baptism which knows no denominational boundaries or limits. True, I believe and teach that the Lord and the apostles enjoined a water baptism and practiced the same, and that all believers to-day ought to similarly enjoin and practice a water baptism. But I hold that it must not be allowed to have the place of the real baptism, else all would be confusion on the subject as it is to-day amongst Christians of all denominations. Water baptism is merely the symbol or picture—the outward evidence to others that the real baptism has already taken place in our hearts. The question then arises, What is the real baptism of which the water baptism is merely the symbol or picture?

Turning to Romans 6:3-6 I pointed out to this Baptist brother, as I now point out to you all, that the Apostle is here enjoining baptism and laying great stress upon it, and yet never refers to water baptism. So great is the stress laid upon baptism that the Apostle declares, "If we have been planted together in the likeness of his death we shall also be in the likeness of his resurrection." In other words, the Apostle's intimation is that if we share with Christ in his true baptism we will also share with him in his resurrection. Here the entire stress is laid upon baptism—everything else is ignored; baptism is made the sole condition of our attaining to the great prize of glory, honor and immortality as members of the body of Christ. Surely the Apostle did not mean that a water baptism would accomplish so much as this! Surely we will all agree that if we were dragged through oceans of water or buried fathoms deep it could by no means guarantee us a place in the First Resurrection. But the Apostle here shows a baptism which, if we participate in it, will absolutely guarantee us a share in the First Resurrection—a baptism which is, therefore, as different from water baptism as day is different from night.

A BAPTISM UNTO DEATH.

The Apostle here specifically tells us that, "So many of us as were baptized into his death." Here baptism is twice mentioned, but no intimation of the water-baptism. Baptism into Christ is not baptism into water, baptism into Christ's death is not baptism into water. We need to be more critical in our study of the divine Word. What is it to be baptized into Christ? We answer that it signifies to be baptized into the Church of Christ, because the Church of Christ is figuratively spoken of as members in particular of the body of Christ, of which Jesus is the Head. All called during this Gospel age are to seek to attain membership in the elect Church, the elect body of Christ, and the Apostle here tells us that they are immersed into that body, are baptized into that body. This agrees well with the Baptist view, only that they would say baptism by water into this body, whereas the Apostle proceeds to say—that we are baptized into this body of Christ, into his death. For the time being the Apostle ignores water baptism altogether—he is explaining the true baptism and not the symbol. Let us follow his course.

What, then, is signified by this statement, "baptized into his death?" How was his death different from the death of others? The Scriptures set forth that we originally were dead in Adam, dead in trespasses and sins, and under divine condemnation, but that we are justified, set free from that condemnation and death condition through faith in the Redeemer. It is these, justified by faith, reckoned free from the Adamic death sentence, who are invited to be immersed into the death of Christ. The difference between being dead with Adam and being dead with Christ is all the difference in the world: Adam died as a sinner because he was unworthy of life; Christ died as our Redeemer, sacrificing himself, his life rights, on behalf of mankind—he laid down his life, he poured out his soul unto death, a sacrifice for sins. The invitation to believers is to join with Christ in this work of self-sacrifice, in the service of righteousness and truth, in the servce of God and in opposition to evil.

Our Lord accomplished his death during the three and a half years from the time he was baptized by John at Jordan until he breathed his last upon the cross. During all that time he was dying, fulfilling his sacrifice. His sacrificing began at Jordan, in the sense that he there presented himself to the Father, saying, in the language of the Prophet, "Lo, I come, in the volume of the book it is written of me, to do thy will, O my God. I delight to do thy will, O my God, thy law is written in my heart." (Psa. 40:7,8.) Our Lord made a covenant of death at that moment, which it required the succeeding three and a half years to accomplish. Similarly we, lifted out of Adamic condemnation, were invited to present our bodies living sacrifices to God, to sacrifice with our Lord Jesus, to be baptized into his death—his sacrificial death. Our consecration is like his—unto death—and that consecration is our real baptism. Hence we see that whether they are Methodists, Presbyterians, Lutherans, Baptists, Roman Catholics, Episcopalians, etc., all who are trusting in the precious blood of Christ and have made a full consecration unto death with Christ—all of these have been baptized into Christ, all such are members of his body, his Church. On the other hand, those who have not taken these steps of faith and consecration are not baptized, are not in the Church whose names are written in heaven, are not counted by the Lord as members in particular of the body of Christ. Here we see the clear line of distinction which the Lord draws between the true Church and the nominal Church, and between the true Church and the world—it is based upon real character development. As the Lord continued to be baptized into death, so far as his will was concerned, until the end of his journey, so it is for us not merely to will to be conformed to the death of Christ but also to perform—"to lay down our lives for the brethren."

Thus during the three and a half years of our Lord's ministry he was dying daily, or being baptized into death all of that period. And so with us who are followers in his footsteps, we are dying daily, being gradually more and more buried by baptism into his death. As his baptism was accomplished, completed, finished in death when we shall breathe our last. It is to such as are thus buried by baptism into his death that the promise is sure that they shall be with him in his resurrection, the First Resurrection, to glory, honor and immortality. This is reasonable, consistent with every testimony of the divine Word. As the greater includes the less, so we may see that those who accomplish such a baptism into death with Christ are neither lacking in faith nor in loyalty—they are the Lord's "jewels"—the "very elect."

"I HAVE A BAPTISM TO BE BAPTIZED WITH."

That we are not making a new doctrine nor wresting the Scriptures from their plain statement on this subject, note our Lord's words just before he suffered—"I have a baptism to be baptized with, and how am I straitened (in difficulty) until it be accomplished." (Luke 12:50.) What did the Lord mean? Did he wish to be immersed again in water? Oh, no! He had no such thought—water was only the symbol, and that he had performed three and a half years before. What he meant and what he said was that, as he neared the completion of his baptism unto death, he experienced the greater difficulty and was longing for its completion, which came the very next day when on the cross he cried, "It is finished." What was finished? His baptism was finished—his baptism into death.

Another testimony along this line, corroborative of all the apostolic teachings on this subject, is found in our Lord's words to the two disciples, James and John, who said to him, "Lord, grant that we may sit, the one on thy right hand and the other on thy left hand in the Kingdom." He answered them in the words of our text, "Ye know not what ye ask. Are ye able to be baptized with the baptism which I am baptized with?" No one will claim that Jesus meant, "Are you able to be immersed in water?" All Bible students know that James and John had baptized scores of Jews; not only as John's disciples, but subsequently as the disciples of Jesus, they had done much immersing. Unquestionably our Lord referred not to his water baptism, but to his baptism into death.

We are to understand from the query, then, that whoever would sit with the Lord in the throne, whoever would be of the elect Church, must be baptized with the baptism wherewith he was baptized—a baptism into death—a full submission and consecration of every talent and power to the doing of the divine will, even unto death. The Lord said, "Are ye able?" but unquestionably he meant, "Are you willing?" For how could the apostles state their ability? They were willing, and that was quite sufficient—he would do the rest. And this is the picture of the symbolical immersion: the consecrated follower of the Lord having already surrendered himself to the Lord, being already reckoned dead, confesses this by placing himself in the hands of the administrator, who in the picture represents the Lord, and who buries him in the water in symbol of our burial by the Lord into his death, and he raises him from the water in symbol of our resurrection by the power of the Lord from death. How beautiful the picture! How full of meaning! He that has experienced the real baptism—he that has made a full consecration of his all to the Lord and is seeking to perform his sacrifice would not hesitate for a moment to symbolize this in a manner which the Lord and the Apostles have prescribed and exemplified. If there be any holding back, if there be any hesitancy because of what the world or friends or relatives might think of us, it is an evidence that to that extent our consecration is incomplete—to that extent we are less dead to the world, its opinions and its approval than we supposed.

In the fullness of consecration to the Lord we like to be where Jesus was, as we also hope to be where Jesus is in glory when he shall take us home. Let us be faithful now under present conditions to show forth his praises who hath called us out of darkness into his marvellous light and has invited us to be joint-sufferers with him in the present time, that we may also be joint-heirs with him in the glorious Kingdom. Let us remember the promise, "If we suffer with him we shall also reign with him, if we be dead with him we shall also live with him." This is our baptsm, and its completion will be in the glorious First Resurrection. With this Scriptural view of baptism, dear friends, we indeed see that only the baptized have access to the true communion table of the Lord—to the spiritual feast which the Lord spreads for those who are his and respecting which he says he will gird himself and come forth and serve them. (Luke 12:37.) From this standpoint we see that none of the Lord's true members are or could be excluded from a share in his baptism into death; we also see that others can not be baptized with this baptism though they may have outward forms and ceremonies without number.

Following the discourse 65 persons were immersed.

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THE ONE TRUE CHURCH AND WHO ARE MEMBERS OF IT.

Pastor C. T. Russell preached Sunday in Bible House Chapel, Allegheny, which was uncomfortably crowded, Carnegie Hall being unobtainable on account of renovations. The closest of attention was given to a discourse from the text, "The general assembly the Church of the First-born, who are enrolled in heaven." (Heb. 12:23.) The speaker said:

Some of us have just returned from our Asbury Park Convention of Bible students. Others are hoping to attend a similar convention at St. Paul in another week. Wonderful spiritual blessing, comfort and uplift attend these conventions, and although in the aggregate they cost a considerable sum of money, we are more and more convinced that it is well spent—that the highest use to which money can be applied is that of serving the New Creature, ministering to the spiritual hunger and thirst, and providing more and more the rest of soul—the peace of God which passeth all understanding. We do well, therefore, that according to our circumstances we remember the admonition of the Apostle to "forget not the assembling of ourselves—and so much the more as we see the Day drawing near." (Heb. 10:25.) These conventions, we might remark, are not only a blessing to those in attendance, but through them blessings to the dear ones not privileged to be in attendance, and thus the spiritual refreshment is widespread. Our Asbury Park convention, you will be glad to know, was well attended—our regular attendance of about one thousand was augmented by interested Christian people from the Park, Ocean Grove and adjoining towns, so that some of our public services quite crowded the commodious auditoriums provided for our use.

LONGING FOR THE "GENERAL ASSEMBLY."

Pleasurable and profitable as these conventions are, they beget more and more a longing for the general assembly of the Church of the First-born ones mentioned in our text. If it is pleasurable to assemble with one or two thousand of the Lord's true children, how much more will be our joy when under the new conditions there shall be a general assemly which will include all of the faithful in Christ Jesus, and the Master himself and the apostles. What a gala time that will be! The Apostle assures us that at the same time there will be an innumerable host of angels. Ah, yes! Elsewhere we read of the interest of the angels in the affairs of the Lord's plan, that they desire to look into the divine revelation respecting man's salvation. With an unselfish love they witnessed the dear Redeemer's voluntary humiliation when he took a bondsman's form and was found in fashion as a man. They wondered at his humility, and so surely as they possessed the same spirit they must have loved him the more because of his faithfulness even unto death, even the death of the cross. With growing interest they watched the development of the divine plan, under which on the third day he was raised from the dead, no longer man but a spirit being, the express image of the Father's person, highly exalted far above angels, principalities and powers, and every name that is named—next to the Father and partaker of the divine nature.

And if interested in the beginning of the divine plan, in Jesus, we may be sure that they are still interested in the part assigned to the Lord's followers, called out from the world to lift up the banner of Jesus as the standard of the people, to walk in the Master's footsteps, to be misunderstood, to be slandered, defamed, to endure hardness as good soldiers of the Lord Jesus, and by these various experiences to be so shaped and polished as the Lord's jewels as to be fit ultimately for the glorious setting which the Lord has prepared for his faithful—with Jesus in his Kingdom, glory, honor and immortality. No wonder, then, that the Apostle tells us that at the general assembly or general convention of the Church of Christ there will be present an innumerable company of angels. One translator renders this passage "myriads of messengers in high festival."

When we remember the Apostle's declaration that the angels are ministering spirits, sent forth to minister to those who shall be heirs of salvation, we can well understand that when the elect Church of this Gospel age shall have been completed and gathered in general assembly beyond the vail, these ministering spirits, who have had so much to do with the pilgrimage of the little flock, will indeed exult with them in the blessings then attained to. Is it any wonder that all of the Lord's faithful people look forward to that day of general convention with a longing unspeakable. It will mean the end of the journey at the Father's house. It will mean the entrance into the place prepared for the elect of God, the Bride, the Lamb's wife—his faithful little flock who, during the present age, have followed the Great Shepherd through evil report and through good report, as deceivers and yet true, as poor yet making many rich, as having little that the world esteems valuable yet possessing all things, in that all things are ours, for we are Christ's and Christ is God's.

THE GENERAL ECCLESIA OR ASSEMBLY.

Our word Church, sometimes used in referring to a denomination and sometimes in referring to a meeting place, gives to the average reader a very imperfect conception of the significance of the Greek word Ecclesia which it translates. The word ecclesia signifies —"the called-out assembly." As it is applied only to believers in the Lord Jesus, it signifies those believers in Christ called out of the world—separated from the world, its spirit, its aims, its ambition, etc. It is for each of us to apply this called-out feature as carefully as his knowledge and judgment will permit, to look well to his own heart and life, to see to what extent he has obeyed the call and become separated from the world. Ye are not of the world even as I am not of the world. If ye were of the world the world would love its own, but now because ye are not of the world (because ye are the called-out ones and have obeyed the call) therefore the world hateth you (does not fellowship you), ye are the Lord's words.—John 15:19.

We look about us in the world to inquire where is this ecclesia of which the apostles spoke and wrote—where is it now? The Scriptures answer us that the Adversary sowed tare seed amongst the wheat, which almost choked it, swamped it. And thus we see that nominal Christendom of our day is not so much a wheat field as a tare field, and that the majority—the tares—are themselves decieved, and think of the heads of wheat in their midst as freaks, oddities, a "peculiar people," because they have not the spirit of the world, the spirit of the tares—because they have the spirit of Christ, the spirit of sacrifice and self-denial, the spirit of service for God and all the interests of his cause; because while not free from selfishness they are not controlled by it, but by the contrary spirit of love.

Looking around over this wheat field, which is really a tare field, we find according to census reports 400,000,000, including nearly all the great, the noble, the wise, the learned, the rich. That there is a mistake in calling this great mass Christendom (Christ's Kingdom) is evident from the Lord's own testimony that his called-out ones are a little flock. He said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." (Luke 12:32.) Moreover he admonishes us that not many great, not many wise, not many noble, not many learned, not many rich hath God chosen, but chiefly the poor of this world, rich in faith, to be the heirs of the Kingdom. (I Cor. 1:26, 27; James 2:5.) With this Scriptural description of the Lord's called out ones we need make no mistake—the Lord knoweth them that are his, even though they be but a small minority and very insignificant in the world's affairs. Their time for glory, honor and immortality is not now, but will come with the establishment of the Kingdom of Heaven, for which we pray, "Thy Kingdom come," at the second advent of Jesus, their Lord, who will exalt them, glorify them, make them his Bride and joint-heirs.

"WHENCE COME DIVISIONS AMONG YOU?"

The tare class, which bears the name of Christ, is much more numerous, great, influential, rich and learned than the wheat class, and has had a general control for some time, and has divided the wheat field with various creed-fences, naming one department Presbyterian, another United Presbyterian, another Roman Catholic, another Lutheran, another Episcopalian, another Reformed Presbyterian, another Methodist, another Baptist, etc., etc. These divisions are possible because of the minority of the true wheat—because of the majority of the tare element, the carnal element. There was a disposition in the same direction in the days of the Apostles, and they called attention to it, saying, While saith I am of Paul, another I am of Apollos, another I am of Peter, are ye not carnal? Is Christ divided? Did Paul or Peter die for you? or is there any reason which would lead you to ignore the name of Christ and to take another name?—1 Cor. 1:12, 13.

Thus did the Apostle head off this spirit of denominationalism in his day. Roman Catholicism took still another way of hindering divisions, and during her reign persecuted everything tending toward schism, division. This, however, so far from producig the real unity of the Church, was merely a unity of the tares—a destroying of the true wheat and in opposition to the spirit of the liberty wherewith Christ makes free all who are his. So soon as the Reformation waked up the people, the desire for the truth led to the formaton of various sects and parties, each one striving for more truth, and more truth than the others would permit. This seeking for the truth and willingness to separate from error has continued for four centuries, but is now giving way to a spirit of federation, a desire for outward union—a relinquishment of truths which led to present divisions. Thus seen the present movement toward union or federation is in many respects a bad omen—of carelessness, indifference, as respects the truth, and desire to make a fair show in the world—a desire for power, ecclesiastical and political, which can be secured through union and not otherwise.

PROPER AND IMPROPER CHURCH UNIONS.

While holding that the Church of Christ is one, that it should never have been divided, that divisions are evidences of error, carnality, we will surprise some, perhaps, when we declare that the coming federation of Protestant denominations is a step backward instead of a step forward. So surely as the Reformation movement was a step forward in the right direction—in the direction of seeking for and finding the truth and following it—so surely the present movement in the opposite direction is an unfavorable omen. It means an abandonment of the truth and carelessness as to what is and what is not the truth—a ceasing to go forward in the quest of truth. The proper course, the Scriptural course, lies in the opposite direction from federation. As the Lord called out his people during the Reformation period, as the truth kept calling the truth-hungry step by step, nearer and nearer to the light and to the Word, so these processes should go on until all denominationalism would be broken up—until each individual would stand committed to a faith of his own, called out of all sectarian bondage to stand related to the Lord Jesus Christ by faith and obedience and the spirit of adoption, and through him related to all true Christians.

Do I make myself clear? Let me state it again: Each individual Christian should step out of all denominational bondage and be rid of all credal fences; should recognize his allegiance to the Lord Jesus and him alone; should hearken to the Word of God through Jesus, the apostles and the prophets, and should give heed to other teachers only in proportion as they would call attention to and prove their suggestions by the inspired Word. All such Christians, united to the Lord by an intelligent faith and by a covenant of sacrifice, should be a unit, a member in the body of Christ—one of the called out ones. And these, having the Lord's Spirit and the direction of his Word, would be glad to meet with each other, to fellowship each other, to build one another up in the most holy faith and in the fruits and graces of the Spirit. These would speedily find themselves isolated from the world and from the tares by reason of their faithfulness to the Lord and to his Word, by their adherence to the liberty wherewith Christ hath made them free, and by their ignoring of the bondages of human creeds and sects.

THE CHURCH OF THE FIRST-BORN ONES.

There is such a movement in the world. The truths of the Scriptures, which we are presenting orally and through the printed page, are having this very effect: they are inducing individual liberty amongst Christian people, which enables them to rise above all sectarian limitations and bondage to a clearer knowledge of God and of his Word, and to a fuller degree of separation from the world, its spirit, its methods. These are coming to know the meaning of our Lord's words, "If the Son shall make you free, you shall be free indeed," and will appreciate the Apostle's words, "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not again entangled in the yoke of bondage." (Gal. 5:1.) As these attain a clearer knowledge of the divine plan, and sacrifice their standing with sectarianism and popularity, with the tares and immature wheat in bondage with them, they find a closer fellowship with the Lord and with all who have his Spirit and are being guided by his Word. These are growing in numbers in all parts of "Christendom," and each one who attains to this liberty himself realizes it to be his special privilege as a brother and an ambassador for Christ to seek others of the true wheat class and to help them also into this true liberty, true union. For be it known that as each individual reaches a point of individual liberty in Christ through a knowledge of the truth he becomes joined to others who have the same Spirit of the Master—joined not by creeds nor laws nor regulations of men, but by the Spirit of the Lord, as the apostle suggests, "We are members in particular of the body of Christ," to such an extent that if one member suffer all the members suffer with it, if one be honored all rejoice. The poet has well expressed the same correct thought respecting the heart-unity of those who are individually free from all human yokes of denominational bondage, saying,

"Blest be the tie that binds,
Our hearts in Christian love.
The fellowship of kindred minds,
Is like to that above."

While therefore the federated work will still progress, as the Scriptures clearly indicate, gathering more and more tightly into their bundles tares of various denominations, the Lord of the harvest is seeing to it that all of the true wheat is being otherwise gathered, separated from these bundles, separated from these tares—in spirit, not necessarily in person. Respecting this harvest work now in progress the Master advises, "Gather together my saints unto me, those who have made a covenant with me by sacrifice." "They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Psa. 50:5; Mal. 3:17.) We rejoice, therefore, dearly beloved brethren, in all the polishing experiences that come to us as the Lord's jewels, and hope soon to be gathered to him and to all the faithful beyond the vail in the glories of his Kingdom. But meantime, while we are on this ide the vail, it is our privilege to be laborers, co-laborers with Christ, to seek out the true wheat and to assist them to the truth, which will ripen them and gather them to the Lord as separate and distinct from human institutions.

ASSEMBLY OF THE FIRST-BORN ONES.

The part of our text which reads the "Church of the First-born," according to the Greek text, would be more properly translated, "The called-out assembly of the first-born ones." We have seen what is signified by the expression called-out assembly, that it ignores all sects and parties and includes all true Christians who have left the world behind and are traveling the pilgrim path toward the heavenly Kingdom which God hath promised to them that love him. We have seen, too, that the Apostle is calling attention to the general assembly of all such in the future, in the Kingdom; that any little group of the Lord's true people is an ecclesia or assembly of the called-out ones, but that the general assembly in the end of this age beyond the vail will include every member of the elect Church from Christ the Head down to the smallest member, the least in the Kingdom, the elect number being then complete. Now we wish to inquire what is signified by these words, "first-born ones." The answer is that from the Lord's standpoint the elect Church of this Gospel age is by no means all that are to be saved, but they do constitute an assembly of the first-born ones. The same thought is brought to our attention by the Apostle James (1:18), where he remarks that we are begotten by the word of truth that we should be a kind of first-fruits unto God of his creatures.

The Apostle Paul also speaks of "Christ the first-fruits," referring not to our Lord Jesus, the Head of the Church, only, but to all the members of his body, all of whom by the grace of God through Christ are members of this first-fruits class, this first-born class. This thought is in accord with all the other teachings of Scripture to the effect that through this glorified Church, through the Kingdom of God, all the families of the earth will be blessed with an opportunity to be born again, to be regenerated. Adam attempted to generate a race, and to a certain extent succeeded, but he bestowed only a transitory existence because he had incurred the divine sentence of death, "Dying thou shalt die." Our Lord Jesus by the grace of God purchased Adam and all his race with the sacrifice of himself, paying the death penalty on our behalf. In the divine plan we who are now favored with a knowledge of God's grace have an opportunity of coming to life through Jesus—yea, to a life more abundant—to glory, honor, immortality, association with him in the Kingdom. But the divine plan does not cease with this development of the first-born, but during the Millennial age will progress, extending to all the families of the earth. Christ, Head and body, is the great Life-giver, through whom all who will may be begotten again, may be regenerated, may return to their former estate, to the full perfection of human nature, in the image and likeness of God, and to the full possession of the earth, which will then be constituted the Paradise of God—all of which privileges and blessings and opportunities were bought with the blood of Christ.

"WHOSE NAMES ARE WRITTEN IN HEAVEN."

The Lord, the apostles, the faithful all the way down, have had their names cast out as evil by the nominally righteous people of their time. The Prophet referring to this matter says, "Your brethren that hated you, that cast you out, said, 'The Lord be glorified:' but he shall appear to your joy and they shall be ashamed." (Isa. 66:5.) It is fortunate for the Lord's true people that the divine arrangement recognizes not the earthly rosters of honor amongst men, but that God keeps a special toll of his own, on which the names of his faithful are recorded. Oh that all who are truly the Lord's might speedily discern that nothing in the Word of God either suggests or hints the writing of their names on earthly sectarian Church rolls, and that to have them there written counts nothing to their advantage but frequently much to their disadvantage, for to be highly esteemed amongst men makes it all the more difficult to be faithful to God—to have a high station in the lists of some denomination will make it all the more a difficult trial or test to those who now must hear the voice of the Lord, saying, "Babylon is fallen, is fallen: Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues (punishments). —Rev. 18:2, 4.

Not all who say, Lord, Lord, have their names written in heaven as members of the Lord's first-born, but only those who after repentance, renunciation of sin and the acceptance of Christ as their Redeemer make a full consecration of themselves to the Lord, to know and to do his will—to follow in the footsteps of Jesus. True, it is not sufficient that we have our names thus written, it is necessary that we should abide in the Lord's love by obedience to our vows of consecration. If we draw back our names will be blotted out of that heavenly record. But we have the assurance that if we go on faithfully to the extent of our ability and trustingly hold on to the Lord Jesus we shall be granted an abundant entrance into the everlasting Kingdom. Our Lord's assurance to such is that he will not blot out his name in the book of life.

Beloved in the Lord, seeing how clearly the divine Word outlines this matter of the Church of the first-born and their relationship to the Lord and to each other, let us strive more and more to attain to this glorious condition, counting it all joy if it shall case s something of self-denial, if it cause us to be misunderstood by brethren of the wheat class or by neighbors and friends of the tare class. Faithful is he who has called us, he also will do exceedingly and abundantly more than we could ask or think. He requires that we shall be tested, that we may prove our loyalty to him under all conditions, and that thus we may be fitted and prepared for the great work of his Millennial Kingdom, that we may be prepared to be his agents and assistants and co-laborers in the great uplift of the world which will then be inaugurated, an uplift which will be eternal to all who will accept it, only the wilful evil doers being condemned to the Second Death. Having such confidence let us go on our way rejoicing, meantime thinking of and by faith enjoying that general assembly of the first-born ones whose names are written in heaven.

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AMERICANISM.

O. Bowen (Hugo) Asks What This Word Means.

Martins Ferry, O., August 4.

Editor National Labor Tribune:

Can you or any of your readers tell what is meant by "Americanism"? The Independence League (the Hearst circus) in accepting the resignation of J. G. Phelps Stokes uses the following phraseology: "You express your belief that existing evils will be remedied by Socialism. The Independence League believes that they can and will be remedied by Americanism. Americanism has made this nation the greatest and happiest in the world." (?) Here is an illustration of "darkening counsel with words" or as said in I. Tim. 1:7, "Desiring to be teachers of the law, understanding neither what they say nor whereof they affirm." If "Americanism" (whatever that means) has made this nation the greatest and happiest in the world why not let well enough alone, stand pat and shout "prosperity"? The idea (?) we suppose is that Socialism is un-American? Well, well! Is America governed by any economic laws different from any other portion of the world? The trade unions for a long time in this "land of the free and the home of the brave" were considered un-American, criminal, the enemy of society and its members on par in guilt with the counterfeiter and incendiary. A Philadelphia judge in 1806 when sentencing a nummer of shoemakers who had formed a union used the following words: "A combination of workmen to increase their wages may be considered in a two-fold point of view—one is to benefit themselves, the other is to injure those who do not join their society. The law condemns both." This American opinion of the learned Philadelphia judge was used as a precedent for a long period. Mark Hanna almost with his dying breath pronounced trade unionism un-American. A few months before he died he wrote in a magazine article: "It can not be denied that there was a popular prejudice against union labor as an imported article. It came to us with the tide of emigration from the old world where it was bred among conditions which do not and can not exist in America, where the mighty advantages of poular education are free to all." Mr. Hanna had a plan to "Americanize" labor unions by having a bishop or two and a few "legitimate labor leaders" to be Civic Federation decoy ducks for the chloroforming of the union men of "our" (?) country! Has his plan succeeded? Socialism is un-American, eh? It may be news to some of your readers that the first book advocating collective ownership of the means of production and distribution was written by a New Yorker who claimed that "All men should live on their own labor" and that "We want the right to life, liberty and property." When this book was published Karl Marx was only 11 years old, Lasselle and Liebknecht were "kids" and Bebel was nborn. "Americanism," what can it be? Shall be glad if some "legitimate labor leader" or "pure and simpler" or any one else will explain this.

The Independence League informs us that it is not opposed to capitalism (meaning private and corporate capitalism.—Hugo) large or small . . . but there should be no reward for robbery, no opportunity for the shrewd and unscrupulous to grow rich through extortion.

Robbery, shrewdness, unscrupulousness and extortion are the natural results of the competitive system and it works the same in America as elsewhere. Purify the fountain and the stream will be pure. Like the fabled old woman who guards the portal of life with a cup of poison which she administers to every one who enters, and thus faints at the fountain every vein of action, so in our social system, economic injustice and wrong are the logical product of a poisoned fountain. The poisoned fountain is "private capitalism." Its abolition is what the Socialist has sworn by the Eternal to accomplish and this is the only real hope for the toiling millions. Until this is done a genuine "square deal" is impossible, it can not be established, nothing square about it, no more than for the strongest steer to drive away all the others, regardless of whether he can consume all the fodder or not; or the strongest pig that drives away all the other pigs and eats all the swill or prevents the others from getting their share, and in this the Americanized hog is not different from a foreign hog. They all look (and are) alike to me. Let us continue to strive for economic justice, remembering that it is the bedrock foundation of morals and moral elevation, and this is the aim of the party whose war cry is, "Workers of the world, unite; we have nothing to lose but our chains and a world to gain." Fraternally,

O. BOWEN (HUGO).

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompaied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than dimishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

Coal Land Speculation.

A tour by the writer through the Connellsville coke district reveals the state of affairs in the trade very plainly. Everybody connected with the coal and coke industry is busy—the coal producer, the coke manufacturer, the mine supply people and the coal prospector. By the coal prospector is meant the dealer in coal properties. At Uniontown, Pa., people are almost crazy over coal lands. Coal tracts are offered from $100 an acre up to $3,000 an acre. We were told of deals offered which would involve the expenditure of from $10,000 up to and including one for $2,000,000. At the courthouse in Uniontown it was stated that when a deed for a piece of coal property is recorded and the sale is made by the original owners, a farmer for instance, several blank pages are left following the record in the deed book, as it is probable that the same piece of property will continue to be recorded anew by continuous purchasers, and this may occur many times before it lands in the hands of persons who will keep it and develop it.—Black Diamond.

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THREE SALVATIONS TAUGHT IN THE BIBLE.

The "LITTLE FLOCK," The "GREAT COMPANY, The "WORLD."

Chatham, Ont., August 12.—Pastor Russell of Allegheny, Pa., spoke twice here to-day to large audiences. In the afternoon his topic was "The Bible Defended — Eternal Torture Unscriptural." The evening discourse, which we report, was on the Three Salvations provided in Christ, from the from the text, "I gave al diligence to write unto you of the common salvation."—Jude 3.

Common sense views are much nearer to the Scriptural presentations than people generally realize. The smoke and fog and superstition of the "dark ages," as a vail, cover the minds of the people when they approach the Bible, so that they may fail to grasp the breadth and beauty of its teachings. So long have civilized peoples been under the spell of false doctrines that the very sight of a Bible arouses the errors which they imbibed in childhood — to the effect that when the saints shall all have been glorified in the Kingdom all the remainder of mankind will be relegated to eternal torment. No wonder so many of the intelligent people of the world repudiate such teachings: no wonder that the masses, bound by superstition, fear and dread the Book, and no wonder that even the saintly class handle God's Word with reverence rather than appreciation and love. As a consequence, many of the more intelligent minds are infidel, and those who reverence the Scriptures do so of constraint and not in that spirit of love for the Father which would bring to them the largest advantage from the time spent studying its lessons.

Let us note how common sense is in better agreement with the Bible than are the various creeds of Christendom. We do not admit that common sense is sufficient to give us a knowledge of the divine arrangements for the future of mankind. But neither can we admit that the creeds of the dark ages are sufficint authority. If we were obliged to choose as between a common-sense view of our day and the creeds handed down to us, we would choose the former—every reasonable person would do so if freed from fear and superstition. But holding that neither the common-sense views of our day nor the erroneous views of the "dark ages" are authorities on the subject of man's future, we hold that the Bible as God's revelation is the only authority on this subject. And this being true, it behooves us to give special care, as the Apostle suggests, to the "faith once delivered to the saints." Having convinced ourselves that the Bible is a devine revelation, the proper course is to trust it implicitly and not to be turned aside either by the highest critical views of our day nor by the monstrous views of the past. Let God be true, though it make every man a liar.—Rom. 3:4.

COMMON SENSE R9-SALVATION.

With the understanding, then, that we are not referring to cimmon sense as proof—with the understanding that we will refer to the Bible as proof, we now contrast common sense with the nonsense of the past. Common sense recognizes what the Scriptures plainly teach, that all men are imperfect physically, mentally and morally, and that while "to will is present with us," to perform all that we will we sometimes find impossible. Common sense agrees with the Scriptures again that it would not be reasonabele to judge all men by their actual obedience to one general standard, some being weaker and some stronger, some more and some less able to recognize right from wsong and to obey the right. Common sense would agree with the Scriptures again in declaring that there might reasonably be a varying in the degrees of reward granted to those who at heart prove loyal to the devine arrangements and who would strive to be obedient thereto. Common sense would further agree with the Scriptures that the responsibility of each individual is in proportion to his knowledge of the truth, in proportion as the eyes of his understanding are opened, so that he discerns with clearness and distinctness the right and the wrong paths. Common sense would again agree with the Scriptures that ignorance would be no ground upon which to grant a reward of life eternal, neither would it be a ground on which to impose the sentence of eternal death.

Common sense would again agree with the Scriptures that in order that all mankind may have a trial, a testing as respects their loyalty of heart to the Lord, all must be brought to a knowledge of the truth, that they may be saved from their sins and the penalty of those sins. Common sense agrees with the Scriptures that it would never do to usher into heaven those who at heart and in all their experiences are utterly opposed to the divine arrangement and in harmony with sin. Common sense again agrees that very few of mankind, even at heart, are in accord with the Almighty and his laws of justice and love. Common sense thus agrees with the Bible, that at the time death comes upon the majority of the race they are not fitted for heaven. And common sense again agrees with the Bible that the great mass of mankind thus unfitted for heaven could not justly be tormented to all eternity for their alienation from God, which, in part at least, was due to their having been born in sin and shapen in iniquity when in sin their mothers conceived them. (Psa. 51:5.) Common sense, then, in harmony with the Scriptures, would expect that the masses of mankind unfit for heaven would not be utterly destroyed in the Second Death, but that in God's providence the time would come somewhere when they would be brought to a knowledge of right and wrong and supplied with the necessary help to rise out of the present conditions of sin and death.

"WHAT SAITH THE SCRIPTURES?"

Le us now look into the Scriptures: we find them clearly teaching as in our text a "common salvation"—a general salvation, and also a special salvation. The common salvation, which in God's providence is for the race as a whole, is frequently referred to in the Scriptures, as, for instance, when we read that God so loved the world that while we were yet sinners Christ died for the ungodly; and again when we read that Jesus in his sacrifice was a propitiation, a satisfaction, for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world; and again we read that Jesus Christ by the grace of God tasted death for every man; and again that as all in Adam die, even so all in Christ shall be made alive. (Rom. 5:6; 1 Jno. 2:2; Heb. 2:9; 1 Cor. 15:22.) This common salvation—this general salvation—is the work of God, and will ultimately be accomplished. Of it as a whole the Apostle says, "There is one God and one Mediator between God and man (not between God and the Church, but between God and man, the world), the man Christ Jesus, who gave himself a ransom for all (not merely for the Church), to be testified in due time (not merely during this Gospel age, when some hear the testimony, but ultimately to be testified to all, the due time for some to hear being the coming age, the Millennial age.)"—1 Tim. 2:4-6.

Having determined upon this general, this common salvation of Adam and his race, God laid the foundation for it in the death of Christ, who redeemed the whole world, bought the whole world with his own precious blood, with the sacrifice of himself as the ransom, the substitute for Adam—thus redeeming Adam and all who were in his loins when he sinned—the entire race. But God has not been in haste to put the common salvation into effect. Over 4000 years elapsed from the time Adam sinned and was condemned to death before God sent his Son to redeem the world, and nearly 2000 years have elapsed since, and yet the world in general knows nothing of this common salvation, this general salvation, which God has purposed and is preparing for. "A thousand years in thy sight are but as yesterday" is the prophetic word, and the Apostle adds, "A day with the Lord is as a thousand years." (Psa. 90:4; 11 Pet. 3:8.) From man's standpoint of brevity of life the six thousand years which have elapsed since sin entered the world seem a long time, but from God's standpoint it is different. Nor have these six thousand years or six great days been wasted. They have served various purposes: for instance, (1) In this time a race has been begotten just about sufficient to populate the whole earth; (2) During this six thousand years man has been learning to exercise his will, and the competition of selfishness has served to develop his mind, annd additionally he is experiencing the evils of selfishness and that the wages of sin is death. As the Apostle explains it, all mankind is having a lesson on the "exceeding sinfulness of sin." (3) A grand object lesson is being given to all the heavenly hosts of what sin is, of what its downward tendencies are, and of what its sure end is—destruction; and in addition to this lesson on divine reparation and justice they are learning of the love of God, which has provided in Christ a salvation for the entire race of Adam—so many of them as will avail themselves of it when the opportunity shall have been granted them.

"CALLED FOR A PURPOSE."

While the common salvation of the race delays and thus furnishes good opportunities for the learning of great lessons, God has not been idle, but, as the Scriptures point out to us, he calls from amongst the redeemed race a special class—an elect class. The Lord Jesus himself, the Redeemer, is the Captain, the Forerunner, the Leader of this elect class of called-out ones, all of whom pledge themselves to walk in his steps to the best of their ability—in justice and in love doing good unto all men as they have opportunity, especially to the household of faith. (Gal. 6:10.) The Apostle tells us that these were called according to a purpose. (II Tim. 1:9.) It does not surprise us to note that a God of wisdom has a great and wonderful plan, and that his purposes may permit him to use and to bless various classes of his creatures. But, we inquire, for what purpose were these called? and the Scriptures answer us that he called us according to his purpose that in the ages to come we might show forth the praises of him who hath called us out of darkness into his marvellous light. (Eph. 2:7; I Pet. 2:9.) This shows us that the purpose of our call does not end with our own salvation in this age but that God's purpose in connection with our calling and election reaches into the future. Other Scriptures show us that in the coming age this elect class of the present time will be associated with their Lord and Redeemer, and they are figuratively called the Bride, the Lamb's Wife, because they are specially beloved and will be specially honored in their association with him and in their co-operation with him in his work of the coming age.

What will be the work of Christ and the Church in the coming age? The Scriptures assure us that it will be a work of judging the world. Hark to the Apostle, "God hath appointed a day (an epoch, a period—the Day of Christ, the Millennial day) in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31.) Hearken to the Apostle again, speaking of the Church, and how she, glorified as the Bride of Christ, will be his associate in this work of judging the world: he says, "Know ye not that the saints shall judge the world?"—1 Cor. 6:2.

FALSE CONCEPTIONS OF THE WORLD'S JUDGMENT.

This coming day of the world's judgment is referred to frequently throughout the Scriptures and uniformly in terms of joy, as signifying a great blessing. Notice, for instance, the language of the Prophet David: "He shall judge the people righteously. Let the heavens rejoice and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness and the people with his truth."—Psa. 96:10-13.

The Church is on judgment now—on trial. Do not the Lord's people rejoice that through the knowledge of Christ they are now having a trial for life everlasting? All mankind were judged once in Adam, and all were condemned as unworthy of eternal life under the sentence, "Dying thou shalt die." The execution of this sentence of death has brought the mental, moral and physical troubles which today constitute mankind a "groaning creation," as the Apostle explains. (Rom. 8.22.) In God's providence, as we have seen, the entire race of Adam has been redeemed from the death sentence which is still on it—the price has been paid, but mankind has not yet been delivered either actually or reckonedly. The Church has been delivered reckonedly from the death sentence; as the Apostle explains, we who believe are reckoned as having passed from death unto life, from condemnation under sin to justification of life in Christ. We who have thus passed are on trial now, because, as the Apostle again declares, "Judgment begins at the house of God."—I Pet. 4:17.

As soon as this judgment or trial of the Church, the called-out ones, shall have been completed, then the world's trial will be due as the next thing in order. Then the judgment of the world will begin. As the judgment of the Church did not mean the condemnation of the Church, neither does the judgment of the world signify the condemnation of the world. The whole world has been under damnation or condemnation from God for 6000 years, and now shortly, in the opening of the seventh thousand or the great jubilee Sabbath, the sins of the whole world are to be remitted just as during this Gospel age the sins of believers have been remitted. Do the Scriptures teach that those who accept Christ in sincerity are forgiven all their past sins? Assuredly they do, as all Christians agree. On what score, on what condition? Because turning away their hearts from sin, they accept of Christ as their Redeemer. So it will be with the world when they turn away from sin and accept of Christ as their Redeemer; they also will be forgiven as freely as we who now believe have been forgiven. We who believe now have already enjoyed special favor in that the ears and eyes of our understanding were graciously opened by the Lord, whereas the world, as we are told, is blind and deaf at the present time. We should indeed rejoice that in God's due time all the blind eyes will be opened and all the deaf ears unstopped, so that the knowledge of the Lord shall then fill th whole earth as the waters cover the great deep.—Isa. 11:9.

RESPONSIBILITIES FOR SIN.

Look again at God's treatment of believers specially called, separated from the world during this Gospel age. Note that while their condemnation is lifted, the blemishes mental, moral and physical are not miraculously and instantly removed. Through a lifetime we struggle with the weaknesses of the flesh, some of which we inherited and some of which perhaps we aggravated before coming to a knowledge of the Lord, before hearing his call. Our obliquities, physical, mental and moral—marks of our wrong doing and inheritance—continue with us to be battled against. As New Creatures we are polished and shaped while we are striving to war a good warfare against the downward tendencies which we inherited. We are glad that the Lord judges us not according to the flesh, but according to the mind, the spirit, the will, the intention. Similarly he will judge the world during the Millennial age, forgiving the obliquity of the past. They will still be obliged to contend with their mental, moral and physical infirmities and blemishes. The Lord and the saints, the glorified Church with him, will during the world's day of judgement, during the Millennial age, judge the world in righteousness and with mercy, not punishing them for past sins, but allowing the degradations and weaknesses which those sins brought upon them to be their punishment.

Could all see this point, viz., that every transgression of conscience indelibly marks character and degrades it, and that in proportion as each person thus degrades himself his station in the future life will be that much lower and his difficulties and obstacles in his day of judgment in the future life will be that much harder to overcome—could all realize this it would lead the world in general to a much more careful use of time, opportunities and talents for their mental, moral and physical development and surely not for their impairment and degradation. The wrong thought, inconsistent, unreasonable, has had a bad effect upon mankind. The wrong thought, as taught by Protestants, has been that all sinners share alike an eternity of torture. Fortunately the majority of Christendom do not take this seriously, otherwise, no doubt, there would be many more in the insane asylums than are there now, or there might be more who would take the course of one man who said to me, "I knew that I was a sinner; I believed that God had a great place called hell, where he intended to torture myself and multitudes of others; I believe that I was going there, and determined that I would merit all that I would get. The result was that I was a very bad man—I did everything that was evil. Now that I see God's Word and plan in the true light I am ashamed of myself, have turned over a new leaf, and have consecrated my heart and every talent I possess to his service."

THE WORLD'S SALVATION RESTITUTION.

The salvation which the Scriptures declare God has provided for mankind is restitution—restoration to all that was lost—to the full perfection of human nature as Adam possessed it when God created him in his own image and likeness, which image and likeness were lost through the fall. As mankind has been in this condition, falling for 6000 years, the divine provision is that in the seventh thousand he may be uplifted and restored, brought back—gradually, during the thousand years—to all that was lost. This salvation of the world through knowledge, through the judgments of the Lord's Kingdom, through the assistance that then will be given to every man—rewarding those who strive against their own weaknesses and punishing with stripes every transgression against the divine law—this process of judgment will gradually bring the world during the thousand years, the Millennium, up out of this sinful and fallen condition to full perfection. This will be the world's resurrection, and will require a thousand years for its accomplishment—to fully raise them out of the sin-and-death conditions into which they have fallen.

We might reason that if the delusions and misunderstandings of the present time were upon mankind, the results of the Millennial age would be doubtful. But the Lord distinctly tells us that during that Millennial Kingdom Satan shall be bound for a thousand years and shall deceive the nations no more. With Satan bound, and all the influences making for righteousness let loose, how great will be the mental, moral and physical uplift of that thousand-year reign of Christ and his Bride—judging the world in righteousness, helping them out of their difficulties and trials by a system of rewards and punishments, that they may learn the way of the Lord perfectly. Meantime, too, the earth itself is to be brought to perfection, so that at the end of the Millennial age it will indeed be Paradise restored, and the restored race will be granted the full dominion of the earthly paradise as Adam had it originally, with the advantage that their fall into sin and their recovery by the grace of God in Christ will have worked out in them lessons of experience that will be profitable to them. What about those who resist and love sin rather than righteousness? The Scriptures distinctly tell us respecting this class, without saying whether it will be a small or numerous one, that the punishment, the penalty of their course—will be the Second Death—utter destruction.

AT THE SECOND COMING.

This common salvation, which will operate toward the world along the lines of restitution, the Apostle tells us will come to them at the second coming of Christ. Hearken to his words, "Times of refreshing shall come from the presence of the Lord; and he will send Jesus Christ, which before was preached unto you, whom the heavens must retain until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

We see, then, that the time of the world's blessing, the world's salvation by restitution, comes after the salvation of the Church, because the special teaching of the Scripture is that our Lord at his second coming will gather his saints unto him as his jewels, and that then this jewel class, called also the espoused virgins of the Lord, will become eternally united to him in his power and great glory as the "Bride," the "Lamb's wife." Thus it may be distinctly seen that from the standpoint of Scripture the salvation of the Church, which belongs to this age, is wholly distinct and apart from the salvation of the Lord, which belongs to the next age, except that the one sacrifice given at Calvary is the basis not only for our salvation but also for the world's salvation—"Jesus Christ by the grace of God tasted death for every man."—Heb. 2:9.

"OUR HIGH CALLING IN CHRIST."

Those called out of the world during this Gospel age are promised a "heavenly calling." They are promised a change from earthly to spiritual nature—they shall be like Christ, see him as he is and share his glory—"far above angels, principalities and powers, and every name that is named." (1 Jno. 3:2; Eph. 1:21.) These alone are to go to heaven—be changed to heavenly or spiritual nature. For the world in general we have seen that God's Kingdom or rule shall come down to earth, come down to their conditions, so that earth after the restitution work of the Millennial age will be a paradise of God though it will still be earthly, not in the sense of spiritual. It will, however, be spiritual in the sense that it will be in accord with the Father of spirits and with all the spiritual realm of the universe. The Church, those called out and approved during this Gospel age, are promised a share in the First Resurrection, in which none shall have part except the "blessed and holy,"—"Blessed and holy are they who have part in the First Resurrection; on such the Second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." (Rev. 20:6.) It is to this high, heavenly calling that the Lord has invited the faithful ones, and we praise his name for the hearing ear and the discerning eye of faith whereby we may behold things which are invisible as yet, the glory, honor and immortality which God has in reservation for them that love him—supremely.

Amongst these called-out ones the Scriptures show us two classes. One a "great company," the other a "little flock." Both classes will be spiritual, both will be overcomers of the world, both will enter into the Lord's favor. And yet there will be a great difference in the glory and station of these two classes: the glory, the victory of the "great company" is represented by the palm branches; the glory, the victory of the little flock is represented by the crown. The honor and dignity of the "great company" will be to serve God in his Temple and before the throne; the honor and dignity of the "little flock" will be to sit with Christ in his throne, and to constitute the Temple of the living God, from which will flow the river of the water of life pictured in Revelation 22, to which water of life during the Millennial age the Spirit and the glorified Bride will say Come, to all the families of the earth, and whoever will desire to come will be permitted to take of the water of life freely and to attain life eternal.

As we look about us amongst the Lord's consecrated ones we may to some extent discern the two classes, and yet it is not for us to determine either for ourselves or others whether we shall be amongst the overcomers, the "great company," or amongst the "more than conquerors," the "little flock." It is for us, however, to realize two things: First, that the very humblest position in the service of our Lord in glory will be more than we have deserved and such as we may heartily rejoice in; and secondly, that since the Lord has specially invited us to be of the "little flock," and since obedience to the reasonable requirements will give us a place therein, loving loyalty to him urges us to lay aside every weight and every besetting sin and to run with patience the race set before us; looking unto Jesus, the Author of our faith, until he shall become the finisher of it. (Heb. 12:2.) Let us therefore, dearly beloved, strive to be overcomers in the highest sense, that we may have more of the Lord's favor, not only in the present time but also in the age to come, that we may not only be closer to him then but now, for it is those who suffer with him who have the promise that they shall reign with him.

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"THE SECRET OF THE LORD."

St. Paul, Minn., August 19.—Pastor C. T. Russell of Allegheny is one o the speakers at the Bible Student's Convention, held here this entire week and has a large attendance from al over the United States and Canada with four from Scotland. Pastor Russell discoursed this morning from Psalm 25:14: "The secret of the Lord is with them that fear (reverence) him, and he will show them his Covenant." He considered first the proper and improper kinds of fear, and then delved into the "secret." He said:

The emphasis of our text is upon the word "him:" "The secret of the Lord is with them that fear him." Many other Scriptures agree with this, and assure us that "the fear of the Lord is the beginning of wisdom." (Prov. 1:7.) Other fears, however, are discountenanced amongst the Lord's people, who are exhorted to be of good courage and to fear not the fear of others, but to let the fear of the Lord be their only one. (Isa. 8:12, 13.) The Scriptures not only declare that all other fears are tormenting but assure us that the fear or reverence of the Lord is comforting and helpful and safe for us. And to these testimonies our experiences fully agree. We are repeatedly cautioned against the "fear of man, which bringeth a snare" (Prov. 29:25); and our Lord, emphasizing this matter, declared the reason for this to be that man could do no more at worst than take from us our present life, while on the other hond our hopes respecting eternal life are with God. (Matt. 10:26-28.) The world, by reason of sin and its blinding effects, is more or less under the control of "the prince of this world," Satan, and more or less commited to principles of unrighteousness, iniquity, in thought and word and deed. On the other hand is the divine covenant and law, and those who recognize these are to seek to think, speak and act so far as possible in accord with their spirit and intent. These, however, are the few addressed by our Savior, saying, "Fear not, little flock; it is your Father's good pleasure to give you the dominion."—Luke 12:32.

It is this little company of the Lord's consecrated ones that is addressed in our text as those who fear him. Under present circumstances it is a question of whether we will fear the world or fear "Him." The Lord is, in a general way, believed in by all civilized people, but he is realized by but fewer—only a few recognize his real power and authority and their responsibility to him. Consequently these few are, as respects the world in general, "peculiar people," zealous of good works—zealous both for righteousness and for all the ways of the Lord as they see them. The majority of mankind, on the contrary, recognize the Lord but vaguely, and pay little heed to the spirit of his instruction, being governed more by the God of this world, by self-interest, by the ideas of the majority, by Mammon.

THE FEAR OF MAMMON.

Remarking on this condition of things, our Lord forewarned us: "Ye can not serve God and Mammon." (Matt. 6:24.) And since the majority are serving Mammon, fearing to displease Mammon, seeking to have the approval of Mammon and the emoluments paid by Mammon to his servants, it follows that only a few are properly fearing and serving the Lord and looking to him for the honors and emoluments which he has promised to his faithful ones—not in the present life, but in the life to come. Mammon controls in business, leads in every social function, and manages all the finest churches and religious functions. Mammon is Confucian where Confucianism is in the ascendancy; it is Mohammedan where the followers of Mohammed are most numerous; it is Greek Catholic, Roman Catholic, Episcopal, Presbyterian, Methodist, etc., according to the locality and the influence. Mammon is too crafty, too wise, to be irreligious. It is well known that there is a religious element in human nature which must be satisfied with something, else the present order of things would collapse forthwith.

Thus seen, Mammon's empire is the world—mankind in general, and from this standpoint we can readily see the force of the statement that the fear of man bringeth a snare, for the fear of man is the fear of Mammon. To go contrary to Mammon's laws in any part of the world is like rowing against a strong tide—it is very wearisome to the flesh, and the progress is so small that were it not for the encouragements that lie beyond the present life none could endure the strain.

Our text tells us of the "secret" of the Lord being with those faithful ones who hearken to his Word and have respect thereto, with reverence, fearing to such an extent to displease him that they dare brave the opposition of the world. This secret is to this class the power of God working in them to will and to do his good pleasure, regardless of the sneers and disapproval of Mammon and his more or less blinded devotees. They must resolve first to be true to the Lord, to reverence him rather than man and human institutions, and to trust to him for the strength, the courage, to follow in the footsteps of the Lord Jesus, the great Leader whom he has appointed. After they have thus manifested their loyalty of will, of purpose, of intention, and after he has to some extent tried them—not suffering them to be tempted above that they are able, but with the temptation also providing ways of escape—he gradually makes known to them his "secret," which so illumines and transforms and strengthens them, and develops in them his spirit of perfect love, that his word is fulfilled in respect ta them, namely, that "perfect love casteth out fear." Thus it is that those who have the fear of the Lord, and who are granted an understanding and appreciation of his secret, gradually lose all fear of man and become more and more courageous, strong in the Lord and in the power of his might, so that they are able to say in the words of inspiration, "I will not fear what man may do unto me."

WHAT CONSTITUTES THE "SECRET OF THE LORD."

We can not hope to explain the "secret of the Lord" to any others than the class for whom it is intended; but since there is a measure of fear of the Lord in many hearts that have a still greater fear for Mammon and the opinion of the world, we may hope to be able to make clear the Lord's "secret" just in the same proportion that each of our hearers possesses the "fear of the Lord." Those who have a little fear of the Lord, a little of the proper reverence for him, may understand a little about this secret; but they will be hindered from understanding much respecting it by their fear of Mammon—of sectarianism—the fear of man than bringeth a snare. These ensnaring fears will be continually suggesting to them that the way of the Lord is not agreeable to the flesh, that it is not popular with the world, that it would constitute them a peculiar people, that it would hinder them from sins and follies in which they are fond of indulging, that is would break their influence with many of their friends in Churchianity, that it would make them practical nonentities in the world, because according to the worldly proverb they "might as well be out of the world as out of fashion." Hearts thus ensnared can not hope to see, understand and appreciate the secret of the Lord in any considerable measure; but in proportion as the fear or reverence of the Lord stands out boldly beyond all fear or reverence for man or human institutions, in that same proportion it is the privilege of each of us to appreciate and enjoy the "Secret of the Lord."

"HE HAS COVENANTED TO SHOW IT UNTO THEM."

The latter part of our text is not the best translation of the original. "The whole text should read, "The secret of the Lord is with them that fear him, and he has covenanted to show it unto them." However, the translation makes no real difference in the matter, because the Lord's "Oath-bound Covenant," which we discussed this afternoon, is really the kernel or pith of this "Secret of the Lord."

To some it may seem peculiar that the Scriptures should intimate that God has secrets that some are privileged to understand the divine plan while others are not so privileged. Such will perhaps say, Where is the revelation of God's secrets? Surely it is not in the Bible, for if it were in the Bible it would not be a secret, since the Bible is open, accessible to all the civilized world to-day. We answer that the Bible is accessible to all civilized men, but it is not open to all. To the majority even of professed Christians it is a sealed book, and to none more so than to the ministry. The Scriptures themselves so portray the matter, saying, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not for it is sealed. And the book is delivered to one that is not learned, saying, Read this I pray thee: and he saith, I am not learned. Wherefore, saith the Lord, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29:11-14.

Our Lord spoke in the same strain at his first advent, saying respecting the humble ones whom he chose for his apostles, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent (scribes, Pharisees, Doctors of the Law) and hast revealed them unto babes: even so, Father, for thus it seemed good in thy sight." (Matt. 11:25, 26.) At the first advent the Pharisees were too self-satisfied, pleased with their own theories, proud of their attainments, and boastful of their progress and of the divine favors enjoyed; the scribes were too learned to be associated with such as constituted the Lord's companions, and, besides, they were becoming more and more filled with the "higher criticism" views of the Greek philosophers; the Doctors of the Law were too proud and too pretentious. All of these were hindered from becoming the Lord's disciples and learning from him the "Secret of the Lord," because they were all under the influence of Mammon—the great institution of their time which would condemn and ostracize all who would not support it. In an earthly way they had everything to lose and nothing to gain by becoming followers of the lowly one. On the contrary, those who did come to Jesus and become his disciples had very generally less to lose of an earthly kind, and hence were the more attracted by the future prospects which our Lord held out to them. From the worldly standpoint they were foolish babes to place so much reliance upon things unseen as yet and to measurably ignore the prospects and opportunities held out to them by Mammon in the present life.

"THE MYSTERY HID FROM AGES."

That which is spoken of in our text as "the Secret of the Lord" is in the New Testament called the "mystery of God." The thought is the same, namely, that God—while revealing his plan through the Law and the prophets in the Old Testament, and through the words of our Lord and the apostles in the New Testament—has so expressed the matter that it can be understood only by those who come properly into accord with the Lord—that fear him. The worldly man in reading the Scriptures fails to understand his secret, and only those that fear and reverence him to the extent of making a full consecration of their all to him can comprehend it. The Apostle clearly sets this forth in his letter to the Corinthians, saying, "Your faith should not stand in the wisdom of men, but in the power of God . . . but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our honor, which none of the rulers of this world knoweth. . . . As it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit."—I Cor. 2:5-15.

St. Paul, speaking of this mystery or secret of the Lord, intended for his people, but not for the world nor for the merely nominal Christian, declares, "I am made a minister according to the dispensation of God which is given to me for you, to fulfill the Word of God; even the mystery which hath been hidden from ages and generations, but now is made manifest to his saints." (Col. 1:25-29.) Speaking of the Church in the same strain, he continues, "That their hearts might be comforted, being knit together in love and in all riches and full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasres of wisdom and knowledge hidden." (Col. 2:2, 3.) Continuing along the same lines, he exhorts, "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ." (Col. 4:3.) In his epistle to the Ephesians the Apostle also speaks of this mystery, saying, that God's grace in Christ "that abounded toward us in all wisdom and prudence; having made known to us the mystery of his will according to his good pleasure which he that purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ." Again in the same epistle he writes of God's favor to himself, "That by revelation he made known unto me the mystery in which other ages was not made known to the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit . . . to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God."—Eph. 1:9; 10; 3.5, 9.

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THE MYSTERY TO CEASE UNDER THE SEVENTH TRUMPET.

St. John the Revelator, speaking as the mouthpiece of the glorified Lord, tells us of this mystery also (Rev. 10:7), saying, "In the days of the sounding of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." Thus we see that the mystery has been in operation from the beginning of the world and is still a mystery so far as the world is concerned, and will continue to be a mystery until the end of the present dispensation and the opening of the Millennial age, the only exception being the revelation of the mystery granted to the saints—to those who are fully consecrated to the Lord, the class mentioned in our text, "The secret of the Lord is with them that fear him; he has covenanted to show it unto them.

"HE THAT HATH AN EAR LET HIM HEAR."

It was for this reason that our Lord spake in parables and in dark sayings that are not yet understood by the world, neither appreciated by any except the few, his "little flock," the consecrated. Thus it is written, "All these things spake Jesus unto the multitudes in parables, and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13:34, 35.) The apostles came unto Jesus privately, saying, Lord, declare unto us this parable; and Jesus said unto them, "To you it is given to know the mystery of the Kingdom of God: but unto them that are without (outsiders ensnared by the fear of men) all these things are done in parables: that seeing they might see and not perceive, and hearing they might hear and not understand."—Mark 4:11,12.

Now, dar friends, we will do our best to make plain this secret, this Mystery, hidden from ages and dispensations; remembering, however, that only in proportion as the fear of God predominates over the fear of man: only in proportion as perfect love casts out the fear of man and makes us truly freemen in Christ Jesus—only in that proportion can we hope that our message on this subject will be understood and appreciated. From our Lord's words, and from the Apostle Paul's words already quoted, the mystery is uncovered to those who have the eye of their understanding opened and the ears of their hearts unstopped. It is the message of the coming Kingdom,—the message of the "Oath-bound Covenant" discussed this afternoon.

This message explains all the difficulties and perplexities which have hitherto confused us. It shows how sin entered into the world through Adam's disobedience, how death has been the penalty of that sin, resting upon the whole race of Adam, degrading us mentally, morally and physically to the tomb. It tells us of God's love for us while we were yet sinners, which led to his sending of his Son to be our redemption price, "that we might live through him"—that we might be recovered from death through him. It shows us that Christ Jesus by the grace of God tasted death not merely for a few, but for every man; and that not merely a few but every man shall have a resultant blessing from that great sacrifice for sins, and a full and fair opportunity for returning in heart to the Lord and for receiving back again all that was lost through Adam's disobedience, with superadded blessings and everlasting life if obedient. It shows us that this one purpose of God to eradicate sin from the world, and to utterly destroy all who will not come into accord with his righteous arrangements, has never been changed; and although the time for the accomplishment of these promises seems long to us, it is not really long from the standpoint of him with whom a "thousand years are as one day." It shows us that in the dawning of the seventh day of the Lord, the Millennial day—at the close of man's six thousand years—these blessings are to be realized by the world through the establishing of a glorious Kingdom of God under the whole heavens, which will enforce righteousness and shower blessings upon every creature.

"THE CHURCH'S IDENTITY WITH THE MYSTERY."

The unfolding of the mystery shows further that during the Jewish age God dealt with the house of Israel as a typical people, giving them a typical Law, a typical "Day of Atonement," typical sacrifices, shadowy promises; and during that period selected a few faithful souls from that nation to be his special servants in the earth during the Millennial age. These are particularly described by the Apostle in Hebrews 11, all of whom "having obtained a good report through faith, received not the (blessings) promised." (Verse 39.) It reveals to us further the Lord's object in respect to the promulgation of the Gospel during the period since our Lord's death, namely, that the preaching of this mystery to the Lord's consecrated people who fear him has been with a view to selecting a little flock from amongst all kindreds, peoples and tongues, to be Christ's Bride and joint-heir in the Kingdom, to be associated with him as members of the seed of Abraham for the blessing of all the families of the earth. The Apostle's words, we recall, are very explicit on this subject; he declares, "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

Not only is the message itself called a mystery, but the Church class, the "little flock," now being selected from the world, is Scripturally designated "the Mystery of God," and the false systems "the Mystery of Iniquity." "The Mystery of God" is the class associated in the divine plan, and therefore a part of that which is mystery or mysterious to the world. As the Apostle declares, "The world knoweth us not, even as it knew him not." The secret of the Lord is with this class. It is their joy, their strength; it is the power of God working in them to will and do his good pleasure. The more they comprehend this mystery the more of this power of God do they possess, and progress in the mystery implies progress in obedience and reverence and service. These in turn mean progress in the graces of God, as the Apostle, explaining and speaking of our advancement as Christians, says, "I pray God for you that the eyes of your understanding being opened (gradually as we lose the fear of man and increase in our reverence for God) you may be able to comprehend with all saints the lengths and breadths and heights and depths (of the mystery), and to know the love of God which passeth all understanding.—Eph. 3:18, 19.

THE CHURCH AS A SECRET SOCIETY.

From the foregoing it will be discerned that the Lord's saints constitute the most exclusive and most secret society on earth. No one can be fully inducted into this society and its mysteries except as the reverence of the Lord abounds in his heart, and as he becomes free from human bondage, sectarian bondage—free in the liberty wherewith Christ makes free indeed those who are truly his. This secret society needs not to hide its books, neither to withhold its secrets, neither to speak quietly, for while telling the good tidings of great joy to all people, the limitations are upon those who hear—for none can hear the secret of the Lord, none can understand this mystery, except in proportion as he has reverenced the Lord and his Word and made a consecration of himself thereto.

I wonder how many of my audience this evening are members of this society? How many are able to comprehend with all saints the lengths and breadths and heights and depths of the divine plan, I am sure that all such have love for the brethren in their participation in the fellowship of this mystery. I am sure that all such realize that the blessings and favors thus conferred upon us no man can take from us, and that they shall continue to be ours so long as we shall continue to have fellowship in this mystery, which is "Christ in you, the hope of glory."—Col. 1:27.

I wonder further how many of you are still blinded in greater or lesser degree by the God of this world and the creeds of the dark ages which he assisted in formulating, and has since fostered, so that you are unable to appreciate what we have just been saying respecting the mystery of God. I wonder how many such are desiring to have the eyesalve of truth, which our Lord specially commended to this Laodicean stage of the Church, saying, "I counsel thee to buy of me an eyesalve to anoint thine eyes that thou mayest see." (Rev. 3:17, 18.) The eyesalve must be bought by the individual who desires to use it: it can not be bought by one for another, even as we can not have experiences one for another. The cost of this eyesalve is the spirit of self-sacrifice—the willingness to make a full consecration of ourselves to the Lord. Our Lord expresses the matter thus, saying, "He that doeth the will of my Father which is in heaven, he shall know of my doctrine." Whosoever will resolve that he will no longer fear man neither be in subjection to the creeds of the dark ages, but that he will accept the Lord as his Shepherd and be a true sheep, and listen only for the voice of his Word, and walk only in accordance to the directions of that Word, fearing God and not fearing man, he shall be blessed. "The secret of the Lord is with them that fear him; he hath covenanted to show it unto them."

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I trust, dear friends, that some who have heretofore felt indifferent respecting the divine plan—the mystery of God kept secret from the world intended only for them that fear him—may become so deeply interested, so desirous of co-operating with the Lord in their hearts, in their thoughts, in their words, in their actions, that they will make a full consecration of themselves to him. Just now is the moment to make this resolve, accepting the grace of God and the forgiveness of sins through faith in the blood of Jesus, and at once starting on the way to a clearer comprehension of the mystery, and ultimately to a participation in some part of the glorious work which the Lord is preparing us for.

From this standpoint we realize that the great work of God is future; and our special work in the present time is to be the Lord's witnesses before men; to endure hardness as good soldiers, to crystallize character, to learn obedience by the things which we experience, and to be squared and fitted and polished, and thus made meet for participation in the glories of the Kingdom, and for usefulness as members of it in the blessing of all the earth in the Millennial age, and for the enjoyment of our heavenly Father's favor to all eternity.

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JES' TRIFLIN' ALONG.

White folks keeps a workin'
All de live-long day—
Figurin' on a paper
An' wonderin' 'bout de pay.
I watches 'em respectful,
But I doesn't feel so strong,
'Cause dis here is de season
Foh jes' triflin' along.

De butterfly is floatin'
Whah de sunbeams dance an' shine,
De cricket keeps a-singin'
Though it an't so very fine—
An' dey ax me foh to join 'em,
So I helps 'em in de song,
An' de chorus of it's sumpin'
'Bout jes' triflin' along.

Don't try to do two things at once,
Da's what de white folks say,
But what you's doin' do it good,
I reckons da's my way.
I don't want no distractions,
'Cause I might do sumpin wrong.
It takes up my attention
To keep triflin' along.

Pass It On.

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone,
Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Turn to hope your brother's fears,
Pass it on.

God is great, fathomless, adorable, whether He shine from the face of the stars or smile in the chalice of a flower. He is beautiful in the dark night as in the splendid noonday, beautiful in the conscience of just men, more beautiful still in pity for the suffering. But there is no God comparable to the God of poor sinners.—Wagner.

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"WHOSE DAMNATION IS JUST!"

RIGHT AND WRONG VIEWS RESPECTING DAMNATION—CONDEMNATION.

THE SCRIPTURES VERSUS TRADITION.

Cumberland, Md., August 20.—Pastor C. T. Russell of Allegheny, Pa., preached twice here to-day in the Opera House. The afternoon discourse was a vindication of the Bible. The evening discourse was based upon the Apostle's words, "Whose damnation is just." (Rom. 3:8.) We report the latter discourse:

In the divine order justice has a place in every human mind—an appreciation of right and wrong. This quality, originally perfect in father Adam, is more or less confused amongst his children to-day because of the fall. Even where this quality of mind itself is in good evidence other organs may be deficient, so that conscience may not always approve the best things. For instance, the Apostle Paul tells us that it was with all good conscience that he persecuted the Church of Christ for a time. The conscience was there, but was misdirected through ignorance. So with all mankind: we not only need to have a conscience and to keep it tender, sensitive, as the regulator of our lives, but we need to guide it aright, and the only safe course is to guide it with the wisdom from above, first pure, then peaceable, easy of entreatment, full of mercy and good fruits. Blessed is the man or woman who follows his or her conscience carefully, for the Lord will ultimately direct such into the right channel even as he did Saul of Tarsus.

From time to time we hear of the lynching of evil doers, or see other evidences of the indignation of the general public against wrong doers. We have often been surprised at the zeal which seems to energize some in connection with the punishment of evil deeds, the more so as we learn to appreciate the fact that "There is none righteous, no not one"—none perfect: that all of these who so hotly pursue the evil doers must realize that they themselves have weaknesses, frailties, imperfections, if not of the same kind of some other kind—if not so bad, nevertheless reprehensible. We conclude that the majority of people live more or less in violation of their own consciences and continually endeavor to stifle them; but that when occasion offers in connection with the crime of another, they ease their consciences by co-operating in the work of punishment. At the same time—in the case of lynchings, for instance—many seem to gratify the low, base, murderous spirit of the fallen nature, their consciences helping to excuse them for the time by the thought that to some extent they are gratifying these murderous instincts in the service of justice—not, however, that they would approve of having justice done to themselves in connection with their shortcomings, not that they would judge themselves and chasten themselves, as the Apostle suggests to the Church, but that their fallen natures enjoy the opportunity of taking vengeance on others.

It is related of our Lord that when a woman convicted of sin was brought before him with the words, "Moses in the Law saith such should be stoned, but what sayest thou?" Jesus turned the attention of the self-righteous judges and accusers of the Law upon their own hearts by saying to them, He that is without sin, let him cast the first stone at the woman. The country would surely be safe from lynchings if those who applied the instruments of torture would first see to it that they themselves were wholly without sin. Likewise many who feel it to be their duty to speak slanderous words of others, if they would but hear the Master saying, He that is *without fault may speak against his* neighbor, would be silenced. Let us more and more learn to turn loose upon ourselves our innate love of justice. Let justice have her perfect work in arraigning every evil thought, word and deed, and soon our hearts will be crying to the Lord for help and mercy, which to such he is ever ready and willing to give.

"VENGEANCE IS MINE."

God's message in his Bible to his people is that hey should utterly root out those murderous and vengeful feelings which are so common amongst men, and that instead of these the folowers of Jesus should *cultivate his spirit of love, gentleness,* meekness, patience, long-suffering. To these the Lord says, "Avenge not yourselves: . . . . . Vengeauce is mine, I will repay, saith the Lord." Hence the Apostle argues, "If thine enemy hunger, feed him; if he thirst, give him drink." (Rom. 12: 19, 20.) The spirit of the world, the spirit of the uncircumcised heart, is contrary to all this, and even after the voice of the Lord is heard and the hand is restrained from taking vengeance, and instead extends to the enemy the food and drink, nevertheless often the heart has the bitter feeling, the enmity, the murderous spirit, and manifests it in bitter words, evil speaking, insinuations, etc. Hence the highest evidence of progress in the Christian way, in the development of the Spirit of Christ, is not manifested in merely restraining from outward vengeance, but is specially manifested in the restraint of that little but powerful member of our bodies, the tongue. When it is brought in subjection, so that it speaks evil of no man, injures no man, but contrarywise is continually used in blessing, comforting and uplifting others, this is the best evidence of a high attainment of the spiritual likeness of God's dear Son.

We see continually that in our fallen condition we are unable to think charitably enough of each other's blemishes, and hence are unfit to be each other's judges in the sense of condemning and punishing one another. We are in this saying nothing against the proprieties of the world's judging and punishing criminals, but rather refer to the higher judgment of motives, sentiments, conduct, which does not come properly within the scope of human law and regulations. Christians, indeed, are expected to live up to the highest standards of human law, but more than this is expected of those who are followers of Christ. The law is for the unregenerated, whereas all the regenerated ones, begotten of th Spirit, may be properly expected to live on a higher plane, and to speak and act toward their neighbors along the lines of love, whereas earthly law merely attempts to follow the lines of justice.

The Christian, therefore, is admonished that God keeps the matter of justice in his own hands, and the more acquainted with the Father and with the Son we become, the better will we appreciate the fact that the divine vengenace will be along the lines of absolute justice tempered with mercy. The divine character guarantees this: if he who formed the eye can see, he who gave us conscience and the sense of justice, and who outlined for us the character of love—surely he will be just and will fully substantiate his right to be considered the God of love.

"WHOSE DAMNATION IS JUST."

With these thoughts we come to our text, inquiring what kind of a damnation would God consider to be just. At the threshold of our inquiry we meet with two difficulties: (1) From early training the word damnation pictures before our minds devils, flames, anguish, tears, shrieks and groans. Is this the just damnation which a just and loving God would provide for any of his creatures? Our common sense answers, No! surely not. It would need to be proven to us beyond all peradventure before we could believe that he who instructed us to love our enemies and to do good to them that hate us would himself undertake to give an eternity of anguish and torment to the enemies of his government. Nevertheless this misconception, handed down to us from the "dark ages," blinds the majority of Bible students, and hinders them from seeing the just damnation which God has provided as a penalty for sin. (2) Another difficulty we contend against in examining the subject is that the word damnation has come gradually to have a different meaning from that which it originally had in the English language. The word in its original signification had the same meaning as our word condemned. Hence our text properly translated would read, "Whose condemnation is just," and this is the translation given by the revisers. However, with the mind poisoned with the wrong thought of devils, flames, torture, etc., it requires time for the majority to get rid of the smoke, confusion and delusion which came to them in childhood days—which have come down to us all from the "dark ages."

HOW UNBELIEVERS ARE DAMNED.

The Apostle says, "He that believeth not is condemned (damned) already." (John 3:18.) In the same verse he tells us that he that believeth is not condemned. The thought is *that the whole human family originally* came under divine sentence or condemnation through father Adam's disobedience. When Adam sinned a sentence of death came upon him, and we his children were born sharers in his blemishes by heredity, and sharers likewise in his condemnation, curse or damnation, as any may choose to translate the thought. Believers in Christ are reckoned as justified by their faith—as passing out from the remainder of the world, freeing themselves of the original Adamic condemnation. Believers are no longer condemned, even though, as the Apostle declares, we were once children of wrath even as others (Eph. 2:3.) The remainder of the race remains under the wrath, under the curse, under the damnation, under the condemnation; hence the whole world except believers is in this condition, in the old form of expression, damned—condemned.

When we come to the Scriptures to see what they say about this damned or condemned condition, we find nothing whatever respecting an eternity of torture; but, on the contrary, the plain statements of Genesis show that the original condemnation or sentence or wrath or curse was a sentence to death, with all that this implies of dying processes, aches, pains, imperfections and blemishes incidental to *the dying.* Here we have the curse, and although it is a terrible one it is not the unreasonable, unjust one misconceived in the "dark ages." It was just that God should refuse eternal life to his creatures when they proved themselves imperfect, disloyal, unworthy of the Lord's gift of life eternal.

Those who are now reckoned as having escaped this condemnation, as having been justified by faith, are represented as being on trial and in danger of a second condemnation if they should now prove themselves disloyal to God and the principles of his government. In other words, God's intention is to save us from our sins and not to save us in our sins. Whoever, then, being justified by faith, regenerated, begotten by the Spirit, loses this and turns again to sin, desires sin, clings to it, must thereby lose his standing of justification and come into condemnation—comes again under the sentence of death. As the original condemnation was death, the Lord distinguishes this second condemnation as the Second Death, from which there will be no redemption, no resurrection, no recovery. It is everlasting punishment, everlasting destruction—not everlasting torment.

Can we not agree that the damnation—condemnation—of all such is just? Surely we can see that since life everlasting is a gift of God he is in no way obligated to give it to anybody, and he declares that he is pleased to give it only to those who desire it on his terms. We thus see that the divine arrangements are all just, loving and wise—precisely what we should have expected had not our minds been perverted by human traditions, which misrepresented God, but thoroughly represented the depraved sentiments of their authors, who further manifested the same spirit in their conduct, tearing one another limb from limb on the rack or burning one another at the stake for differences of opinions, contrary to both the letter and the spirit of the divine regulation.

KNOWN BY THEIR FRUITS.

The Scripture's teachings appear to some to be in conflict in respect to human judgments of one another. Our Lord's instruction is, "Judge nothing before the time" (1 Cor. 4:5.) He promises that in due time, when our change shall come in the First Resurrection, we will be perfected, thoroughly competent for judgment in every matter, and indeed promises that the saints shall judge the world. But it is in the meantime that the followers of Jesus are commanded to "judge nothing." On the other hand, the Master's injunction was that we should do a certain kind of judging. He said, "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Surely not, and the intimation is that they would know better than to go to a thistle expecting figs. So we should have a sufficiency of general discernment to know where to look for the fruits of the Lord's Spirit—"By their fruits ye shall know them."—Matt. 7:10.

If we find any one bearing the fruits of the Spirit—gentleness, patience, meekness, long suffering, brotherly kindness, love for God and for man, loyalty for God and his Word—by these fruits we may know that such an one is no longer a child of wrath, but has passed from death unto life. We do not need that he shall tell us that he has joined some earthly Church, we not not need that he shall make first a long and elaborate confession of what he does and does not believe. He may be in more or less of ignorance or more or less of enlightenment, but so surely as he bears this fruitage he belongs to the true Church of Christ. Each one of the Lord's people should be able to form such a judgment. On the contrary, each should be able to know these things, these fruits of the Spirit of Christ, and should remember that if any man have not the Spirit of Christ he is none of his. If, therefore, they see in others the spirit of anger, malice, hatred, envy, strife, selfishness, having full sway, full control of the heart and life, hands and tongue, they should judge that these evil fruits never grew on any branch of the vine; they should remember that the Apostle has designated these fruits to be "works of the flesh and of the devil." The evidences are that such as have these fruits are yet in the "gall of bitterness," however outwardly respectable they may be.

But here again we must distinguish as between the flesh and the spirit. If a brother or sister manifest these evil fruits, yet with contrition and tears tell us that these are weaknesses of their flesh, to which their hearts do not give assent, we are not to judge the heart, we are not to condemn the New Creature, but rather to accept his statement of the matter, and to judge him not according to the flesh but according to his real heart intention. The New Creature, the heart, we are unable to judge, we are unable to read, unable to fathom fully. We must leave that for God.

The Apostle in our text is discussing the matter along this line. He is speaking not of God's judgment, but of the general judgment of himself and the Church against the persons whom he arraigns. Some in their opposition to the Gospel message misrepresent it, and defame the messengers and the One whom these messengers represented, the Lord, saying that his message through the apostles inculcated evil doing and sin in order to bring about good results. The Apostle resents this, and declares that the condemnation, i. e., the damnation of those who said such things, was just; —that he had a right to condemn them, and to say that this misrepresentation of the message of the Lord was evil, and betokened that those who spoke in this way were the servants of evil. Such fruit of animosity, of opposition to righteousness, could not, the Apostle reasons, grow upon branches of the Vine, but being the fruit of thorns and of thistles indicated clearly that those who said these things, and thus opposed the good tidings of great joy, must at heart be aliens and strangers and foreigners from the Lord of glory, whose Spirit they did not possess and did not manifest.

As it was just that the Apostle should condemn those in his day, and should even specify Alexander the coppersmith, Hymenius and Philetus, so it may be proper for the Lord's people to-day, in the interest of the Truth, to openly rebuke and reprove those who oppose themselves to the divine message now promulgated; but in any event the reproof should be in moderation, merely a sufficiency to show to others the true character of the wrong doers, that others may not be led away by the transgressions of the wicked. Nothing in the Apostle's language, in reproving any of his opponents, savors in any degree of malice or anger or hatred or strife, but rather of pity for the evil doers, and a desire in exposing them not to injure them, but to help others to avoid their snare and their fall.

DAMNATION ENOUGH ALREADY.

While on this subject let me assure you that the words "damned" and "damnation," as used throughout the New Testament, in every instance have such a meaning as we have here pointed out, namely, condemnation. The world is now suffering divine condemnation or damnation on account of original sin, and struggles under a heavy curse, a heavy penalty. For six thousand years the condemnation (damnation) of death has rested upon our race, and under it thousands of millions have gone down into the great prison-house, the tomb. As we look about us and see the mental, moral and physical decrepitude of our race—as we perceive that the whole creation is "groaning and travailing in pain together," let us rejoice that God's plan is to turn away the wrath, to turn away the condemnation, to turn away the curse of death, with all of its concomitants of sorrow, pain and trouble, and to lift our race up, up, up out of this sin-and-death condition back to harmony with himself—so many of the race as will, when they have the full opportunity, accept the Lord's arrangement.

This is the salvation which the Scriptures everywhere declare—a salvation from sin and from its death penalty. This salvation the Scriptures declare, "began to be preached by our Lord and was confirmed unto us by them that heard him." (Heb. 2:3.) Although the Lord gave to the prophets and to Israel special experiences and manifestations of his favor, yet this message of salvation was never proclaimed until Jesus came. His death as our sin atonement is the basis of our reconciliation with the Father—the basis of all salvation which God has provided. The minds and hearts of people have been turned away from the Scriptural presentation to a false one; taught, contrary to the Scriptures and contray to reason, that the wages of sin is eternal torment. We have misunderstood the character as well as the Word of our heavenly Father when we supposed that salvation would mean salvation from eternal torment. But now, as we hearken to our Father's word more attentively, as we get rid of the smoke of the "dark ages," we hear the testimony of the Scriptures that "the wages of sin is death; but the gift of God is eternal life." (Rom. 6:23.) Now we see that we are redeemed from death in order that we might through faith in Christ be made recipient's of God's gift of life everlasting. How much this true view comforts our hearts, clarifies our minds and enables us to worship our Creator in spirit and in truth, and to see that the salvation which he has provided in Jesus is a salvation from death, from destruction, and that the *Savior who is appointed is the Life*-giver who redeemed our race, and proposes under the divine plan to restore to absolute perfction and to a world-wide Eden all the family of Adam who will learn the proper lesson—learn to love righteousness and hate iniquity.

The salvation which our Lord will offer to the world during the Millennial age will be actual, tangible evidence by uplift out of imperfection day by day and year by year. But to a still greater salvation is now proffered to a special class—an elect class. A salvation out of death, but to a life that is higher than the human, higher than Adam enjoyed, higher than he lost, higher than was redeemed for him and for his race. This elect class is called to a perfection of life on the spirit plane. Their salvation, however, is not a tangible matter at the present time, but merely by faith; they recognize themselves as justified freely, covered with the precious robe by faith; they present their bodies living sacrifices by faith; they follow in the footsteps of Jesus by faith; they lay down their lives in the service of the truth and on behalf of the brethren, even unto death. Their salvation by faith and their actual salvation is accomplished in the First Resurrection, in which they will be changed in a moment, in the twinkling of an eye—changed from corruption to incorruption, from dishonor to glory, from human nature to spiritual nature.

This, dearly beloved, is our salvation, the one that is now proffered, one in which we hope to make our calling and election sure, one respecting which the Apostle urges that we lay aside every weight and every besetting sin, that we may attain to it through the First Resurrection. We shall be satisfied when we awake in his likeness, but meantime we are by faith satisfied to contemplate that glorious change for ourselves, and also blessed and comforted with the testimony of the Lord's Word respecting the blessing which shall flow through us to all the families of the earth—so great salvation.

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CAREFUL OF CONTRACT.

Certified Check Must Accompany Bid to Supply Chinese Laborers.

Scores of applications for information concerning the proposed contract for 2,500 Chinese laborers have already reached the Isthmian canal commission at Washington, D. C., and indications are that hundreds of persons are planning to make bids for this contract in the hope of realizing a small fortune from it, as several bidders did on the recent issue of Panama canal bonds. It will be required by the commission that a large certified check shall accompany each bid. The amount of this check will probably not be less than $50,000, and bids not accompanied by such a guarantee of good faith will not be considered.

Advertisements for proposals to supply the Chinese laborers must be published for 30 days and consequently no proposals will be opened before September 15, at the earliest. Several months will be required to get the Chinese to this country after the contract has been awarded. Consequently the commissioners do not expect to have the Chinese labor on the isthmus before January 1, 1907.

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"CHANGED FROM GLORY TO GLORY."

THE VALUE OF CORRECT VIEWS OF THE ALMIGHTY IN THE TRANSFORMATION OF CHARACTER.

THOSE WHO WORSHIP A MEAN, UNJUST, WICKED GOD WILL INEVITABLY COPY HIM AND BE WICKED.

ERRONEOUS VIEWS FROM THE DARK AGES RESPONSIBLE FOR MUCH OF THE WICKEDNESS OF CHRISTENDOM.

LOVE BEGETS LOVE.

Pastor C. T. Russel was with the home congregation Sunday and spoke at Carnegie Hall, the Bible House Chapel, generally used by the home congregation, being too small. The audience gave close attention while the speaker addressed them on the subject of "Changed from Glory to Glory," from the text, "Hence shall all with unvailed face behold as in a glass the glory of the Lord and are changed (transformed into the same image) from glory to glory as by the Spirit of the Lord." (II Cor. 2:18.) He said:

The intimation of our text is that whoever sees the glory of the Lord will be influenced thereby. The Apostle is not speaking of natural sight but of seeing with the eyes of the understanding. Whoever sees the Lord's true character necessarily will be sure to find it a test which will either work in him a blessing through a desire to copy the Lord or reversely work in him a hatred of righteousness. This the Apostle intimates in other Scriptures also, assuring us that the Gospel is either a savor of life unto life or death unto death. We are glad to believe not only from our own experiences but also from the words of the Scripture that to the majority of our race the message which the Lord has sent will ultimately prove to be a savor of live unto life — unto eternal life. The fact that only a small fragment of mankind now appreciate God's character and correspondingly love righteousness and hate iniquity should not be considered a proof that the great mass of mankind will fined the message of God's love and favor ultimately a savor of death unto death eternally.

Rather it is an evidence that the majority now do not see the Lord in his true character—that the eyes of the majority of mankind are now closed or as the Apostle in this text represents the matter, their eyes are vailed. Some things respecting God they do see through the vail of ignorance and superstition and sin which covers their hearts, their minds. But the view of the Almighty obtained through such a vail is of necessity a very unsatisfactory one and far from happifying and encouraging to the beholder. The Apostle had just been discussing the fact that the Jews as a people rejected Christ and the Gospel of grace. He tells us that it was because there was a vail over their hearts which hindered their seeing the glory and beauty of the divine justice and love which centered in the Redeemer and his work of sacrifice on our behalf—"a ransom for all to be testified in due time." And what was true of the heathen, as the Apostle elsewhere stated, "The god of this world hath blinded the minds of them that believe not."—II Cor. 4:4.

Thus the heathen minds are still more blind to the Almighty and his plan than are the Jews who see something at least of God's justice and of his promises of a Messiah and a future blessing through him. Similarly to-day the Jews are still partially blinded as respects the Lord's character and plan, and many Christian people—indeed the vast majority of those 400,000,000 constituting nominal Christendom—are either blind or at least vailed as respects the eyes of their understanding and their appreciation of the true God and his wisdom, justice, love and power. Only a comparatively few have by the Lord's mercy come out of darkness into the marvelous light of divine truth and revelation—only the very few whose eyes of understanding are opened, from whose hearts the vail has been taken away—only these can now appreciate God and Christ in their true character.

ONLY THE BEHOLDERS ARE CHANGED.

Thus the Apostle declares that it is "we of unvailed face"—we from whose hearts the vail of superstition and misconception has been either totally or partially removed—we in that proportion may behold the glory of the Lord not directly but as in a glass, as in a mirror. This which was true in the Apostle's day has been true throughout this Gospel age and is true to-day—the world by wisdom knows not God. Heathen wisdom forms or pictures idols, scientific wisdom worships a microbe protoplasm as its creator, the Jew and many Christians get but a partial glimpse of the true God, they realize something of his justice but see little if anything of his love: And even their ideas of divine justice are sadly warped and twisted by the ignorance and superstitions and false doctrines which come down to us from the "dark ages" and which was recently received from heathendom and primarily were, as the Scriptures declare, "doctrines of devils."—I Tim. 4:1.

In proportion as we get rid of the vail of ignorance, in that same proportion do we obtain the spirit of liberty, the spirit of Christ, and ability to see things in their true, proper light. This is the Apostle's argument in the context where he says, "Where the spirit of the Lord is, there is liberty." And liberty which ignores the Lord and his spirit is an injurious one likely to lead its possessor afar off into the worship and service of the microbe god, but he whose eyes of understanding are opened to the divine revelation, he who receives the spirit of the Lord receives therein the true spirit of liberty and is of the class described as having the opportunity for being changed from glory to glory into the same image, into the likeness of the God of glory, the God of wisdom, justice, love and power. It is based upon this declaration that where the character and its perfection and see that the Apostle uses the words of our text, saying, "Hence we all with unvailed face, beholding as in a glass the glory of the Lord, are changed (transformed) into the same image."

THE TRANSFORMATION A GRADUAL WORK.

The Apostle James (1:25) most clearly sets forth that we must not only look into this law of liberty, the law of God, and see therein the divine character and is perfection and see also our own imperfections, but we must continue to use these means of grace if we would have the transforming work in our hearts. The same thought is given in our text, namely, that this transformation is a gradual one—from glory to glory—an increasing glorious likeness to the glorious God. The same thought is set forth by the Apostle in his letter to the Romans when he declares that we are changed by the renewing of our minds that we might be able to prove the good, acceptable and perfect will of God. The transforming work must have its beginning, must have an onward progression and must have a culmination—good, acceptable, perfect.

The measure of our knowledge limits our change or development. When we knew nothing, when the eyes of our understanding were thoroughly blinded we saw none of God's glory; as the blindness passed away, as the vail of ignorance and superstition gradually dissolved, we could see more and more the glorious character of him who called us from darkness to light. But so long as the vail in any

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measure continues, that long and to that degree we will be lacking of the full heart transformation, hence the necessity that all of the Lord's people should grow in divine grace by growing in the knowledge and the love of God. It is in accord with this that the Apostle writes, "For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height: and to know the love of God which passeth knowledge."—Eph. 3:14-19.

OUR CHANGE, ITS BEGINNING AND END.

Our text intimates that this work of change is accomplished by the Spirit of the Lord—the transforming work of change in the heart, character, life, is accomplished by the holy Spirit. Hence only those begotten of the holy Spirit—"born again" (begotten again) have this eyesight now and are experiencing this change of heart, of character, of life, from glory to glory Simply to believe that Jesus is the world's Redeemer and a great Teacher sent of God s not sufficient. Our belief to be of value must lead to the renouncement of sin—more than this it must lead to a full heart-consecration to the Lord and his service else we can not have the begetting of the holy Spirit, can not get our eyes sufficiently opened even to discern the glories of the divine character. It is the spirit-begotten ones that the Apostle is addressing in our text, "We." As the Apostle says, "Let us go on to perfection." Let us behold in the glass of the divine Word the divine character and thus day by day, little by little, the transforming work will progress, the change of heart, of will, will become more and more our own and thus we shall be even in the present life more and more like our Lord.

This is also the Apostle's suggestion in his letter to the Romans when he intimates that God has called us with the heavenly calling to joint-heirship with Christ and that this joint-heirship is dependant upon our becoming copies of his dear Son." (Rom. 8:17, 29.) It is important therefore that we know definitely of the beginning of the new mind—that we be able to recognize definitely that we have given our hearts, and all to the Lord. It is important that we should progress and proper that we should look continually for evidences of the increase of the Lord's character likeness in our hearts, and then in view of the Lord's promises to this effect it will be ours to hope for the glorious change of the First Resurrection which shall complete the work of grace begun in the begetting of the Spirit. In that glorious First Resurrection we hope for actual likeness to our great Redeemer—then, as the Apostle John declares, we shall see our Redeemer as he is, every vestige of the vail and imperfections and blemishes of the present time shall have passed away, "We shall be like him for we shall see him as he is and share his glory."—I John 3:2.

NOT A GLORY OF THE FLESH.

It is frequently a cause of discouragement to the Lord's people that they did not clearly enough discern that the changing process which is to eventuate in their glory is not a changing of the flesh but of the spirit, the mind, the will. We would not by any means give the inference that where the mind, the will, is soundly converted to the Lord it would have no effect upon the flesh, no control over the flesh: quite to the contrary we believe that the changed mind has a strong influence over the flesh in that it even gives light and dignity and glory to the earthly features—that every man enlightened and illuminated by the truth will not only know of this illuminaton in his own mind and appreciate its transforming influence in his own heart and will but that to some extent this illumination of the Lord's spirit will shine out through his mortal body, in his words, in his life and conduct, yea, in the very expression of his countenance. However what we here wish to emphasize is that the Lord looketh upon the heart and not upon the outward appearance—the Lord will judge of our change not as men would judge, by outward appearance, but by the inward conditions of loyalty to him and desire to say, to think, to feel in accord with the Spirit of the Lord, in accord with the glorious likeness whch we see with increasing clearness reflected in the divine Word. The world will judge us by the outward appearance merely, the Lord will judge us by the inward merely. But we and all of the household of faith are justified in expecting that there will be evidences of the change of heart manifested in the outward conduct of the flesh.

The Apostle intimates all this not only in our text but elsewhere, for instance he declares, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11.) How plain the statement! The Lord is dealing with the New Creature but as the New Creature grows in strength by the glorious transformation of character from glory to glory, it will desire to control the mortal body and it will be a growing and increasing power so to do so that even the mortal body which once was alive to sin but is now reckoned dead to sin will be drafted into the service of the New Creature, drafted into the service of righteousness in harmony with the New Mind and its degree of glorious likeness to the Lord.

BLINDNESS TO THE DIVINE GLORY BANEFUL.

We have followed our text and our experiences and observations fully concur with the divine testimony. Let us now look upon the opposite page: let us see what are the injurious effects of heart blindness as respects the divine character—the glory of God. The Apostle points out that originally man was created not in the blind condition of mind but with the illumination. He answers the question of how it comes that this being true the great mass of mankind are now in such total blindness, explaining to us that it was because they did not wish to retain a knowledge of God in their hearts, therefore God gave them over—allowed them to take their own course as a result of which they developed a reprobate mind. "When they knew God they glorified him not as God and were unthankful, and became vain in their reasonings and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God for the likeness of an image of corruptible man . . . Wherefore God gave them also up to uncleanness through the lusts of their own hearts to dishonor their own bodies between themselves. Because they exchanged the truth of God for a lie." Read at your leisure the Apostle's explanation of how the heathen world has reached its low plane of degradation as he sets forth the same in the first chapter of his epistle to the Romans from the nineteenth verse to the end.

Our own ancestors were heathen and the measure of civilization which we enjoy we owe to the light of the knowledge of God which reflected into Europe from Palestine. Nevertheless so greatly has the truth of God been intermixed with heathen philosophies, ignorance and superstition that as we have already shown only the spirit-begotten ones are able to see the glory of God with any measure of clearness and appreciation. Let us thank God that while we see that the world still is in sin and death we see also the divine character of love for mankind as set forth in the divine Word which assures us that all the families of the earth are destined to have a blessing from the Lord through him who loved us and bought us with his precious blood and that the blessing which now is granted through a regeneration and begetting of the holy Spirit to the Church is merely a prelude, a foretaste of a much more general blessing that is yet to come to every creature bringing with it an opportunity for the opening of all the blind eyes of understanding and the opening of all the deaf ears, that all may hear and see and appreciate the glory of God, the love of God, the wisdom of God, the justice of God, the power of God. True when this shall be accomplished we can not even then hope that it will mean that all will come into full accord with the Almighty but our hearts are satisfied with the assurance that he who created the world loves the world to the extent that he has redeemed them through the precious blood of Christ and that the Redeemer in harmony with the divine plan is yet to grant to every man an opportunity for full and complete restoration to all that was lost through Adam and that even those who will finally refuse divine favor will not be eternally tormented but as the Scriptures declare, "They shall be utterly destroyed from amongst the people."—Acts 3:23.

"THE VAIL SPREAD OVER ALL NATIONS."

Pursuing the Apostle's thought in the text we remember the statement of the Lord through the Prophet Isaiah that he will destroy the face covering that is cast over all peoples—the vail that is spread over all nations. (Isa. 25:7.) In this prophecy the Lord is referring to the Millennial Kingdom which he has elsewhere symbolically spoken of as a "mountain." He tells us that this mountain or kingdom shall be established in the earth and that a power proceeding from it shall destroy the vail, the covering that is upon all peoples and that he will prepare in this mountain for all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow—pleasures, joys, blessings, favors of God beyond anything that they would now know how to understand or appreciate. Even we whose eyes of understanding are opened wider and more widely, day by day are astonished as we get further glimpses of the great plan of God to see what grand blessings the coming Kingdom of Christ is to bring to the entire "groaning creation"—not only to those who will be alive when that glorious epoch will be ushered in but in accordance with the Scriptures a blessing to all nations, to all peoples, which will include those who have already perished in death.

The blessing will largely be a blessing of knowledge both of the eyes and ears, the taking away of the blindness, the vail and the ushering in of the glorious sunlight of that millennial day which shall chase away all the superstitions and errors and evils of this present time. What wonder that the prophets all spoke of that glorious Millennial Kingdom in rapturous words of wonder, that the apostles all referred to it with expressions of longing and desire as the time when the whole groaning creation shall be delivered from the bondage of corrupton and that so many of them as will may attain to the liberty that is proper for the sons of God. (Rom. 8:21.) Can we wonder that our Lord Jesus himself taught us to look forward to this Millennial Kingdom, this great Mountain of God and to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven?" Our context establishes the fact that the coming blessings are to be not only for those living at that time but also for those who are in their graves. Mark the statement, "He will swallow up death in victory: and the Lord will wipe away tears from all faces and the reproach of his people shall he take away from off the earth.—Isa. 25:8.

Note also the Lord's statement through the Prophet Hosea (13:14) "He shall ransom them from the power of the grave, he will redeem them from death. O grave (sheol) I will be thy destruction." It is this passage which the Apostle Paul quotes in his great discourse on the resurrection. (I Cor. 15:55.) Pointing down to the second coming of Christ and the time when the Church shall be glorified with him he declares that then will be brought to pass the saying that is written — Hosea's statement — that death will be swallowed up in victory. It will require the entire Millennial age to swallow up death in victory. to rescue mankind from present sin and death conditions and to grant to all that will the opportunity to come into full accord with God and to obtain the gift of God, eternal life. At the end of the Millennial age the Prophet's words will be fulfilled, "O death where is thy sting? O grave (hades) where is thy victory?"

"HE THAT HATH THIS HOPE."

The Apostles continually incited the Church to look forward to the glorious events that would transpire at the second coming of Christ: (1) The glorification of the Church with her Lord in the First Resurrection; (2) then the great work of the Church in glory, the work for mankind, the blessing of all the families of the earth by the taking away of the vail of sin and ignorance and superstiton that is now upon the world. In connection with the statement of our text the Apostle assures us that the vail which is now over the minds of the Jews will be taken away in the Lord's due time—after Spiritual Israel shall have been selected and glorified and when the Millennial Kingdom shall be established. And what will be true of Israel in the flesh other Scriptures show us will be true of all the families of the earth. But as the blessng of the natural things came to the Jew first and afterward to the Gentiles, so the blessings of the Millennial age, the blessings of restitution to earthly inheritance and all that was lost, Paradise and human nature in perfection will come to the Jew first and afterward to all the families of the earth.

What wonder that the Apostle declares that these glorious hopes before our minds would legitimately lead to purification, "He that hath this hope in him purifieth himself even as he is pure." And this statement of purification of heart and mind and so far as possible of the flesh, the earthly vessel, is but another statement of the glorious change from glory to glory which all of the consecrated ones are experiencing. It is appropriate that each one of us should ask himself the question, Have I received this begetting of the Spirit of the truth? Is its sanctifying power felt in my heart and life? Am I being changed from glory to glory day by day? Am I looking into the perfect law of divine liberty that I may have this glorious change effected and completed, or am I being bound by the world or the flesh or the Adversary or by some unscriptural religious sentiments or teachings so that I am hindered from making the progress that I should from glory to glory?

It is well, dear friends, that we note the fact that this increase of glory in our hearts, in our new minds will affect all the affairs of life giving even to the commonest affairs an importance and a glorious light which they would not otherwise have. The new heart, the new mind as it beholds divine justice in its true light and appreciates the same and desires to be just toward others and realizes that the Golden Rule is the measure of justice and seeks to use it in all of life's affairs, dong unto other as they would that they should do to him. More than this in proportion as we see the wisdom of God we desire the same wisdom that cometh from above which is first pure, then peaceable, easy of entreatment, full of mercy and good fruits.

Additionally it recognizes the power of God: that the power which created us and which has now begotten us again to a new mind, to new hopes, is able to accomplish all the good promises of the Word and to give us the glorious resurection in the likeness of our Lord—and more to give us the Kingdom glories, blessings, opportunities and privileges and to use us with the Lord to bring back from the tomb and from sin and death conditions in general all the families of the earth. This transformed mind with its increasing glories gives us fresh views of our duties and relationships of life toward God and toward our fellows and especially does it give us an appreciation of divine love. As we note the love of God not only to the good but also toward the froward and the unthankful, it helps us to understand why he commands that we shall not only love him and love the brotherhood and love those who have his spirit and love those who are righteous, but that we should also have a sympathetic love to the world of mankind, and love that would delight to do them good and uplift them; and additionally that we should have love even to that measure and degree that would love our enemies sympathetically and desire to do them good and in no sense of the word to do them evil. Let the good work go on and let us strive daily, dear brethren, to be changed from glory to glory and by and by the Lord will perfect in the resurrection that which his grace, truth and spirit have now begun in our mortal bodies, our transformed minds.

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"THE GRACE OF GOD THAT BRINGETH SALVATION."

HATH APPEARED.

BEGINNING AND ENDING OF DIVINE GRACE.

ITS LEGITIMATE EFFECT UPON THOSE WHO SEE AND HEAR.

Terre Haute, Ind., Sept. 9.—Pastor C. T. Russell of Allegheny, Pa., spoke twice here to-day to large and intelligent audiences. His afternoon discourse was on the "Bible Defended." We report his morning topic from the text, "The grace of God that bringeth salvation hath appeared to all (for all) men." (Titus 2:11.) He said:

Our text, in unison with many other Scriptures, emphasizes the difference between God's grace and the salvation which it effects for those who rightly receive it. In unison with other Scriptures our text also teaches that there was a long period of time—over 4000 years from Adam till Christ—in which God's grace did not appear; but in which, on the contrary, law reigned without grace and without salvation. The divine arrangement for human salvation is as systematic in its every detail as the work of any earthly architect; yet many Christian people, ignoring this, are in confusion and require to be reminded afresh of the Apostle's words to Timothy—"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of truth." (II Tim. 2:15.) It is this matter of rightly dividing the Word that brings a special blessing and enlightenment to those who heed the divine injunction.

Our text illustrates this matter of a proper division of the Scriptures. It indicates that something had occurred in apostolic times which was distinctly separate and apart from anything which had previously occurred, namely, the grace of God had appeared. The Apostle's language intimates that human salvation would be a matter of the future—the result of God's grace. Here, then, we have three great divisions in the divine plan: (1) A time when God's grace was not revealed, was not manifest to man—when only the justice and wrath of God were displayed; (2) a time when the grace of God is revealed to such as are able to see it, "teaching us" as the Apostle declares in the succeeding verse, but not teaching others who now are blinded by the god of this world and unable to discern the grace of God, as the Apostle elsewhere intimates (II Cor. 4:4); (3) a coming time in which the salvation will be actual and manifest.

MAN'S FIRST LESSON, DIVINE JUSTICE.

It was eminently proper that God should give our race a lesson along the lines of divine justice before proceeding to give any lessons respecting divine mercy and love. When the first perfect man wilfully disobeyed the Creator and knowingly brought upon himself the penalty of sin, "Dying thou shalt die" (Gen. 2:17), the sword of divine justice was unsheathed and fell heavily upon him, and incidentally, through heredity, upon all of his posterity. The flaming sword of justice drove our first parents from Eden, heeding not their crying, their tears, their sorrows, their promises of repentance. Its smiting is Scripturally called the "curse," the divine sentence—the "wrath of God." For six thousand years and more this sword has not been sheathed; it has continued to smite throughout the whole world until, according to reasonable estimates, about 20,000,000,000 of Adam's race have fallen under it into the tomb, into sheol, into hades, the state of death.

Its smiting affected not only the physical but the mental and moral elements of human nature. Mental weakness as a result is to be seen everywhere, and is felt by every member of the race to the amazing extent that in civilized lands about one in every two hundred of the adult population is deemed unfit to be at large—is consigned to an asylum. The smiting of the sword of justice with the death penalty has effected man's moral degradation, too, as witness the prisons and penitentiaries, etc, of Christendom, the records of police courts, and the proverb that "Man's inhumanity to man makes countless thousands mourn." The effect of the stroke of justice upon man's physical powers is not only shown by the number that have gone to the tomb but by the abbreviation of human life; for while father Adam lived 930 years—or rather was dying for 930 years under the stroke of justice—his children of today, born in sin, shapen in iniquity through heredity, live on an average of about thirty-five years.

In all this the divine justice is speaking to the world in thunder tones, which it might be expected all would be able to hear—which all would hear were it not that the god of this world, Satan, deludes and deceives the masses by attracting their attention away from this real wage of sin and these real results of the death penalty, and causing them to hate the Almighty Creator by telling him that the penalty for sin is beyond the present life—an unending torture. Nevertheless divine justice stand revealed, and they who discern it not in the present time will, looking back from the future and more favorable standpoint, discern it clearly.

MAN'S SECOND LESSON—DIVINE LOVE.

Two thousand years and more passed before any intimation was given to our race of divine mercy. The first intimation, vague at the time, (still vague except to those guided by the holy Spirit), was made to Abraham in the brief statement that at an unnamed date in the future God would have mercy upon mankind and would use Abraham's seed in blessing all the families of the earth. The Apostle Paul (Gal. 3:8) calls this the first statement of the Gospel—the first announcement of the good tidings—saying, God preached the Gospel in advance to Abraham, saying, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 22:18.) Nevertheless the blessing did not begin there. On the contrary, justice still wielded its sword, smiting all the race of Aadm, of Abraham's seed as well as of the heathen nations. As the Apostle again declares, "Sin and death reign:" the time had not yet come for righteousness to reign.

It was over 4000 years from father Adam's transgression until our Lord Jesus appeared amongst men to be the Redeemer of Adam and his race and ultimately to be their Savior from sin, degradation and death—to afford one opportunity to all. This great event was referred to in our text by the Apostle as the grace of God which appeared at that time, but which had not appeared previously. An intimation of grace had been indeed made, as we have seen, to Abraham, but only an intimation, for how God would cause the seed of Abraham to bless all the families of the earth was not stated—merely the effect. However, when in due time God sent forth his Son to redeem the world—to pay to justice the ransom price for Adam's forfeited life and thus to purchase Adam and all of his race from the sentence of death and from the power and dominion of sin, and when it was made known that all this was designed to be a free gift of God, "not of works lest any man should boast"—it was manifest that God did not intend to bless all the families of the earth through Moses and the Law Covenant, which were quite insufficient for the work, but that his blessing would be one of grace, of mercy, of unmerited favor, through Jesus Christ our Lord.

The same thought is presented by the Apostle when he declares that herein was manifested the love of God in that "he gave his only begotten Son." (John 3:16.) God was a God of love prior to the sending forth of his Son, but his love was hidden—not revealed, not manifest to men. He was just as loving before he created man, just as loving when he pronounced the sentence, and at that very time had fully formulated the plan for man's redemption and his ultimate rescue from the power of sin and death, but it was hidden, covered: it was manifest for the first time when he sent his Son to be man's redeemer, as the Apostle declares.

FOR ALL MEN, NOT TO ALL MEN.

Our common version declares that God's grace hath appeared to all men, but the incorrectness of this statement is manifest, for hundreds of millions to-day, as well as during all the centuries since our Lord's first advent, have seen nothing of the grace of God—it has not appeared to them. A more correct translation, in harmony with the facts, is "the grace of God that bringeth salvation hath appeared for all men." God's grace is world-wide. It makes provision through Christ as the Redeemer for father Adam, and hence makes provision equally for all of the race of Adam, who inherited weaknesses, blemishes, etc., through his disobedience. Indeed so far from all mankind being able to discern the grace of God, we are surely correct in declaring that it has appeared as yet to but very few, only believers, only those who are taught of God, only those who have the eye of faith, only those who have the hearing ear. Indeed God's grace is not more manifest outwardly to the world than during preceding ages. It is the household of faith, which possesses the eye of faith, that now beholds Jesus as the Lamb of God which taketh away the sin of the world—which recognizes that thus God can be just and yet the justifier of him that believeth. This grace, however, is for all men so surely as the divine Word is true. The fact that only a fragment of humanity yet sees, yet knows, yet appreciates, is yet able to avail itself of the divine grace under its present limitations proves nothing against the great fact that God has provided Jesus as the world's Redeemer, by and by to be the world's Deliverer or Savior.

But why the secrecy? Why did he not at once reveal the entire matter to the whole world of mainkind as soon as Christ had died for our sins? The Scriptures answer that in the divine order and arrangement the sending of Christ as the world's Redeemer and Deliverer would not have taken place at the end of 4000 years of human history, but at the end of 6000 years—that God's purpose, his plan for the world, is 6000 years of a reign of sin and death, to be followed by 1000 years of the reign of grace unto salvation, unto life everlasting to so many as will accept the divine terms. Why, then, did Jesus come nearly 2000 years in advance of this date? We reply that it was because God had another feature of his plan to work out, indirectly but not directly connected with the world's salvation. This other feature is the selection of a little flock from amongst mankind to be the Bride, the Lamb's Wife—to be associates with Jesus, the great Redeemer, in his work of human salvation.

In accord with this, the Scriptures tell us that the grace of God is now recognized only by a limited class, "even as many as the Lord your God shall call" (Acts 2:39), and that these must be taught in the school of Christ, tested as respects their obedience and devotion, and thus be enabled to make their calling and election sure. With the completion of this elect company, with the dawning of the seventh thousand or Millennial epoch, the divine providence would be ready to take its next step. This next step for the elect Church will be in a participation in actual salvation from every power of sin and death in the First Resurrection, and then, under the Kingdom of God's dear Son—in which they will be associated with their Lord and Bridegroom—a general blessing of enlightenment will reach the world of mankind, causing their blind eyes to open and their deaf ears to be unstopped, that the grace of God may appear to them also, that they may taste and see that the Lord is gracious, and that, being rightly exercised by this knowledge, they may be blessed with the opportunity for restitution to all that was lost in Eden and redeemed at Calvary. As a knowledge of God's grace preceded the Church's salvation, so a knowledge of his grace will precede the world's salvation.

"THE GRACE OF GOD BRINGETH SALVATION."

Let us note how the grace of God brings salvation now, and the different manner in which it will bring it to the world in the next age, the world's day of trial or judgment. With us, in proportion as we see the grace of God and appreciate his loving kindness toward us, a test comes to us as to whether or not we appreciate the Lord, his character and his mercy. If we do appreciate these the effect will be a transforming work in our own hearts and lives—a willing or desiring to serve and please and honor the gracious God whom we have come to know. In proportion as his grace appears to us, in proportion as we discern its lengths and breadths and depths and heights, in that same proportion should our love and obedience and joy abound. If we be otherwise minded, unappreciative of divine favor and willingly love and serve the evil, it will be a demonstration that we are not of the Kingdom, for whom God's grace was specially intended; and after enjoying a measure of blessing our portion will be the Second Death, without hope of resurrection or further opportunity.

WHAT GOD'S GRACE TEACHES US.

The term "grace of God" properly includes not only the primary blessing of our redemption by the precious blood and an opportunity of life everlasting through the Savior's merit but it includes also the precious promises now made to those who have the hearing ear, "as many as the Lord your God shall call." Then as these progress in love and in obedience, grow in divine favor or grace to still larger knowledge and appreciation of the things which God hath in reservation for them that love him, the called ones according to his purpose—in proportion as their hearts are rightly moved, in the same proportion their eyes continue to open more widely, giving them to see more and more of the lengths and breadths and heights and depths of love and grace divine. As our Lord said to some of this class, "To you it is given to know the mystery of the Kingdom of heaven; but to all who are without, these things are spoken in parables and dark sayings."—Mark 4:11, 12.

The Apostle in our context enumerates some of the things which God's grace teaches us who have the hearing ear and the seeing eye of faith and understanding. Its teaching is that, denying ungodly and worldly lusts, we should live soberly, righteously and godly in this present world (epoch), looking for that blessed hope and the glorious appearing of the great God and Savior Jesus Christ. The two sides of the question are here presented—the hope and the anticipation on the one side, and the effect of this hope in our purification of heart and separation from the world on the other side. God's grace teaches this, the Apostle said. Nowhere does God intimate that his grace is intended for wilful and deliberate sinners. It is provided for those only who, when brought to an understanding of the truth and righteousness, will seek and strive for it under divine assistance and encouragement.

God's grace through his Word shows those who have their eyes of understanding open that their salvation is to be brought unto them at the second advent of Christ; that at present they are merely saved by hope, by faith. God's message of grace to these is that he who rightly receives these hopes, these promises of God, will find them a strengthening and cleansing power working in his heart to a thorough renovation of its thoughts and intents, to the casting down of its natural selfish ambitions and every high thought and aim, and to the bringing of every thought into subjection to the will of God in Christ. God's grace through his Word teaches that, in order to attain this standard of heart perfection, a close guard must be kept upon the mortal body, whose admitted imperfections and weaknesses are reckonedly covered by the merit of the Savior's sacrifice. The New Creature of the mind, the heart, can only live and prosper and attain its perfection by striving against the natural tendencies, or, as the Apostle expresses it, "denying ungodliness and worldly lusts"—worldly desires. Ungodliness must first be fought down and most violently opposed by the New Creature, the new will; and worldly lusts or desires or ambitions must be remembered as being contrary to the interests of the New Creature—calculated to lead away the heart, the strength, the time, the talent, in other directions than those marked out by the Captain of our Salvation, in whose footsteps we are to follow.

Stating the matter from the reverse, the positive standpoint, the Apostle says that our outward deportment of the flesh should correspond with the inward desires of our hearts to such an extent that we should live soberly, taking serious views of life, realizing increasingly the momentous results of our present warfare with sin-and-death conditions—that it means for us either victory or defeat, and that victory means the crown of glory, immortality with our Redeemer at his second coming in power and great glory for the establishment of his Kingdom. The Apostle suggests further that the influence upon us will be to live righteously, that is justly. We not only appreciate the fact that the present life is short, and that anything gained by injustice would be of profit but a little while; but additionally, as we become filled with the spirit of the Lord, love for our neighbor insists upon our dealing with him righteously, justly, according to the Golden Rule, doing to him as we would have him do to us. We to whom God's grace has been revealed should be godly in this present life, urges the Apostle. What does he mean by this expression, "live godly?" He means that we should take for our standard not the rules or laws or conduct of imperfect men, nor of our own imperfect minds, but that God should be our portion, as our Lord expresses is, "Be ye like unto your Father which is in heaven." True, we find that the copy before us is an absolutely perfect one, and that our God-likeness comes far short of the standard. Nevertheless that is our standard, and we are to keep it continually before us and never lower it, but go onward keeping it more and more carefully daily in our outward lives in accord with this pattern, in our hearts, in our minds, in our wills, in our endeavors.

"THAT BLESSED HOPE."

The Apostle says, "He that hath this hope in him purifieth himself even as he is pure," and in our context he speaks of our looking for that blessed hope as being a source of strength and power to those who have been granted a view of divine grace in the present time: What does the Apostle mean by "that blessed hope?" What hope? Where is it stated We reply that this is the same hope to which the Apostle refers when he says, "Which hope we have as an anchor to the soul, both sure and steadfast, entering into that which is within the vail." (Heb. 6:19.) And this last quotation furnishes us the key, for in connection with it the Apostle tells us respecting the hope, what it is. He assures us that it is the hope of being of the seed of Abraham, the hope of being heirs of the great Oath-Bound Covenant which God made with Abraham, saying, "In thy seed shall all the families of the earth be blessed." The Apostle explains that this Oath-Bound Covenant, the promise which has been so sure a hope, so firm an evidence to all of the Lord's people, and is now the anchorage of our hope in Christ, is to be attained by those who become the Bride of Christ. Hear his words: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.)

O glorious hope! Well may those who have this hope purify themselves and keep before their minds the glorious Pattern! Well may they account all things of an earthly kind as but loss and dross that they may win Christ and be found members in him, in the glorious First Resurrection. Well may they deny themselves all worldly lusts and ambitions that they may thereby the more surely attain to this great ambition, this God-given ambition of joint-heirship with Christ in the Millennial Kingdom which is to bless the world of mankind. Do we not then see that a great favor has been bestowed upon us in that the eyes of our understanding have been at least partially opened to discern the grace of God manifest in our dear Redeemer's sacrifice, which is yet to bring salvation to us in the First Resurrection, and to the world of mankind during the Millennial age? How gracious are the divine provisions, not only for those who shall be ultimately saved to life eternal, but gracious also toward those who shall sin wilfully, and dying the Second Death shall be as though they had not been.—Obadiah 16.

FIGHTING A COMMON FOE.

(By the Rev. Charles Stelzle.)

Christianity is largely responsible for the social unrest which characterizes the present generation. For centuries it has been presentng to men the high ideals which are resulting in nobler aspiration. The people have responded to the appeal made in the name of its founder, and we dare not now repudiate the resultant demands which have become so insistent.

Christianity has been teaching the value of the individual. The practical application of that teaching is found incarnated in the labor union's insistence upon the right of every man, woman and child to live the life which God intended should be lived by them.

Because of the church's teaching it must stand by the workingman in his fight for the child. It must fearlessly support him in his endeavor to relieve the almost unendurable condition of the woman who toils.

Because of its repeated messages in respect to cleanliness it must champion the workers in ther struggles to secure for themselves better sanitary conditions in the home and in the shop. It must fire volley after volley into the accursed sweatshop and into everybody and everything that supports it, until the damnable thing is absolutely wiped out of existence. Because of its well-known teaching it should give no peace until the workers have the fullest opportunity for developing the highest type of manhood and of citizenship. If only one life were involved, all this would be demanded. But there are millions in whose behalf the fight must be made.

So let us get together—the Church and Labor—in the name of our common Leader, to put to rout every foe of the higher life, whether that foe be found in ourselves, whether he be in our own ranks, or whether he be an outsider who is dominated by the greed for gold.

Just how this shall be done must depend upon local conditions. I have no panacea. I am an opportunist. I believe in getting all that I can as soon as I can. Therefore, without elaborating a "cock-sure" scheme, I would mention some everyday principles which are fundamental. Necessarily, our plan must in every case begin with a campaign of education. We can not hope to have others become enthusiastic in our affairs until there has been an intelligent presentation of the facts. Therefore, stop finding fault until you have produced the facts. Then keep at it until somebody begins to move. Men are not waiting for your message. Most of them would rather not be disturbed. But a reasonable attitude is sure to win out.

Be definite in your demands. If you yourself do not know what you are after, you must not expect others to know it.

Be consistent. If you believe in relieving sweatshop conditions and if you would abolish Sunday labor, beware of adding to the burdens of those whom you propose to be trying to relieve.

Be patient. There is no short cut to the millennium. Rome was not built in a day. You will not correct all the evils of your generation, but your reasonable, definite, consistent campaign will surely bring some things to pass.

The most practical way to console a widow is to tell her how well she looks in black.

Charity may cover a multitude of sins, but a crop of others will spring up again.

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The secret of perpetual youth is to look younger than you are and to act younger than you look.

Every man favors honest government—so long as it does not interfere with his own interests.

Here is a minister who appreciates the editor. At a recent editorial convention he offered the following toast: "To save an editor from starvation, take his paper and pay for it promptly. To save him from bankruptcy, advertise in his paper liberally. To save him from despair, send him every item of news of which you can get hold. To save him from profanity, write your correspondence plainly on one side of the paper and send it in as early as possible. To save him from mistakes, bury him. Dead people are the only ones who never make mistakes."

A Missouri man went with his wife to visit a physician. The doctor placed a thermometer in the woman's mouth. After two or three minutes, just as the physician was about to remove the instrument, the man, who was not used to such a prolonged spell of brilliant silence on the part of his life partner, said: "Doctor, what will you take for that thing?"

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Trifles of Life.

Small things, little incidents, trifles, go to make up our lives. Carelessness as to trifles leads to grievous falls; attention to trifles makes us developed men and women.

It is the little things, the minor duties that are constantly occurring, that form our characters and augment our powers. If we despise the small, we shall fall by the small, but if we are faithful in little, we shall be faithful in much. A word fitly spoken may seem a trifle, but it is full of joy and blessing; a trifling handshake may be a benediction; a cup of cold water shal not lose ts reward.

Accomplish the little things well. Do your best; simply, sweetly, quietly, and quickly; do it not for self, but to the Lord. Strive not after great things; not after that which is harmful nor helpful; not after that which is of self love and desire of applause, and is not pleasing to God.—Stephen Merritt.

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WHAT IS SIN AND WHO ARE SINNERS?

THE WELL NEED NOT A PHYSICIAN.

"ALL HAVE SINNED."

McKeesport, Pa., Sept. 16.—Pastor C. T. Russell of Allegheny spoke twice here to-day. One discourse was on the Bible teaching respecting Hell—a cure for infidelity. We report his second discourse, from the text, "All have sinned and come short of the glory of God." (Rom. 3:23.) He said:

The world is afflicted with many counterfeit standards of righteousness, which are largely the result of neglect of the divine Word and the substitution therefor of human theories and creeds formulated in the "dark ages," under the delusion that the divine penalty for sin is eternal torment. Reason insists that the kind of sin which would permit such a punishment must be of the blackest, deepest dye; and under the preaching of Protestantism, that the final destiny is fixed at death for either an eternity of woe for se sinner or an eternity of bliss for the righteous, the mental operation is to conclude that the dying friend was not sufficiently wicked to justly merit eternal torture and hence must be esteemed as sufficiently righteous to secure some place in heaven even though on a lower plane. Thus this horrible error of eternal torment fails to accomplish the desire of its advocates—fails to turn man to righteousness, to consecration to the Lord. Its very atrociousness nullifies its influence upon human character, so that as a consequence nearly all the criminals of Christendom are firm believers in the doctrine of eternal torment but hope that they will somehow escape. The net result of this horrible doctrine, therefore, is the vilification and misrepresentation and nullification of the power of God's Word, which, as our Lord explained, is intended to sanctify the lives of believers. "Sanctify them through thy Truth: thy Word is Truth."—John 17:17.

WHAT CONSTITUTES SIN?

The Apostle answers this question saying, "Sin is the transgression of the Law"—the divine law. (I John 3:4.) This divine law, as the Scriptures explain, was originally written in the very heart and character of man—Adam was created in the image and likeness of God. He needed not to have specifications of the divine law, such as "Thou shalt and Thou shalt not," because his organization, including his brain, was in that perfect poise and balance which permitted him to have a correct judgment as respects right and wrong from the divine standpoint on every question. In harmony with this, the Apostle declares that his sin of disobedience in the garden was not of accident nor deception nor ignorance. (I Tim. 2:14.)

He sinned wilfully and deliberately. We admit that he had a strong provocation. His wife had transgressed the law, and he presumed that this would involve her death and that he should thus be left without his companion. His act of disobedience was therefore in the nature of suicide, with the full knowledge and intent that he would share the death penalty with his loved helpmate.

The very strength of Adam's good character, his love, became his snare. He should have remembered that his first obligation was to his Creator. He should have realized the wisdom and love of that Creator, and that as he had done for him graciously thus far he would continue to protect his best interests if he remained faithful. We do not know what provision the Lord would have made for the recovery of mother Eve from the results of the serpent's deception, but the divine character assures us that some way of relief and forgiveness and restoration would have been provided. Adam, however, though perfect, had no large experience and acquaintance with his Creator, his knowledge of him was limited; hence he failed to appreciate the possibilities of the case and took the matter into his own hands, with the dire results upon himself and his posterity which God foreknew and from which divine mercy has prepared through Jesus a rescue, and in connection with which divine wisdom, love and justice and power will be manifested as never before.

Father Adam's transgression is what in all the creeds of Christendom is termed "original sin." It is on account of that sin that all the creeds declare that God condemned to eternal torment all of our race except such as would hear of and accept our Lord Jesus and become his disciples and followers. We dissent from this, and quote the Scriptures in proof that "the wages of sin is death"—not eternal torment; that our Lord Jesus redeemed us from death—not from eternal torment; that in the resurrection he will deliver us from death, from the tomb—not from eternal torment; and that this is true not only of the Church of this Gospel age, the elect, whose eyes of understanding are now open and whose ears of understanding are now stopped, so that they now see and hear and appreciate the grace of God in Christ; but that it will be true ultimately during the Millennial age to all others of the human family that as the Apostle declares, "He will have all men to be saved (from death, from the sentence or curse of death, the tomb), and to come to a knowledge of the truth." (I Tim. 2:4.) God's time for bringing the masses of the world to a knowledge of the truth is not in the present time but in the future, during the Millennial reign of Christ. Now only the few have the special favor and blessing of enlightenment, but ultimately every knee shall bow and every tongue confess to the glory of God. As now the full knowledge coming to us brings us responsibilities and means the decision for either life or death eternal, so then, in the Millennial age, to the masses of mankind the full knowledge will bring full responsibility, with the reward of either life eternal or death eternal—the Second Death.

Coming back now to what constitutes sin: The ordinary conception seems to be that if a man were to violate the divine law in ninety-nine points out of a hundred, yet preserve some one point of character, this one point would save him from the penalty of the divine law—from the supposed eternal torment. But looking into the Word of God we find the very reverse to be true: the slightest infraction of the divine law would be sin—that if any man could help the divine law in ninety-nine parts and should fail in one point he would be guilty of the infraction of the law as a whole and subject to its penalty—death. Our first view of this matter might cause us a shock, and suggest that the Almighty would be harsh in thus establishing a standard of absolute perfection as a condition in his favor and his blessing of everlasting life. But the more we examine the proposition the more we can see in it an absolute justice and wisdom.

Wisdom shows us that if the Almighty sanctioned or condoned sin in the slightest degree it would be wrong, unjust; and we see how unwise it would be, too, when we consider that if a concession were granted for one sin for one individual, justice would require that a similar concession should extend to all of God's creatures—that each should have the liberty of sinning once and still retain divine favor. Thus sin would be sanctioned in the divine government, which is not supposable; and this would mean more or less of the practices of sin and of divine recognition of it throughout all eternity. On the contrary, God has denounced sin in its every form, even the very slightest, and has declared that death is its proper penalty, wage, "The soul that sinneth it shall die."—Ezek. 18:4.

"ALL HAVE SINNED AND COME SHORT."

Before examining what remedy God holds out for sinners, we want to ascertain exactly who are sinners. The majority of the intelligent people of Christendom seem to believe that they are not sinners. True, they do not on the other hand generally claim to be saints. The well-to-do, who live decently, avoid fights, drunkenness, profanity, etc., are esteemed to be the "best citizens," and are far from thinking themselves proper subjects for the "mourners' bench." Do they not avoid the grosser forms of sin? Do they not give time for Church attendance? Do they not occasionally read their Bibles? Do they not attend Sunday School? Do they not give money or time to benevolent work, and would it not be dishonoring themselves to in any wise confess that they were sinners—that they needed salvation from eternal torment? Surely God would not eternally torment such as they—only the most degraded and most depraved would meet such a fate. Thus measuring themselves with themselves, the people of Christendom are as a rule quite self-satisfied, just as were the Pharisees, the holiness people of our Lord's day, who pointed with pride to the fact that they gave tithes of all that they possessed, that they were extra zealous in their obedience to many of the outward demands of the Law, that they contributed liberally to the support of the Temple and to the poor, and that they occupied prominent seats in the synagogue. They felt in consequence that God had cause to feel proud of them, and that when he would be making up his lists for the eternal state he would surely not leave out their names.

To such our Lord said, "The whole need not a physician." He had come as a physician to the sin-sick, and they did not realize themselves to be sin-sick, and hence they had little interest in the physician. Our Lord's words were uttered in sarcasm, as pointing out the fact that they thought they had no sin and no need of a sincure, and hence they were but acting on their misconception when they rejected him and his favor of divine grace and mercy. The prototype of this is to be found to-day all through Christendom, both inside and outside of the various denominations. For be it understood that sectarian membership in no sense of the word cancels sin or purifies the heart or gives divine forgiveness. Under false teachings, therefore many professed Christians are indulging in false hopes—in thinking that they are the Lord's people when as yet in reality they are in "the gall of bitterness." Without having consecrated themselves to be his followers, they, like the Pharisees of old, stand in the Temple and pray, "I thank thee, O Lord, that I am not as other men, nor even as this publican."

The first thing for all such to learn is what constitutes a sinner from God's standpoint. Who need to be forgiven? Who need the great Physician's cure, and thereby reconciliation to the Father? We have already shown what original sin is, and how consequence of heredity all are sinners, all are imperfect, some more and some less imperfect, but all short o the divine requirement—perfection Since we have lost the original imag of God, which would enable us of ourselves to know perfectly right from wrong, it is necessary now that we have before our minds the divine standard as expressed in the divine Law. This standard as set forth by our dear Redeemer himself is, "Thou shalt love the Lord thy God with all thy heart, mind, soul, strength, and thy neighbor as thyself." According to this standard who is perfect? Who can claim that his entire heart is given to the Lord and filled with loving desires of obedience to him? Who can claim that he is so free from selfishness that he loves his neighbor as himself, and would do for his neighbor as for himself?

The Scriptures answer the question, telling us, "There is none righteous, no not one." (Rom. 3:10.) Again, in the language of our text, "All have sinned and come short of the glory of God." The glory of God as a standard is that perfection which was given to father Adam in his creation and which was blemished by his disobedience and his death sentence. The Prophet tells us of this when, speaking of Adam, he says, "Thou hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou has put all things under his feet: All sheep and oxen, yea, and the beasts of the field; the fowl of the air and the fish of the sea." (Psa. 8: 5-8.) We are all short or perfection, short of the glorious grandeur of human nature which originally constituted it the image of the divine nature. The Apostle, we remember, states the whole matter in brief form, and explains how and why we are all thus degenerates, saying, "By one man's disobedience sin entered into the world and death as a result of sin, and thus death has passed upon all men because all are sinners.—Rom. 5:12.

THE SICK NEED THE PHYSICIAN

Thus we see that the whole human family is not only sick physically, ailing in one way or another, dying under the divine sentence, but that it is sick mentally as well. Hearken to the inspired description of the condition of Adam's race: We are assured that we are all "born in sin, shapen in iniquity" (Psa. 51:5), and also that from the crown of the head to the sole of our feet we are full of blemishes—there is no soundness. (Isa. 1:6.) If we look at the statistics of the insane we are horrified to find the immense proportion of our race who are mentally unbalanced to such a degree as to be unfit to have their personal liberty, and we see also that amongst those who do have their liberty sanity is a question of proportion—all are more or less insane—unsound of mind, of judgment. The Apostle declares that those who renounce their own wills entirely and accept the will of God as set forth in the Word of God, that these alone have the spirit of a sound mind. Surely there is no soundness here for us to boast of, and this Scriptural declaration is well upheld. As for physical soundness, the doctors' signs and the apothecary shops and the patent medicine advertisements, no less than the hospitals, declare that the race is sadly degenerated physically, that there is no soundness at all, and the death records of the world, 90,000 a day, fully corroborate this statement of physical unsoundness—from head to foot.

Prison statistics show us that the world in general is morally sick also, and day by day the public prints lay before us evidences that many who are not in prison are morally unclean, leprous; and whoever will be honest with himself and look into his own heart, and then look into the mirror of the divine law, must admit to himself—whether he confesses it to others or not—that he is also by nature unclean, imperfect, that he comes short of the glory of God, and that by nature he is not fit for eternal life and heavenly glory.

What shall we do? Is there a balm of Gilead and a good physician able and willing to take charge of this case—of Adam and his race—more or less defiled mentally, physically, morally? Is there hope at all for the recovery either of the dying ones or of those who have already gone to the tomb? The Scriptures answer "Yes." Jehovah, who condemned our race for its infraction of the divine law, has laid help upon one who is mighty to save—one "who is able to save to the uttermost all those who come unto the Father through him." (Heb. 7:25.) He himself assures us that he came to seek and to save that which was lost—Adam and his race. Some may suggest that his power is limited; that the worst of sinners, the vilest of the vile, would still be hopeless; but we remind such of the Scriptural declaration that he is able to save to the uttermost all who come to the Father through him. We remind such that according to the Scriptures Jesus paid the death penalty for Father Adam's transgression, and thus redeemed him and all who shared his penalty in any and every degree. To whatever extent, therefore, our blemishes, mental, moral and physical, are the results of heredity, to that extent they are forgiveable, and the Redeemer stands ready to restore even the vilest of the vile to full harmony with the Creator.

But there are conditions, as expressed in the Savior's words, "No man cometh unto the Father but by me." None can have divine forgiveness or in any sense of the word have eternal life, the eternal life lost by father Adam, except as he accepts by faith the redeeming work of the Savior; for, as the Apostle declares, "There is no other name given under heaven and amongst men whereby we must be saved." (Acts 4:12.) The one way of approach to the Father during this Gospel age is repentance of sin, turning from it, acceptance of the merit of Christ as compensating for our deficiencies, and then a consecration to the Lord to walk in the footsteps of Jesus. Whoever attempts to come to the Father in his own righteousness, or in the righteousness and merit of any other than this Savior the same is a thief and a robber, and is trying to climb into the sheepfold in some other way than that divinely appointed. He will not secure admittance; there is only one door to the fold.—John 10:1.

THE GOOD PHYSICIAN.

The great Shepherd, the good Physician, appeared amongst men and gave his life as their redemption price nearly nineteen centuries ago, and then began immediately to invite any who desired to go free from their sinsickness to come unto him, to accept the healing balm of his grace and to become his sheep, his followers, hearkening to his voice, and to be guided thereby to the green pastures and still waters of refreshment in the present life, and at the end of the journey to be received into the heavenly fold. But comparatively few of Adam's race have ever heard his voice in any sense of the word, and of those who have heard something the majority merely hear indistinctly, vaguely, and have not understood the clear, true import of the invitation. Only comparatively few of the race have heard in the proper, definite, full sense of the word that brought them face to face with the facts and made them responsible. Speaking of this class our Lord said to the few who heard him, who recognized the "voice from heaven," "Blessed are your ears for they hear." And all of this class who do really hear the Master's voice are indeed most wonderfully blessed, and, like the Apostle, they say, "Lord, to whom should we go: thou hast the words of eternal life?" These find in the Master's words the proimse of a blessing in the life that now is and also in that which is to come, and a peace and joy which they never knew before, and which the world can neither give nor take away. Blessed indeed are those ears which hear.

OTHER SHEEP OF ANOTHER FLOCK.

Nothing in our Lord's words in any sense intimates that those who do not hear his voice directly, neither through the apostles nor through the Scriptures nor through any of his followers, should never hear and should never be blessed. Quite to the contrary, the Prophet foretold that the time shall come when all the blind eyes shall be opened and all the deaf ears shall be unstopped. (Isa. 35:5.) And our Lord himself declares, "Other sheep I have that are not of this fold; them also I must bring, and there shall be one fold and one Shepherd." (John 10:16.) He has not yet begun to bring the other sheep; he is still taking the flock he first started to call, namely, Spiritual Israel. He found first of all the Israelites indeed amongst the Jews, and during this Gospel age he has been finding a similar class amongst the Gentiles, and these have been invited, and of these a little flock has been called out under the lead of the Shepherd. By and by these shall reach the fold, the heavenly condition, and then the greater work of dealing with all mankind will begin.

The little flock now called out from the world the Scriptures denominate the Bride of Christ. They are to be associates with their Lord in the glory and honor of his Kingdom and in his future work of finding the remainder of the sheep, giving them ears to hear, and leading them forth from the bondage of sin and death to the glorious liberty of the sons of God. It will be during the Millennial age that the great Shepherd will call the other flock and bless them, and open their eyes and open their ears, and discipline them with his rod and staff, that whosoever will of them may ultimately attain eternal life. The two flocks will come back into harmony with God, but the one flock will be of the heavenly fold while the other flock will be of the earthly fold. The little flock will be brought to perfection as spirit beings, partakers of the divine nature, glory, honor and immortality; the subsequent earthly flock, the world in general, will be brought by the highway of holiness back to restitution. Their eternal state of blessedness will be that of an earthly paradise, related to God as was Adam before his transgression, but now so blessed by their experiences with sin and restitution that they will hate sin and love righteousness, and will therefore be the recipients of life and divine favor everlasting.

"LABORING AND HEAVY LADEN."

The Scriptures forewarn us that the little flock who now have the hearing ear will consist chiefly of the "poor of this world, rich in faith." (Jas. 2:5.) They assure us that we need not expect to find in this flock of the present time many wise, many great, many learned. How strange, we say—the very reverse of what we would expect! Our thought would have been that the grandest and noblest and best educated, the most favored of the race, would have been the first to realize their degradation and their need, to hearken to the voice of the Lord, and to accept the same and become his followers: that the ignoble rather should hear and accept now is an astonishment. The Scriptural explanation is that the favored ones of the present time, contrasting themselves with the ignoble and degraded, have a self-righteous feeling and are not therefore sufficiently humble minded to realize their own unworthiness and to accept the grace of God.

On the contrary, those heavy laden with the disabilities of this life, with their own ignoble, depraved dispositions, with their own weaknesses, with their own load of sin and imperfection, weary with these, weary with their endeavors to overcome their own frailties—these are the ones who, hearing the Shepherd's voice, gladly respond and accept his proffered assistance as their burden bearer, their sin bearer. With joy they behold that while divine sentence was justly upon them and upon all, divine love has provided the remedy in the death of the Redeemer, so that "God can be just and yet the justifier of those who believe in Jesus." (Rom. 3:26.) By faith they accept his assistance, by faith they become his sheep, by faith they follow him and have joy and peace in so doing—even though the way be narrow, even though it be rough with defects and trials, nevertheless in his presence and under his guidance they have joy and peace. Happy these sheep! Blessed are those whose eyes and ears of understanding become opened now to a realization of the facts and privileges of the present, and who become members of the flock now being called. For them is reserved the glory, honor and immortality, joint-heirs with their Shepherd in the Kingdom. They envy not the rich their joys of the present time, they envy not the earthly great and wise, for they realize themselves heirs of God, joint-heirs with Jesus Christ their Lord, if so be that they abide in his fellowship, that they suffer with him, enduring hardness as good soldiers in their conflict with the world, the flesh and the Adversary, and in their loyalty to his standards.

Dear brethren and sisters, Are we of this class? Have we realized that by nature we are all sinners? Have we hungered for righteousness as well as striven against sin? Have we accepted the righteousness of Christ proffered us, have we put it on us as the wedding garment? Do we realize ourselves as justified freely from all things in the Father's sight through the Redeemer's merit? Have we made a consecration of ourselves to his service, and are we seeking to embroider our wedding garment with the graces of the holy Spirit? Are we striving to serve our Redeemer and to be co-laborers with him in doing good to all men as we have opportunity, especialy to the household of faith? If so, blessed are we; if not, shall we not forthwith begin and avail ourselves of the privilege, and be permitted to hear the voice more and more as we seek day by day to obey it and to follow on.

There is some good in every man, but in many it's impossible to locate it.

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Let us say the kindly word. No one can tell how many burdened hearts may be relieved, how many discouraged souls may be inspired. Say it every day; to the beggar who knocks at your door; to the one who has almost lost hope; to all. Remember, kind words can never die.—Exchange.

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Little Johnny's Composition.

The hog is called a hog b'cuz it makes a hog of himself. It runs in the family. All hogs are hogs. The hog has two sides to his character, one of which is good to eat and the other we can't so cordjully admire. As an article of diet the hog is one of the warmest friends of the human race that I know of. Most of him is good for food and the rest is useful in making sausages, bristle brushes and other utensils. Nearly everything about him is palatable except his voice. The latter adways seems to me as if it kind o' soured. It is said that you can't make a silk purse out of a —er—h'm—lady hog's ear. I have never heard of any fool big enough to try to. As a citizen the hog is not so warm. His manners and instincts are gross in the extreme, and his sole ambition 'pears to be to eat from early morn till far in the night. When a man is dead he becomes the late Mr. So-and-so, and we say nice things about him. When a hog is dead he is pork, and pa often says, "Confound this pork!" When I eat too much, pa calls me a pig. A pig is a hog's little boy. This is all I know about the hog. —Baltimore Labor Leader.

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THE THREE WAYS.

THE ONE WAY TO DESTRUCTION, TWO WAYS TO SALVATION.

THE "BROAD ROAD," THE "NARROW WAY," THE "HIGH WAY."

PRESENT POSSIBILITIES.

"WHICH ROAD ARE YOU ON?"

Altoona, Pa., September 23.—Pastor C. T. Russell of Allegheny, Pa., preached twice here to-day in the Opera House to large and intelligent audiences. We report his evening discourse on The Three Ways. He took for his text the words of Matthew 7:13, 14, together with those of Isaiah 35:8. He said:

These two texts tell us of three ways in which men may travel—the "Broad Road," the "Narrow Way," and the "Highway." We will consider them in the order named. Our first parents in their perfection were surely not upon any of these roads; they were at the goal of harmony with God and full perfection of being in God's image and likeness and favor. They should have continued in that happy condition, and their children should have been born upon that plane of perfection, the glory of the divine likeness. The Scriptures explain that by disobedience they fell from their exalted condition into sin, that thus they came under divine displeasure and condemnation called the "curse," and were started upon "the broad road which leadeth to destruction."

It should be noted that this is not the broad road that leadeth to eternal torment, as so many erroneously suppose. The Scriptures are quite explicit in telling us that the penalty upon father Adam and his entire family was "Dying thou shalt die," and our Lord in our text speaks of the broad road upon which they were thus launched as leading to destruction. No reasonable interpretation can twist and turn this plain English word destruction into meaning the very reverse—to make it mean preservation, with the additionally impossible thought of a preservation in fire, torture, etc. The Greek word is no less explicit: It is apolia, and signifies ruin, destruction, perishing. Only in proportion as we learn to give language its proper signification in religious matters, as we do in others, can we hope to reach reasonable, safe, sound conclusions. Too long have the Lord's people been troubling their reasons with inconsistencies and impossibilities by misinterpreting such words as "perish," "die," "destroy," "destruction," "death"—making these to mean the very opposite, and adding to them devils with hoofs, horns, etc., according to the size of their "bump" of imagination. Let us at least learn to take God's Word simply, truthfully, reasonably, and henceforth disregard the inconsistencies of the usage handed down to us from the "dark ages."

THE BROAD ROAD SLIPPERY.

When our first parents started on the downward way to destruction their less impaired physical and mental powers permitted greater self-restraint, and hence we read that father Adam was 930 years in reaching the end of that road—reaching death—destruction. But as century after century rolled by, his children inherited more and more of imperfection, mental, moral and physical, the broad road to destruction became more slippery, so to speak, until to-day we find the average of human life 35 years, and in civilized lands the mental powers have become so impaired that on an average one out of every three hundred needs to be incarcerated in an insane asylum, and about the same proportionate number, morally impaired, needs to be imprisoned. Physically the entire race is full of aches and pains, and dying at the rate of 90,000 a day. Truly the picture is a deplorable one. Mentally we see upon this broad road to-day 1600 millions of Adam's race shooting swiftly to destruction, with aches and pains and tears and sighings. The Apostle, catching this same view, describes the scene, saying, "The whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the sons of God.—Rom. 8:19, 22.

When we think of the amount of suffering endured by mankind in the present life, we feel rejoiced to know that the dreams of the "dark ages" respecting an eternity of suffering and anguish and torture at the hands of demons were merely the nocturnal hallucinations of a groaning creation far gone in insanity—that these doctrines of devils, as the Apostle calls them (I Tim. 4:1), are in no sense of the word the teachings of God's book which, to the contrary, is both reasonable and beautiful beyoud compare.

GOD TO THE RESCUE.

The Prophet tells us that when there was no eye to pity and no arm to deliver our race from this awful predicament of the broad road into which they came by disobedience, then God pitied and his arm brought salvation. (Isa. 59:16.) This statement, however, was prophetic; it was not accomplished in the days of the Prophet who uttered the words; it was not accomplished by our Lord at his first advent; it is not accomplished by him yet, for the world of mankind is still on this broad road to destruction. For 4128 years God waited to take even the first step in the relief promised to the Prophet, and then he sent forth his Son in the likeness of sinful flesh to redeem the world—to redeem Adam and all of his race—from the broad road and from the destruction to which it leads, and into which millions had already gone. The Scriptures very particularly tell us what Christ did for us: "Christ died for our sins according to the Scriptures." (I Cor. 15:3.) Thus, the Apostle explains, God could be just and yet the justifier of him that believeth on Jesus." (Rom. 3:26.)

Our Lord was just in thrusting our first parents out of their Eden home, out on this broad road to destruction. He has been just for all these centuries in permitting the race to go to destruction, and he is just in permitting the Redeemer to pay man's penalty, that thus eventually the broad road might be discontinued, and those who had gone into destruction as well, as those on the way to it might be rescued therefrom. We shall have something more to say on this feature of the subject later on. We now merely note the fact that Jesus, the Messiah, at his first advent was the "Arm of Jehovah," and that he reached down to mankind on the broad road with a view to their recovery therefrom in due time. The foundation laid by Jesus' death is so broad and so strong as to be the guarantee that Adam and all of his race will be recovered from the broad way and from the destruction at its end. In a word, the death of Jesus guarantees the ultimate release of the entire human family from the sentence of destruction.

Hence it is that the Scriptures assure us that there shall be an awakening from this death, this destruction—that there shall be a resurrection from the dead both of the just and the unjust. In other words, had it not been for the redemptive work accomplished by our Redeemer at Calvary, Adam and his entire race would have been without any hope of recovery from death—their death would have been as much of a destruction as the death of the brute creation. But God had compassion upon our race, and has a plan in connection therewith which ultimately shall display most gloriously not only his justice in our condemnation and his love in our redemption, but also his wisdom and power in connection therewith. Meantime, as a result of our Redeemer's death, to all those who believe (and to none others) destruction is turned into a sleep.

Thus the believers in God's promises in times past spoke of their dead, whether good or bad, not as destroyed but as passing into a sleep. Abraham, Isaac and Jacob slept with their fathers, though their fathers were heathen men and not heirs with them of God's promises. In other words, all whether well intentioned or evilly disposed are now in the sleep of death, which without our Redeemer's sacrifice would have been a destruction. Be it noted also that at the time Jesus uttered these words he had not yet completed his atonement sacrifice, and hence he made no reference to the change from the destruction into which the race was going to a sleep condition, from which in the resurrection morning he would awaken all and bring them forth. He had, however, referred to this awakening repeatedly, describing it as the release of prisoners from the tomb, from their prison-house (Isa. 42:7); and again he declares, "Marvel not: the hour is coming in the which all that are in their graves shall hear his voice and shall come forth," and he called Lazarus forth as an illustration of the resurrection power over our race which he acquired by the sacrifice of himself.

THE NARROW WAY TO LIFE.

Instead of at once stopping the progress of the race on the broad road, instead of at once beginning the work of mental and moral and physical refreshing and restitution (Acts 19-21), our Lord in harmony with the Father's arrangement has permitted the world in general to continue on this downward course for nearly 2000 years longer. But meantime he has not been idle: he has been calling out to the earth's teeming millions, to his apostles, and to all who become his followers, telling all who are burdened and heavy laden and desiring life that there is now open a narrow way by which all who will obey the voice may separate themselves from the mass of the race, and, following in the footsteps of Jesus in the narrow way, may ultimately reach with him the glory, honor and immortality of the divine nature. The voice which calls, however, specifies the narrowness of the way, the difficulties of the journey, its roughness to the feet, its thorns and thistles and steepness; and as a consequence, even of those who have the ear to hear comparatively few care to seek the path still future or are wiling to endure hardness as good soldiers of the Lord Jesus and to follow on in his footsteps. Hence he calls these disciples or followers, and assures us that where he is there shall his disciples be also—that as he overcame the world and trod this narrow way of self-sacrifice and humiliation and was exalted by the Father as a result, so those who with similar self-sacrificing spirit shall suffer with him shall in his Kingdom reign with him. Those who are now willing to be dead to the world with him shall by and by live with him—changed from glory to glory, until finally their change shall make them perfect in the divine likeness and nature.

We need not wonder that these footstep followers of Jesus are a little flock, nor should we suppose that God is disappointed in this matter. On the contrary, thus it is written: Not many wise, not many great, not many learned, not many noble, but chiefly the mean things, the poor of this world, rich in faith, to be heirs of the Kingdom. (I Cor. 1:25-28; Jas. 2:5.) Again our Lord's words, "I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight" (Matt. 11:25, 26); and again his words, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom. (Luke 12:32.) We see then that this little flock, which the Lord is now calling out from the world of mankind, and saving with the special salvation, under special terms and conditions of a narow way and difficult path, are to constitute a kingdom class; and many Scriptures assure us that this kingdom class with their Lord Jesus is to be the divine agency through which, the moment the broad road shall have been abolished, Adam and his race shall be rescued from the destruction of death into which they went through sin and from which they were redeemed by the precious blood of Christ.

Whoever sees, then, the divine plan outlined in the Scriptures has a sufficient explanation of why the trials and testings of the Church of this present time, the little flock, should be crucial—why they should be required to demonstrate their loyalty in a special manner. If they are to be made kings and priests unto God for the blessing of the world, if they are to be granted the glory, honor and immortality of the divine nature, it certainly implies that they must be saintly in their hearts, whatever degree of perfection in the flesh they may attain or not attain. It certainly implies that they will need instruction and discipline in the present life in order to fit and prepare them for the glorious work to which they are called—the work of judging, disciplining, guiding, instructing, helping and uplifting the world, to the intent that ultimately all of the willing and obedient may thus learn to love righteousness and hate iniquity, and to be fit according to the divine standard for life everlasting.

THE HIGHWAY OF HOLINESS.

The highway of holiness mentioned by the Prophet is very different in many respects from either the broad road leading down to destruction or the narrow way of the present time leading upward to glory, honor and immortality. A preferred translation of the Prophet's words are these: "And a raised way shall be there, even a high road, and the high road of holiness shall it be called. There shall not pass over it one who is unclean." (Isa. 35:8.) The word "there" in our text associates it with the context, which is admittedly a description of the Millennial age, when the wilderness and solitary place shall be glad and the desert shall rejoice and blossom as the rose. The context tells us "No lion shall be there nor any ravenous beast shall go up thereon, it shall not be found there, but the redeemed shall walk there, the ransomed of the Lord shall return." Again we read, "The wayfaring men, though fools, shall not err therein."

All these descriptions indicate that the highway of the future, of the Millennial age, will in very many particulars be distinctly different from the narrow way of this Gospel age. The narrow way with the difficult gate is the very opposite thought of the broad, public high road. Bunyan, picturing the narrow way of the present time in accord with the Scriptures, represents it as beset with lions, sloughs of despond, and various traps and snares for the feet of those who walk therein. How correctly he pictured the path is recognized by every Christian who is walking therein. How we find lions and ravenous beasts continually attacking us and seeking to devour us—the wild passions of our own fallen flesh or those of our friends continually assail us as New Creatures, seeking to intimidate us from walking onward in the footsteps of the Master and in attaining the goal; and the Scriptures assure us that these fiery trials are intended to test us, and, if we are faithful, to eventually work out for us the far more exceeding and eternal weight of glory. We are glad for our share in the narrow way and for its prospects of glory with the Lord; but we would rejoice with the world of mankind also that, after the little flock now willing to walk in this narrow way shall be gathered to the heavenly fold, to the Kingdom glories with their Lord, the remainder of mankind shall neither be thrust into eternal torment nor into everlasting death, destruction, but that, through God's mercy and love, the next step in the great divine plan of the ages will be their rescue.

"THY KINGDOM COME."

Ah, but some will say, if God will not save sinners in their sins, and if sinners either hear not at all or hear indistinctly the invitation to the narrow way, or if hearing they refuse the narrow way of self-sacrifice, what hope can there be for them? What could God do for the world other than he is now doing for the Church? Can he coerce the wills of mankind? Would it please God to establish a paradise peopled with those whose hearts, whose wills, were in opposition to him but coerced into submission? We answer, No! Our Lord declares that the Father seeketh such to worship him as worship him in spirit and in truth—from the heart. We answer further that, while under present conditions God is offering opportunities for the narrow way of self-sacrifice only, he proposes the establishment of new conditions when the narrow way is ended and when the time shall come to open the highway of holiness and destroy the broad road. The new conditions are referred to throughout the Scriptures, both in the Old and in the New Testaments, and always as a promise, as a glorious hope for the world, Jew and Gentile. Thus an intimation of the coming highway and its opportunities of rescue was mentioned to father Abraham when Jehovah declared to him, "In thy seed shall all the families of the earth be blessed." This implied not only a blessing of Abraham's seed, and its high exaltation to power and authority and royalty so as to be able to bless the world, but it implied that eventually blessing would reach the world through it. As we have previously seen, the narrow way of this Gospel age is for the selection of the seed of Abraham, as the Apostle declares, that through these selected ones all the families of the earth shall receive a blessing from the Almighty.

So then we see that the Kingdom of God's dear Son, declared through the prophets, declared by our Lord in his parables and by the apostles, is still future; that its establishment has waited for the selection and preparation of the Kingdom class—the Bride class; that the heavenly King and his glorified Bride may in due time, after the marriage supper of the Lamb, take and exercise the great authority secured over the world, secured by the precious blood of Christ. Now then we see from this standpoint how much will depend upon the character of that Kingdom and the degree of power and authority which it will exercise amongst men.

AN AUTOCRATIC RULE.

Had we the time to enter into the subject in detail and to show from the various prophecies the character of this coming Kingdom, it would be manifest to all that it will not be a Republic, even though we agree that a Republic is the highest form of human government, the best suited to the happiness and welfare of the intelligent. The Kingdom of God's dear Son will be an absolute monarchy; mankind will not be asked to vote for Jesus as King or President of the world—"He shall take unto himself his great power and reign"; and again, "He must reign until he shall have put all enemies under his feet"—brought all into subjection to his righteous rule.—Rev. 11:17; I Cor. 15:25.

The reign of Christ, it is Scripturally declared, will last a thousand years, and during that reign he will undo all the dire results of the reign of sin and death for the preciding 6000 years. Ignorance and superstition will flee away under the sunlight of the truth, when the Sun of Righteousness shall then arise with healing in its beams, flooding the whole world of mankind with the light of the knowledge of the glory of God. O, how differently men will view their Creator when once they get this light! How differently those who are in the narrow way now view him in advance of the world, in proportion as they have the eyes of their understanding opened that they may see by faith the glories of the divine character through the telescope of the divine Word. We are assured also that in that glorious time the Lord will judge the world in righteousness—that is to say, he will grant rewards and punishments to each individual of the race according to their wilful deeds, good or bad. All favoritism will be in the past, in the sense that the blessings of the Lord will be open to the world in general, "every creature." Abraham's natural seed, circumcised Jews, long accustomed to reverence the Lord, will by reason of this very fact have the earliest favors in that time, since they will be able more quickly than others to conform to the laws of the Kingdom when the Lord shall lay justice to the line and decision to the plummet.

We are not to understand from this that divine justice will cease to burn against all unrighteousness, against all sin, but we are to understand that Jesus, the Head, and the Church, his body, as the great Mediator, Prophet, Priest and King of that time, will be granted full control of the human family, so that on account of the redeeming blood shed for all none shall suffer for the weaknesses of heredity, but merely for his own wilful, intelligent conduct. Even then his punishment will be, as Scripturally declared, in the nature of stripes for his correction, to help him out of the weaknesses of his depravity and assist him into the highway of holiness, which he may enter by a full submission of his will to the divine law. True, the Scriptures speak of incorrigibles—of some who now, after starting in the narrow way, turn to wallowing in the mire of sin, wilfully, deliberately, and, resisting God's grace, die the Second Death. They show also that in the coming age whosoever will not hear and heed and obey the great Prophet (the Christ, Head and Body) shall be ultimately destroyed from amongst the people. (Acts 3:23.) Thus the work of rewarding every good endeavor, and giving stripes for every failure to make progress, and stripes even unto the Second Death for wilful, persistent transgressions, shall go on, and the Lord will turn mankind aside from the downward course on the broad road that so many of them as will may become his sheep and walk in the highway of holiness to its further end, the grand perfection and blessing of restitution to all that was lost by Adam and redeemed by Jesus.

NO UNCLEAN THEREON.

The Prophet declares that no unclean shall pass over it. Before any could get upon this highway of holiness he must renounce sin—"uncleanness." Jesus the great Highpriest has full atonement made so far as justice is concerned for every one of these, and therefore so soon as sin is renounced and the will is turned to righteousness and obedience to the divine will, their uncleanness from the divine standpoit of their judge and Lord will be gone, though their weaknesses and imperfections in the flesh may still continue with them a considerable time while they journey along the highway of holiness and become gradually stronger mentally, and physically, attaining thus step by step on an upward way to that grand climax of human perfection represented originally in father Adam, who was the image and likeness of God in the flesh.

It will be noticed that this highway is not a downward one but an upward one; none can roll to perfection against his will. It will require the effort of the will to attain to obedience and to the eternal life promised at the end of the way. In this respect the highway of the future is very different from the broad road of the present time, which is a downward one, on which mankind go often despite their struggles to the contrary. In this respect the highway of the future more nearly resembles the narrow way of the present time in that it is an upward one, but the stumbling stones of the narrow way will not be there, as the Lord has indicated, saying through the Prophet: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

From this standpoint—seeing that the opening of the world's highway and the turning of the course of mankind from the downward way into that highway will begin at the second coming of Christ, when the Church, the little flock, the Kingdom class, shall have been selected and prepared and glorified—we can see the force of the Apostle's expression, indicating that mankind is unconsciously waiting for the second coming of Christ to receive these great blessings which will rescue them from their present groaning and dying. Hearken!—"The whole creation groaneth and travaileth in pain together until now"—"waiting for the manifestation of the sons of God." No wonder that this great reign of the Prince of Peace, the King of righteousness, the heavenly Judge, for the blessing and uplifting of the world, has so prominent a place in the divine revelation. We may say that it is the real object and work of the Savior—the present selection of the Church to the higher than human nature, to the divine nature, being a slight matter, though to us a most important and precious privilege and blessing.

"A TIME OF TROUBLE."

It will not surprise any thoughtful mind to find that the Scriptures most distinctly set forth that the time for the establishment of the Lord's Kingdom and its interposition in the affairs of mankind to effect this great change from the reign of sin and death to the reign of righteousness, into life everlasting, will imply a serious overturning of many of the affairs and institutions of this present time. The Lord is not proposing to put an old patch upon an old garment, but declares that the present institutions shall be entirely set aside and new institutions and arrangements shall take their place. In the figurative language of the Scriptures, the present condition or order of things, called the present heavens or ecclesiastical powers and the present earth or social syetem, shall pass away with a great commotion and be superseded by the new heavens and new earth—the new ecclesiastical system and the new social system. "He that sat upon the throne said, Behold I make all things new." (Rev. 21:5.) Through the Prophet the Lord declared, "Behold I create New Heavens and a New Earth, and the former shall not be remembered nor come into mind. Be ye glad and rejoice forever in that which I create." (Isa. 65:17.25.) The context shows that the Millennial Kingdom conditions are here referred to and not those of the present time. The Revelator mentions the Millennial Kingdom under the same figure, saying, "And I saw a new heaven and a new earth, for the previous heaven and the previous earth were passed away."—Rev. 21:1.

There has always been a conflict between sin and righteousness, between the prince of this world or age and the prince or ruler of the world or age to come. The prince of this world shall be bound by the prince of glory when the latter shall take to himself his great power and begin his reign. And this will mean not merely the restraint of Satan himself, but of all evil agencies and powers of which he is the representative. The Lord intimates that the strong man of present institutions will not quietly submit; that it will signify a great struggle as between the prince of darkness and the prince of life, and that during this struggle the strong man of present institutions will be bound effectively, restrained that he shall deceive the people no more. (Rev. 20:3.) The institutions of this present time, while not wholly evil, are largely evil in the sense that pride and selfishness are the ruling and predominating principles in them. These, as they relate to Churchianity and the present social structure, may be expected to join in opposition to their own overthrow, but this will only make their fall the harder; and the Scriptures prophesy, and all who are the Lord's people may well believe that great Babylon will go down suddenly as a great millstone into the sea of anarchy.

We are not teaching anarchy, we are not avocating it. Quite to the contrary, we advocate the very reverse, submission to the great King, and incidentally to the powers that be, believing that peace and order are vastly preferable to the anarchy which will result. But when we see clearly portrayed in the divine Word that present institutions in their fall will but prepare the world of mankind for the great transition—for the establishment of the Lord's reign of righteousness, for the opening of the great highway of holiness and for the complete barricading of the downward path to destruction except for the wilfully and intelligently and persistently contumacious, our hearts rejoice, because in all this we see the silver lining to the great cloud of trouble which is just before the world. The Master's words to us at the present juncture are, "When ye see these things come to pass, then lift up your heads and rejoice, knowing that your deliverance draweth nigh"—the deliverance of the Church and their glorification in preparing for the blessing of mankind when the brief period of trouble shall have awakened the world and directed their attention to "him that speaketh from heaven." Here come in the words of the Lord through the Prophet David: After portraying the time of trouble, the message to the world is, "Be still, and know that I am God: I will be exalted amongst the people, I will be exalted in the earth."—Psa. 46:10.

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"SO RUN THAT YE MAY OBTAIN."

DIFFERENT RACES! DIFFERENT TROPHIES.

THE GOAL BEFORE US.

Columbus, O., September 30.—Pastor C. T. Russell of Allegheny, Pa., preached twice here to-day in the new and elegant McKinley Memorial Hall Auditorium. He had large and intelligent audiences. His afternoon topic was, "A Cure for Infidelity." His evening discourse was on running for worthy prizes, his text being, "Know ye not that they that run in a race run all, but one receiveth the prize? Even so run that ye may obtain."—I. Cor. 9:24.

Everywhere throughout the Scriptures the thought kept before our minds is that one may roll downward deeper and deeper into sin and degradation and that the end of that way is death, destruction. And, on the contrary, that every one who would attain to life and the glorious characteristics of the divine character, which are conditions upon which the gift of life will be given, must strive, run and attain. In other words, a willing mind and its exercise are declared to be necessary to the attainment of divine favor, and to the life eternal which is its reward. Too, many, alas, even amongst Christians, seem to have the impression that negative goodness may be satisfactory to the Lord—that moral willingness to abstain from wrong doing under favorable conditions would have the divine approval. Of course negative goodness is better than none, better than viciousness and wilful misdoing; yet there is no promise of eternal life to the morally, negatively good. Only the potitively good—those who love righteousness and hate iniquiy—can have the divine approval.

Some may be inclined to demur to this proposition, and to claim that it is asking too much of humanity that—born through heredity with a tendency toward sin, and surrounded by sinful and degrading influences—we should be called upon to surmount all of these and to attain a fixed character for righteousness—the very reverse of the one with which we were born. The query naturally and properly arises, "Are we not less favorably treated by our Creator than were the angels, who, created perfect, in the divine likeness, have merely been required to maintain that character without knowing what it is to strive, to fight, to overcome the downward tendencies that oppress the fallen race of Adam? Why should not man have as favorable an opportunity as the angels? Even though man, through original sin, fell into a degenerated condition, mental, moral and physical, why does not the Creator make an easier path out of the sin-and-death conditions back to his fellowship and eternal life? In other words, why is there no other way to God's favor than the rugged, narrow way on the terms of taking up the cross to follow in the footsteps of Jesus? Why are we called upon to run up so steep a hill of natural depravity to attain God's favor and life eternal?

NO INJUSTICE WITH GOD.

These questins are pertinent and reasonable, and the Scriptures answer that God has appointed for the world just such reasonable opportunities for reconciliation with himself as we might have expected. He has not proposed to violate the principles of his government nor to accept to his favor any who are out of full accord therewith; but he has provided for the world a reasonable way of return to his favor and to all that was lost through original sin. But his time has not yet fully come for opening up to the world his gracious provision for their recovery—their "restitution" (Acts 3:19-21.) Through the prophets he points out that their opportunities will be grand, all that could be asked or expected—so full, so complete, that none but wilful rejectors of the divine favor shall ultimately miss the goal of full restitution to the divine image and likeness as Adam enjoyed it, and an Edenic home and life eternal.

"The mouth of the Lord hath spoken it." As the Apostle Peter declares, "all the holy prohets since the world began" have told of the glorious restitution work which God will surely inaugurate in the hands of Messiah, his glorious Son, whose consort in the glory and honor of the Kingdom will be the Bride class, selected during this Gospel age. The point which generally confuses the judgment is one that is made very clear in the Scriptures, namely, that in advance of giving these restitution blessings to the world in general during the Millennial age and on reasonable and moderate terms and conditions, God in hte present time is selecting a elect class to be the Church, the bride of Christ. And since he intends a very high exaltation to these, an exaltation to a nature not only higher than human but laso higher than the angelic—the divine nature—therefore the Lord has made the call of this Gospel age a restricted one, and has made the way to life now narrow and difficult, so that only by great exertion can any attain it. The object of this he clearly explains to be that he "seeks a peculiar people, zealous of good works"—so zealous for truth and righteousness that they are willing to lay down their lives in their service; so full of faith that they can walk by faith and not by sight; so full of love that they would delight to do the Father's will even at the expense of their earthly interests, in that they will love all who have the Father's spirit to the extent that with pleasure they would lay down their lives for the brethren. When it is seen that this specially elect class of this Gospel age is called and elected to be with Jesus in his glorious Kingdom, and to share with him the honors of uplifting the human race out of its present fallen conditions, then we see the secret, the reason, why God has made the way narrow, steep, and difficult to run in.

"THE RACE SET BEFORE US."

Although nothing in the Scriptures refers to the world of mankind in the next age running a race, we may, nevertheless, understand from the various Scriptures which delineate the terms and conditions of divine favor at that time that there will be something equivalent to a race. Some, then, may run swiftly up the highway of holiness, and by their love and zeal attain the joys of the Lord more speedily than others. But the running, we understand, will not be compulsory; the requirement shall be that they shall walk up the highway, and even then assistance will be granted on the way. One probable reason why no running is spoken of in connection with the highway of holiness leading to life in the next age is that those disposed to run in the way of righteousness, those loving righteousness and hating iniquity, will be called out, selected, elected from the world, during this Gospel age. These are the jewel class that our Lord refers to—he will make up his jewels at his second advent. He has indeed a glorious future for all who shall, however gradually, attain to the image and likeness of God lost in Eden. All will be in the hands of the great Mediator, who bought them with his precious blood, and who will during the Millennial age do for them everything that can be done, everything that could be asked for their assistance; so that we weaknesses of heredity, but that all are guaranteed that none of them shall fail by reason of any of the who will, who desire righteousness done, may know they may attain thereto, and may at the close of the Millennial day, be absolutely perfect, so as to need neither covering nor assistance further. They will be like unto the angels; they shall have attained full perfection of human nature as God designed it; and all who refuse the lessons, corrections and chastisements of the great Mediator during the Millennium, shall be utterly cut off in the Second Death, as the Apostle Peter assures us.—Acts 3:23.

The race set before us—set before believers during this Gospel age—is the uphill one, the difficult one. It is everywhere in the Scriptures described so to be, the Lord does not wish to make it easy; he wished to make it difficult, so that it would sift and test and prove and separate to himself all those who have the spirit of loyalty and obedience so wonderfully manifested in our dear Redeemer. These must all attain to this likeness of God's dear Son if they'd be jointheirs with him in the Kingdom; and present opportunities, call, pruning, chastening, polishing, instructions in the school of Christ, etc., are all with a view to the testing and proving and perfecting of these. These and these alone are in the race course set before us in the Gospel, and the Apostle exhorts such and none others when he says, "Let us lay aside every weight, and the sin which doth easily beset us, and let us run with patience the race set before us, looking unto Jesus, the Author and finisher of our faith." —Heb. 12: 1, 2.

ILLUSTRATED BY GRECIAN GAMES.

Running races was one of the favorite athletic sports in olden times, especially amongst the Grecians, and the Apostle takes this fact, well known to all of his readers, to illustrate thereby what should be the course of the Christian. As these runners exercised great care in their diet and in all of life's affairs, and bent every energy to their racing, so the Christian should make business, pleasure, food and raiment all to bend to the central, all-absorbing ambition of his new life, his Christian career. As the runner for an earthly crown of laurels and for the applause of spectators would cast away all of his clothing except the merest breech cloth, this should furnish an illustration of how the zealous Christian would so appreciate the greater prize, the crown of eternal life and glory and immortality and jointheirship with Jesus in the Kingdom, that he would be willing to sacrifice time, influene, wealth, everything, that he might win Christ and be found in him—a member of the Anointed One, a meber of the Messiah. In our text the Apostle says many run but only one receives the crown and similarly our Lord declares many are called, few are chosen. The thought is that it is not enough merely to take the name of Jesus and to declare ourselves his friends. That indeed is comparatively easy and a great honor, that requires little sacrifice at all, we might say. The running which will get the prize signifies much more than merely taking the name of Jesus—it means the taking up of the cross to follow him through evil report as well as through good report; it means such a zeal for him, for his truth, for his Word, for his brethren, for the cause of righteousness which he represents, as will make us practically oblivious to all other affairs of life. This is the kind of racing that will get the prize. To these racers by and by will come the word, "well done, good and faithful servant; enter thou into the joy of thy Lord. Thou has been faithful over a few things, I will make thee ruler over many things; I will make thee ruler over five cities.—Matt. 25:21.

As was sometimes the case in earthly races a secondary prize was given to those who endured faithfully to the end of the race, so the Lord intimates to us that he has a secondary prize for those who manifest their loyalty to him, even though they may not put forth that degree of zeal in running which he has promised to reward with joint-heirship in the Kingdom. This class is also spoken of as overcomers, while those who attain to the highest honor are described as "more than overcomers"—more than overcomers of the world and its spirit. But if any man draw back, my soul shall have no pleasure in him, says the Lord; and the Apostle intimates that any drawing back would be "unto perdition"—unto the Seond Death. (Heb. 10:38, 39.) Let us resolve, dear friends, that having tasted of the good Word of God and the powers of the age to come, and been made partakers of his holy Spirit, we shall not be of those who fall away, who draw back and renounce the Lord and his righteousness, but of those who go unto salvation—not the salvation of the Great Company, which will be before the throne, but the salvation of the winners of the first prize, who will sit down with the Lord in his throne and constitute his Bride and joint-heirs in the Kingdom.

"THE HOPE SET BEFORE US."

The Apostle speaks of the hope set before us as though he would suggest that there are other hopes before the world, and invited some to one and some to another. Quite to the contrary, the Apostle assures us, "Ye are called in one hope of your calling." (Eph. 4:4.) Hence, although there will be a "little flock" of the elect who will gain the divine nature and a "Great Company" who will receive eternal life on a lower spiritual plane of perfaction, these were not separately called. It was the one call, and each one had the opportunty of making his calling and his election sure, and only his own carelessness in running the race prevented his being the winner of the chief prize. With this thought before our minds how careful should all Christians be to, as the Apostle says, "Walk circumspectly," "run with patience," "endure hardness," strive to enter in and attain all the glorious things which God has in reservation for his elect—things beyond anything that eye hath seen or ear heard or the heart of man ever imagined—things which we only know of because God hath revealed them to us through his Spirit.—I Cor. 2:9.

But while God sets forth in the present time only one hope, only the one calling, only the one invitation, the world sets forth various hopes, various ambitions, various invitations, and urges these persistently. Indeed the large part of the required overcoming on the part of the elect is the resistance to the blandishments of the world—the resistance to the hopes and ambitions which the world holds out. Hence the Apostle, summing up the whole of our race, declares, "This is the victory that overcometh the world, even our faith."—1 John 5:4.

Only as we have faith in God and faith in the gracious promises of his Word could be possibly renounce the world, its ambitions and pleasures, and turn our backs to these to gain the glories and honors which God has promised to those who love him and who demonstrate their love by their faithfulnes in the race. The natural eye can not see these spiritual things, hence only in proportion as we have exercised the eyes of faith, the eyes of our understanding, are we able to comprehend more and more and appreciate the length and breadth and height and depth of the divine arrangement and to follow the same.

WORLDLY HOPES IN CONTRAST.

It is fortunate for the world that it has hope as an element of its character, that it has ambition. Could we imagine such a thing as an utter destruction of human ambitious and hopes we should be obliged to imagine a rapid degeneracy of our race into the hopeless, ambitionless condition manifest in the most degraded races of heathendom. We are not, therefore, condemning the world for having ambitions; rather we are glad that at least a small proportion of humanity have ambitions which not only propel these through life, but which help them to stimulate others and to pull others more and more out of degradation and despondency. These men of worldly ambtion are captains of industry, captains of finances, captains of politics, kings amongst men; and although their motive power is generally pure selfishness, nevertheless the world is better for them in some respects. Yes, although the Christian may receive severe trials from the example of such ambitious men, he nevertheless may receive a blessing when he compares the hopes and aims as set before them in the Gospel. Let him consider further what these men will endure and do selfishly for the sake of earthly power or influence or wealth, and see in contrast what would be the Christian's reasonable service, self-denial and energy on behalf of the King of kings, and the inexpressibly greater reward which he has promised to his faithful ones.

As we see the captains of industry giving careful attention to every detail and accomplishing large results financially—as we see politicians great and small striving for offices and honors amongst men, and then remember that they do not even hope to enjoy these for any length of time—we are astounded at their diligence in business and fervency of spirit in serving worldly interests, selfish interests. In contrast we say to ourselves respecting those who have heard the voice from heaven, whose eyes of understanding have to some extent opened to see the wonderful things of the divine promise and whose ears of understanding have heard the invitation to become joint-heirs with Christ in all those glorious things—what manner of persons ought we to be!

If worldly men will give their time, their thought, and will invest all their capital in the hope of still larger returns of an earthly kind—if they will sacrifice their all to attain their earthly ideals, how should it be with us who from the standpoint of faith are risking nothing when we accept the Lord's gracious declaration that if we give ourselves and all we have unreservedly to him, then all that he has shall be ours; that his power divine will guarantee that all life's interests shall work for our highest welfare; and that if we are willing and obedient and self-sacrificing runners in this race we shall have the great prize of glory, honor and immortality, riches of grace which will never fade away, eternal in the heavens. Surely, then, the Lord's people have in the Gospel message the grandest incentive, the greatest ambition that could be conceived, and they should indeed, as more and more their eyes open to the riches of God's favor bestowed upon them, lay aside every weight and every besetting sin, and run with patience the race set before them.

DIFFERENT RACE-COURSE VIEWS.

The race-course of the Christian may be viewed from different standpoints. From one viewpoint it is one race or striving from the beginnng of his consecraton to the Lord until death—until his resurection. From this standpoint the course or many shows variations, sometimes good running, sometimes slow, sometimes a standstill, and, we fear, sometimes a retrogression. From this viewpoint only the Lord himself knows positively who are in the race, and to what extent they are faithful to their talents and opportunities. From this viewpoint we may not judge one another, but rather remember that the Lord is the Judge, and that his decision will come in the end of this age and be manifested by the granting to some a share in the First Resurection and to others, the Great Company, a less favorable change and blessing. Then every man's work shall be manifested. We may see that some who seem to be running very slowly were really laboring against very heavy odds of disadvantage through an unfavorable heredity, while others—whom perhaps we thought to be swife runners in the race—may not have so high an honor from the Lord's standpoint, or prehaps they had much advantage every way over the majority by reason of good natural traits and characteristics. The proper thing for each racer then is to do his best and to leave the entire matter of results to the Lord, knowing that he will receive exceedingly and abundantly more than he could have deserved as the reward for every self-denial, every faithful sacrifice in this race-course in seeking to please the Lord and to win the glorious prize of the high calling now set forth.

A totally different view of the race-course, and yet one in harmony with the letter and spirit of the Word, would represent the Christian's attainment or character-likeness to the Lord.. The Scriptures assure us that all the elect will be copies of God's dear Son (Rom. 8:29); that the experiences and developments of character which began with our consecration to the Lord and entrance to the school of Christ culminated in the attainment of the Lord's character-likeness. This experience of the Christian may be likened to a race-course, too. Only those who have accepted Christ as their Redeemer and have then made a consecration of their all to the Lord are admitted to this school of Christ or this race-course. When first they enter they are of course very deficient—they enter that they may progres in knowledge and in grace. The start is at the point of a desire of heart to do the Lord's will; the finish of this course of study or this race will be the attainment of that degree of knowledge and of love which the Lord would approve, without which we could not be fit for the Kingdom.

If death should intervene and hinder the students from learning the lesson, or in our other picture hinder the racer from reaching his goal of perfect love, then he could not receive the crown of life, he could not be considered fit for the Kingdom, which is promised only to the "overcomers." (Rev. 3:21.) Our confidence is, however, that whoever is accepted of the Lord as a runner in this race comes so completely under the divine supervision and care that all of his earthly interests and life itself are guaranteed to be favorable to him, that he may have the opportunity for learning the lessons, the opportunity for running the race and proving himself an overcomer.

Starting at zero, we may divide this supposed race-course by four quarter marks. The race is begun with a kind of a love toward God—not the perfect love which will be reached at the end of the race, but nevertheless a love which is necessary toward even making a start. This we will call duty love; as the Apostle says, we realize that it is our "reasonable service" to seek to do the Lord's will, because we are appreciative of what he is doing for us in the redemptive work of Jesus. The duty love of this first quarter will never be lost, it will always hold a high esteem in the heart and mind of the runner. But as he progresses to the second quarter of the course he finds that duty love has begotten in him a still higher character of love. While still acknowledging duty love he now has even a higher love, an appreciative love, or a character love. As we at first loved God and desired to serve and please him because he had first loved us, so when we reach this second quarter in the Christian's experience and race-course we have reached the point where we begin to appreciate God not merely as a benefactor but because he is good, because of the virtues of his own character, because we are learning as we become acquainted with him to appreciate the justice which is the foundation of his throne, and the wisdom and love and power which govern all the divine course of action toward humanity.

In this second quarter of our rae we learn to try our hearts before the Lord and to worship him in spirit and in truth—because he is good, because he is worthy of worship. Thus we now have not only the duty love but also the love of appreciation of the Creator, and we press on into the third quarter of our race, where we begin to appreciate these same elements of character even in their imperfect manifestation in the Church—the Bride of Christ. This stage or degree of attainment in the race toward the mark of perfect love the Apostle refers to, saying, "See that ye love one another with a pure heart fervently" (I Pet. 1:22); and again, "We ought also to lay down our lives for the brethren" (I John 3:16.) As we progress toward the end of this third quarter mark our love for the brethren grows so deep and strong that we learn to sympathize ith them as New Creatures in their battlings with the weaknesses of their own flesh in a way that we could not do when first we entered this race-course. Those who have attained to this degree of love know each other no longer after the flesh, with its weaknesses; but ignoring these they know each other according to the Spirit, according to the heart-intentions and strivings, even as the Lord knows us. Their growth in knowledge and love has thus brought them to an appreciation of the lengths and breadths and heights and depths of love which they knew not at the beginning of the course, and which enables them more and more to appreciate the great divine plan which embraces all mankind in its scope and specially cares for the truly consecrated ones. Thus we start upon the fourth quarter of ths race-course, the final stage. The duty love toward God increased to love of the divine character, and this led to the loving of the brethren, because we saw in them the same Spirit of the Father, God-likeness; and this producing a deepening of our heart's love and the emptying of our hearts of selfishness and worldly views, brings us to that broader view of the whole world of mankind which enables us to look with sympathy upon all—even upon the vilest.

Not that we sympathize with villainy or impurity, but that we realize that humanity is under those defilements largely through heredity and through besetting temptations; and having learned something of the divine grace and strength needful to overcome these downward tendencies in our own mortal flesh, we have a growing sympathy for the poor world which knows not the Lord and has not the Almighty arm to assist out of the horrible pit and out of the miry clay. This broader sympathy enables us to understand parts of the divine Word which at first were obscure to us, for we are now learning to look at the world and the sin which is in the world from God's standpoint of sympathy, and are therefore prepared to appreciate the love of God which has provided a way of escape from sin and death, and ultimately shall reach to every member of the race. In this last quarter of the race, therefore, we begin to be able to fulfil our Lord's highest description of love, namely, to have love for our enemies and those who despitefully use us and persecute us. We are enabled to do this because of a fuller measure of the love of God in our own hearts and a fuller measure of knowledge, and, incidentally, sympathy for the world in its degradation and blindness. Thus we reach the climax of our love—love for enemies—the mark of perfect love, the end of this race-course.

"HAVING DONE ALL, STAND."

From the very earliest moment of our faith in the Redeemer, turning from sin and consecrating to God, we are covered with the merits of Christ's righteousness and have to some extent the mind of Christ—that is to say we had a mind and will to do the will of God, and we entered the school of Christ that we might learn those lessons, or, under the present figure, we enter this race-course that we might run to attain this condition of heart, which alone could be acceptable in God's sight—the condition of perfect love. When we reach this climax of perfection in our hearts it does not imply that we have reached a perfection of conduct so that the mortal body will always express perfectly this high standard of love. Indeed we may not reach this grand and desirable condition until we receive our new bodies in the resurrection; but so soon as we have attained the pefect love in our hearts it surely will have great influence and control over the words of our mouths as well as the imagination of our hearts. It will surely affect our conduct toward the Lord, the brethren and our enemies in some appreciable degree that we may discern and that our neighbors and friends can discern. The New Creature may occasionally find that with a heart full of love for the brethren or for an enemy he has not been wise or tactful in the exercise and demonstration of his love, but has given offence at the very time he intended to do good. Such imperfections of the flesh, however, the Scriptures assure us, are not charged up to us as New Creatures, but the Lord, who knoweth the heart, regards our standing of perfect love and covers all the blemishes of the flesh with the merit of the Redeemer's sacrifice.

After we have reached the mark of perfect love, what then shall we do? We answer that then for the first time our experiences correspond closely to those of our Redeemer, who did not need to go through the school of experience and discipline and instruction to learn the different steps of love and to attan perfect love. He did not need to run this race and to reach this mark of perfect love, because, as the perfect one, he was always there; and when we reach that degree we are merely attaining in our hearts to the condition in which our Lord was from the very beginning of his ministry. Our future experiences from that point onward are described by the Apostle, who says, "Having done all, stand"—having attained to the condition of perfect love which casts out fear, which reverences, loves the Lord in his true character, worships him in spirit and in truth, loves the brethren and delights to lay down life in their service, and loves enemies and delights to do them good—having reached this point, stand there. But what is there to move us away from such a position when once we have attained it? We reply that the Lord permits trials and difficulies of various kinds to come upon us at this time to test us, to prove our loyalty to these principles which at this time we clearly see. Thus it was with our dear Redeemer, who had this love, who saw the situation and who was controlled by this spirit of perfect love, which led him to present his sacrifice even unto its consumption. Thus it will be in all who are copying him: their endeavor to stand at this mark of perfect love will mean sacrifices and self-denials of various kinds, and all of these will tend to make them strong in the Lord and in the power of his might, and to prove them to be conquerors and more than conquerors through him that loved them. Let us, too, stand fast in the liberty, in the grace, in the love of God and of our Lord Jesus, exemplifying the same toward all with whom we have contact.

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BLOOD-ATONEMENT.

THE JEWISH ATONEMENT DAY AND ITS SIN OFFERINGS TYPICAL.

THE ANTITYPES CONSIDERED.

FAITH IN BLOOD-ATONEMENT IS NO LONGER POPULAR.

UNBELIEF IN IT GROWING BOTH WITH JEWS AND CHRISTIANS.

Pastor Russell preached Sunday afternoon at Carnegie Hall, Allegheny, his topic being "Blood-Atonement in type and antitype." He took for his text the words, "Without the shedding of blood there is no remission (of sins)." (Heb. 9:22.) He said:

The Jewish Day of Atonement is at hand with its lessons, which are still more important and significant to true Christians than to Jews, because the true Christian claims and acknowledges all that Moses and the Jewish Law taught as being typical, and professes to see not only the type but also the antitype—the spiritual meaning and fulfilment in Christ of the sacrifices offered for sins according to the Jewish Law on the tenth day of the seventh month of each year, according to the Jewish calendar. The fact that both Jews and nominal Christians are losing faith in sacrifices for sins should stir us all the more to a careful examination of the subject, to ascertain whether the doctrine of atonement for sin, of the shedding of blood, is merely a legend of the past, unworthy of further acceptance by the enlightened, or whether it represents a foundation principle of divine truth and government, the ignoring of which would mean an abandonment of the faith once delivered to the saints and necessary to their acceptance with the Heavenly Father.

"Blind unbelief is sure to err!" writes the poet, and we concur with him and perceive that the growing unbelief in the atonement for sin is the result of unbelief—the result of the rejection of the Word of God, which undoubtedly in most clear and explicit terms repeats this doctrine, our text being an illustration, "Without the shedding of blood there is no remission (of sins)." But there must be a reason for the rejection of a doctrine so prominent in the Scriptures. There are two reasons for it: (1) An error has been generally received which has discounted this statement of the Word of God, and led to its nullification and the substitution of another theory wholly opposed to it. The error was the eternal torment doctrine—that the wages of sin is eternal torment. That unscriptural proposition not only disgusts every intelligent conception of our Creator's justice and love, but it makes absurd the thought that the killing of animals in the past or even the sacrifice of Jesus at Calvary should be the price or consideration upon which Jehovah would redeem mankind from an eternity of torture.

As human thought has expanded and discerned the injustice of this doctrine of eternal torment, it has proportionately inclined to reject the Bible, which is supposed to teach that doctrine but does not teach it. And as people have rejected the Bible they have substituted for its teachings a human theory which is directly opposed to the Scriptural teaching—the Evolution theory—that men were not created but were gradually evolved from lower forms of animal life; that no Eden ever existed; that no perfect pair of the human family ever were on trial, or failed or were condemned by the Almighty, and hence that no one needed to be redeemed by the precious blood or anything else. The outcome of this theory is that if there is a God he gave evolution a start, and is merely watching how it will work itself out; and from this standpoint man's prayer should be, O, Lord, let us alone until we have evolved ourselves, and wrought out for ourselves a great salvation, special uplift and human perfection.

A GREAT FALLING AWAY.

Whatever we may say respecting the intelligence of our day and its many advantages and conveniences, we must agree with the Scriptures that so far as faith in the Bible and the God of the Bible is concerned a great falling away has occurred both amongst Jews and Christians. As a rule only the poor Jews any longer believe in an atonement for sin and enter into the celebration of the Day of Atonement. The wealthy and educated Hebrews almost without exception are known as Liberals, which is but another name for unbelievers. They have a spirit of patriotism which leads them to conform to circumcision and an outward form of godliness in the celebration of Sabbaths and festivals, but their celebration is more from the standpoint of keeping alive patriotism by remembrance on these occasions of the doings of the past by their forbears who had faith in these things—faith which now almost all except the poor and ignorant have lost.

Indeed every intelligent and thoughtful and honest Jew would surely find it difficult to commemorate some of their festivals, for instance and especially this one, the "Day of Atonement." Why? Because under the circumstances with them all that they can do will be a mere farce. How so? Because, according to the Law of the Day of Atonement, only a high priest of the lineage of Aaron could make the sin offering and secure to the people a covering of acceptableness with God for the year following. The Jews have no high priest to make such an atonement, to offer such sacrifices—they have no priests at all: not a Jew throughout the world could prove his lineage and right to the priestly office. All the records are lost, as every Jew must admit. Furthermore, the Day of Atonement could not be celebrated and its sin-offering presented to the Lord in any other place than the Holy Land, nor under any other arrangement than that of the Tabernacle or the Temple. Hence for these two reasons—that they have neither a place for making the sin-offering that God will accept, nor a priest that could make the sin-atonement—for these two reasons the Jews very properly make no effort to celebrate their Day of Atonement in the manner described in the Law.

What then do they do? Year by year, on the Day of Atonement, the sincere ones confess their sins and mourn for the Lord and pray; and then at the end of the day, while knowing that no sacrifice for sins has been offered, they put away their mourning and accept matters as though they had been forgiven. But in reality they have neither representative nor mediator before the Father, and therefore as a nation they have been under divine disfavor for more than eighteen centuries, although as a people they are still heirs of certain precious promises of the far past, which the Scriptures assure us they will come to inherit by and by at the second coming of Christ. Then they shall acknowledge him and mourn for their errors of the past and the present, and then he will be merciful to them and pour upon them the spirit of prayer and supplication and blot out their sins. This is God's covenant with them, as the Apostle points out in Romans 11:26-33.

Still more serious is the condition of those Christians who have once tasted that the Lord is gracious, who once realized that Christ died for our sins according to the Scriptures, who once appreciated that he was a propitiation for our sins, the Church's sins, and not for ours only but also for the sins of the whole world, and that we are redeemed not with corruptible things, such as silver and gold, but with the precious blood of Christ, and that he was the antitypical Lamb of the Passover as well as the antitype of the bullock of the Day of Atonement sacrifice. To whatever extent the eyes of our understanding have been blessed and opened to this knowledge of the grace of God in Christ, to that extent has been our measure of responsibility, and in the same proportion is the guilt of those who, having once appreciated the blood of Christ, have turned from this precious faith and are now counting the blood of the Covenant wherewith they were sanctified a common thing, and are doing "despite unto the Spirit of grace."—Heb. 10:29.

For those who do this intelligently, with full knowledge, we can have no hope, for the Scriptures imply that there is a sin unto death—the Second Death. But we may hope that the majority of those who are now turning from Christ, from faith in him as the Redeemer, from faith in his blood as the sin atonement—turning to Evolution theories, Christian Science theories, etc.—we may hope that many of these have sinned only in part, have understood and appreciated only in part, have been blinded in part by the errors of the past, and that their sin in rejecting the blood atonement is proportionately one of ignorance and therefore pardonable with stripes.

"CAST NOT AWAY YOUR CONFIDENCE."

The Apostle, when writing about how some would fall away, urges believers, "Cast not away therefore your confidence, which hath great recompense of reward." (Heb. 10:35.) Those Christian people who are still struggling to hold to the Word of God, to reject the philosophies and Science so-called respecting Evolution through human conceptions of salvation contradictory to the Bible, have need of a word of encouragement. Cast not away therefore your confidence, which hath great recompense of reward—hold fast to the faith once delivered to the saints. (Jude 3.) So far from rejecting God's Word let such begin afresh to search the Scriptures—to discriminate between the errors of the "dark ages," which have come down to us in the various creeds of Christendom, and the truth of the Lord's Word, which to some extent was mixed and intermingled with the errors in those creeds. Let us not make either mistake: (1) To cast everything away and lose our faith; nor (2) to hold on to everything of the creeds, Scriptural and unscriptural, and thus to confuse our minds and hearts with the errors. On the contrary, let us do a sifting work, rejecting everything contrary to the divine Word, however ancient and honorable, and accepting every statement of the Word, whether popular or unpopular with our neighbors and friends.

Those who are taking this course are finding that at this very time, when many are falling away, the Lord is providing for the truth-hungry who are looking to him in prayer and in the study of the Word. For these he is now providing a feast of fat things, an opening of the eyes of their understanding, and an appreciation of the lengths and breadths and heights and depths of the love of God as displayed in the divine plan, such as they never before had dreamed of—such as but a little while ago they would have supposed too good to be true, a mere dream of human fancy. Truly the words of the Lord through the Prophet are fulfilled as our eyes are opened to see the beauties of his Word when stripped of human tradition we see that as the heavens are higher than the earth so are God's ways higher than man's ways, God's plans higher than man's plans; and thus seeing the riches of God's grace our hearts are more and more refreshed, and we are more and more enabled to follow the Apostle's admonition to stand in this evil day with our loins girded about with truth, having on the helmet of salvation, the breastplate of righteousness, the shield of faith, the sandals of preparation and knowledge, and the sword of the Spirit, the Word of God. Thus armed with all the divine panoply we are assured of victory, and that nothing shall cause us to fall. Mark how this is delineated by the Phophet David saying, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation."—Psa. 91:7, 9.

THE JEWISH ATONEMENT DAY.

Let us glance at the Jewish Atonement Day and then at its antitype, that our faith may stand not in the wisdom of men but in the power of God. (I Cor. 2:4.) Whatever man's wisdom may say respecting Evolution, we are hearkening to the source of all wisdom when we hear from the Word of God the testimony through the Apostle, "By one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men, because all are sinners."—Rom. 5:12.

In this brief statement we have an explanation of the whole situation. The Apostle here reiterates the story of Genesis, that father Adam was on trial as the head of his race, and that all of his posterity have been involved in his fall, which came upon him in harmony with the divine sentence—a fall which affected him and his posterity mentally, morally and physically—even unto death. It should be noted that the penalty was not eternal torment, but death. Unless this be clearly appreciated and understood, the Atonement for sin which God provided can not be clearly understood. The Atonement was a life for a life—the life of Adam and his race was forfeted as a penalty for sin and the Atonement Day sacrifices offered the lives of the bullocks and goats as sin-offerings for the satisfaction of that original sin and the reconciliation to God of the sinners.

The Apostle, while acknowledging that under God's arrangement those Atonement Day sacrifices did cover the sins of the Israelites for the year following Atonement Day, points out that the fact that the forgiveness and reconciliation was only for a year, so that it was not a full atonement that was effected but only a partial one. His words are, Those sacrifices which were offered by the Jews year by year repeatedly could never take away sins nor make those coming to God under the efficacy of those sacrifices really

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and permanently acceptable to God. The whole thing was on a temporary basis and intended, as the Apostle explains, to be a type or freshadowing of the real sacrifices for sins, which in God's due time would accomplish a complete cancellation of the sentence against Adam and his race and bring all mankind into harmony with God as the Jews were, only much more effectually, because Moses their Mediator, during their year of sin-covering, was unable to lift them up out of their degradation and imperfection to harmony with God. On the contrary Christ, under the covering of his sin-offering, is able as the better High Priest and Mediator to lift up and bless and bring back to harmony with God all those for whom he makes atonement—and it is refreshing to remember that he is to make atonement for the sins of the whole world.

THE BULLOCK AND GOAT OFFERED.

It will be remembered that the typical sin-atonement under the Jewish arrangement was divded into two parts for two classes, and that there were two distinct sacrifices. The bullock was offered first, and was not for all the people, but merely for the priestly tribe, the tribe of Levi. Then the goat was offered, not for the tribe of Levi, but for the other eleven tribes, styled "all the people." As we have already seen, the bullock represented Christ Jesus, and the atonement made with the blood of the bullock for the tribe of Levi represented that the blood of Christ is now applied on behalf of the household of faith—believers—who are the antitypes of the tribe of Levi. In harmony with this, the record is that when our Lord Jesus ascended on high he appeared in the presence of God for us—the Church—"on our behalf." His sacrifice effected the cleansing of our sins, but not of the world's sins, not of the sins of the Jews—merely the sins of believers.

Forthwith the second part of the sacrificing of the Day of Atonement proceeded: the goat was slain, and its blood was offered as the blood of the bullock had been offered, but for a different class, for all the people. That goat represented not all believers, but merely the consecrated ones, the "Royal Priesthood," who presented their bodies living sacrifices, holy, acceptable to God, their reasonable service." (Rom. 12:1.) These are permitted by God's grace to become associated sacrifices with Jesus their Head, that they may also in due time be glorified together with him as his joint-heirs in the Kingdom. (Rom. 8:17.) The great High Priest, Jesus, does all the offering; he accepts us as members of his body, and counts our suffering for righteousness' sake as part of his own sufferings, so that the Apostle could say, as all other of the same body may also say, "I fill up that which is behind of the afflictions of Christ." (Col. 1:24.) When the last member of the consecrated priestly class shall have fully submitted his will to the Lord, and shall thus have flushed his sacrifice at the hands of the great High Priest and as one of his members, then this second part of the Atonement Day work will be concluded, and then the blood of the goat shall be sprinkled upon the Mercy Seat, even as previously to our Lord's ascension the blood of the bullock was sprinkled in the Most Holy on our behalf.

Thus seen the entire Gospel age is the antitype of the Day of Atonement. The type occupied a few years, the antitype several centuries. In the type the sacrifices were the bullock and the goat, in the antitype, as the Apostle declares, we have the "better sacrifices" of Jesus and of those whom he accepts as his very elect, and who have the promise that, "If we suffer with him we shall also reign with him." These, by nature "children of wrath even as others," by grace have been saved from that state and adopted into the family of God as his children, assured that if they present their bodies living sacrifices they will be in God's sight "holy, acceptable sacrifices," and that if they thus follow Jesus their pattern now, they shall be heirs of God, joint-heirs with Jesus Christ; if so be they suffer with him that they may also be glorified with him. We can not at this time enter more fully into a discussion of these types but refer the interested to our small pamphlet entitled, "Tabernacle Shadows of Better Sacrifices," published by the Tract Society at a nominal price or to be had free if so requested.

"THE LIFE IS IN THE BLOOD."

To understand why the blood is so frequently referred to in the Scriptures as the agency or channel through which sins are forgiven, and why the Jews were prohibited from using blood as food, we must bear in mind the Lord's word, "The blood is the life" (Deut. 12:23); and again, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh atonement for the soul." (Lev. 17:11.) So, then, wherever we read throughout the Scriptures respecting blood atonement—as, for instance, the expression, "the blood of the cross"—we are to remember that the word blood is merely symbolical of life poured out or sacrificed. The blood being the life of every creature, the shedding of the blood in every case represents to that extent the death of that creature. So far as our Lord was concerned it mattered not whether a single drop of his blood had fallen to the ground as a result of the spear thrust and the nails; it was the blood of the cross in the sense of being the life that was given for us on the cross—this it was that constituted the merit on account of which our sins could be cancelled, and indirectly the sins of the whole world.

"THE SHAME OF THE CROSS."

The Apostle recognizes two classes of opposition to the Gospel message in his day, and now after eighteen centuries we may still see opposition to the Word of God from the same two directions. St. Paul said, "The cross of Christ is to the Jew a stumbling-block and to the Greeks foolishness." The Jew was so intent in his looking for the honors and glories of Messiah's Kingdom, and took so superficial a view of the typical atonement sacrifices of his own time, that he supposed no further sacrifices were necessary and that the glories of Messiah would at once be revealed. He did not realize the world's need to be redeemed by the precious blood—that in no other way could God be just, and yet be the justifier of him that believeth on Jesus. (Rom. 3:26.) He did not realize that a penalty for sin had been announced, and that such penalty was a death penalty, extinction, and that the divine Judge could not set it aside without compromising the righteousness, the justice of his own laws and government. He did not see that God's love proposed to meet the requirements of his own justice, and thus give to the Jews and to mankind in general an exhibtion of justice and love co-ordinated in human redemption and restitution, and hence he "stumbled" at the message of the Gospel—that the blood of the cross was necessary and had been shed, and that only believers in this could be justified in God's sight.

The Greeks of the apostles' day were the worldly-wise followers of Plato; and we still have the same class in our day—people too wise to accept the simple statements of God's Word respecting the recovery of the Redeemer from the power of death by a resurrection. Worldly wisdom says, Not so: to us this story of the fall, the redemption and the resurrection is foolishness. We prefer to believe that man has been rising from a protoplasm up to his present status by evolutionary processes, and that there was no redemption because there was no fall, and that there will be no resurrection because, according to our theory, the dead became more alive in the moment of dying.

Thus the battle of the cross, the divine plan, the wisdom of God and the power of God connected therewith, is an old story and still foolishness to the world; but the Lord declares that the time is coming when the wisdom of his plan shall be manifested and when the folly of the worldly wise shall be likewise shown. Then, the Lord tells us, he will remove the rebuke of his people; they shall no longer be called foolish, but shall be recognized as having declared the wisdom of God and the power of God as he himself revealed it in the cross of Christ.

"In the cross of Christ I glory,
Towering o'er the wrecks of time.
All the light of sacred story
Gathers round its head sublime."

The Tomb of Napoleon.

A little while ago I stood by the grave of the old Napoleon—a magnificent tomb of gilt and gold, fit almost for a deity dead—and gazed upon the sarcophagus of rare and nameless marble, where rests at last the ashes of that restless man. I leaned over the balustrade and thought about the career of the greatest soldier of the modern world.

I saw him upon the banks of the Seine contemplating suicide. I saw him at Toulon. I saw him putting down the mob in the streets of Paris. I saw him at the head of the army in Italy. I saw him crossing the bridge at Lodi with the tricolor in his hand. I saw him in Egypt, in the shadows of the pyramids. I saw him conquer the Alps and mingle the eagles of France with the eagles of the crags. I saw him at Marengo, at Ulm, and at Austerlitz. I saw him in Russia, when the infantry of the snow and the cavalry of the wild blast scattered his legions like winter's withered leaves. I saw him at Leipsic in defeat and disaster—driven by a million bayonets back upon Paris—clutched like a wild beast—banished to Elba. I saw him escape and retake an empire by the force of his genius. I saw him upon the frightful field of Waterloo, where chance and fate combined to wreck the fortunes of their former king. And I saw him at St. Helena, with his hands crossed behind him, gazing out upon a sad and solemn sea.

I thought of the widows and orphans he had made, of the tears that had been shed for his glory, and of the only woman who ever loved him, pushed from his heart by the cold hand of ambition. And I said I would rather have been a French peasant and worn wooden shoes; I would rather have lived in a hut with a vine growing over the door, and the grapes growing purple in the amorous kisses of the autumn sun; I would rather have been that poor peasant, with my wife by my side knitting as the day died out of the sky, with my children upon my knees and their arms about me; I would rather have been this man and gone down to the tongueless silence of the dreamless dust, than to have been that imperial personation of force and murder known as Napoleon the Great.—Robert G. Ingersoll.

Heroic Self-Sacrifice of a Gun.

Nt long ago an ex-governor of Michigan, a Cleveland capitalist, and several friends were in the big woods near Turle Lake, guided by Sam Sampson, a famous hunter and trapper. Sam possesses a gun with a barrel five feet long, but once, according to his story, he had a still longer one.

"It was a wonderful gun," he said to the ex-governor. "I could kill a b'ar as fur off as I could see 'im, an' that gun was as knowing as a man. If it hadn't been fur that it would never ha' busted!"

"How did you break it?" asked one of the hunters.

"I strained it t' death," said the old guide soberly. "I was out hunting one day when I seen a buck and seven does a-standin' close onto me. I pulled up old Beetle—that's what I called th' gun—and was jest goin' t' let go when I heard an awful funny noise over my head.

"I looked up 'n' there was more'n ten million wild geese a-sailin' over me. There I was in a predicament. I wanted th' geese 'n' I wanted th' deer."

"At last I aimed at th' geese an' let sliver. Beetle must ha' knowed I wanted both, fur that was th' end of the old gun. The strain on her was too much, an' both barrels busted.

"Th' shot in one of 'em killed the buck, th' shot in th' other killed ten geese, and when Beetle died she kicked so hard I was knocked into a crick. But when I come out my bootlegs was full o' fish. I ain't never seen another sech gun as Beetle."

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"Will There Be Room?"

An interesting calculation can be made as to the dimensions of heaven, as given in the 21st of Revelation, 16th verse, which reads:

"He measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height are equal."

Twelve thousand furlongs is 7,920,000 feet cubed, or 497,793,088,000,000,000,000 feet. If one half of this space was reserved for the throne and court of heaven and one-half of the balance for streets, there would still remain no less than 124,198,272,000,000,000,000 cubic feet. Divide this into rooms 16 feet square with 4,096 cubic feet to a room, and there will be, in round numbers, 30,321,843,750,000,000 rooms. We will now suppose that the world contains, always did contain, 990,000,000 people, and that a generation lasts for one-third of a century, making in all 2,970,000,000 every century. If, then, the world was to endure for 10,000 centuries, or 1,000,000,000 years, the aggregate census would be 2,970,000,000,000,000. Plainly, then, there would be afforded more than 100 rooms—each 16 feet square—for each person.

All this is something formidable in figures, but if one will "take pencil and paper, and figure it out," he will never question but what there will be "room in heaven," even if Universalim is true.—Dr. W. H. Morse, in Hartford Times.

Called His Bluff.

"What!" cried the brutal husband. "You gave that old overcoat of mine to a tramp? You should have asked me first. I had placed a hundred dollars in bills in one of the pockets of that coat, simply to have the money in a safe place until you should want to purchase some clothes."

"William Henry Suddsworthy," replied the fond wife, fixing him with a judicial eye, "you worked that game on me two years ago. I went through the pockets of that coat and found a wornout glove, six cloves, five cardamom seeds, four matches and a suburban time card. I'm going shopping for my dress tomorrow."

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompaied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than dimishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

British Labor Politics.

Among the 55 labor men who have just been elected to Great Britain's parliament are nine miners, seven railroad men (engineers, brakemen, navvies), five factory hands, four printers, three shop clerks, two carpenters, two gas workers and general laborers, two steel smelters, two shipwrights, one garge builder, one cooper, one furniture maker, one watch case maker, one caster, one blacksmith and one agricultural laborer. These men enter the great hall of William Rufus and sit, many of them in workingmau's dress, as successors to Hampden, Pitt, Fox and Gladstone. No more important or significant event has been flashed across the wire from England in 50—perhaps in a hundred years. It is doubtful if any more significant event has occurred in the world during the same period.—Collier's Weekly.

San Diego, Cal., labor temple trustees are advertising in local papers inviting non-union men to use the reading and club rooms.

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"AFTER THIS THE JUDGMENT."

NEW LIGHT ON AN OBSCURE TEXT.

Dallas, Tex., October 14.—A convention of Bible Students, Believers in the Atonement of the Precious Blood, representing Texas, Alabama,and Indian Territory, opened here yesterday. Amongst its speakers is Pastor C. T. Russell of Allegheny, Pa., whose discourse of this evening we report. His text was, "And as it is appointed unto men once to die, but after this the judgment. so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9:27, 28.) He said:

Our text has long been misunderstood: to the majority of minds it signifies, Beware of doomsday, and bids humanity quake at the thought of inexpressible agonies awaiting all who have not made their peace with God through Christ. We quite agree that the Scriptures do teach, "a just recompense of reward to every soul of man that doeth evil": we agree that none of God's laws can be violated with impunity, that "Whatsoever a man soweth that shall he also reap"; but we dissent strongly from the usual thought that the divine Creator purposed from before man's creation an awful and unjust torture, inconceivable in its severe and prolonged sufferings. This erroneous view has come to us from the "dark ages," and we thank God that gradually the eyes of our understandng are opening, so that some of the features of the nightmare of horror which once engulfed us are fading away, and our minds are attaining a saner view of the Almighty and a better understanding of his Word.

Error is frequently inconsistent, as in the case before us: it claims, on the one hand, that the sufferings of the ungodly, the unregenerate, begin in the very moment of death and last through all eternity, without change or abatement; then it takes the text before us and contradicts itself, saying that the whole world of mankind will need to wait until the Day of Judgment, and that then and there they will enter upon their hopeless torment. If the one view be right the other one must be wrong, all will admit; but we hold that both these conceptions of the future are erroneous, that both of them are inconsistent with the divine testimony. Scripturally considered, the judgment of the Church takes place during this Gospel age, while the world's judgment will transpire during the Millennium. Scripturally considered, the Church, the Elect, now on trial for eternal life, will receive their reward, be glorified, fully empowered, and will then constitute the "judges of the world." It is in harmony with this that the Apostle declares, "God hath appointed a day (the Millennal day—a thousand-year day) in the which he will judge the world in righteousness by that man whom he hath ordained. (Acts 17:31.) That "Man" is the great Christ, the antitypical Moses—the antitypial seed of Abraham—Jesus the Head, and the Church, the members of the body.—Gal. 3:29.

JUDGMENT INCLUDES TRIAL.

We are not now discussing our text: we are merely considering first the erroneous views which generally prevail respecting the Judgment. What Christian does not recognize the fact that he is now on trial as a member of the body of Christ, to determine whether or not he shall be counted worthy to maintain his blessed relationship and to have it confirmed and extended into the future glory, honor and immortality which God has promised to the faithful. By faith and consecration we join the Church of Christ at the present time on "probation," as our Methodist friends illustrate. The probationary period is our earthly life: and our Lord declares that if we are faithful to our covenant of sacrifice we surely shall have the full and blessed reward of permanent membership in his Church, his body, by participation in the First Resurrection. He tells us that our names are written in the Lamb's book of life from the moment of our accepted consecration. He tells us that a crown of life was set apart for us at that moment, and assures us that if we are faithful he will not blot out our names and will not give the crown to another—implying that unfaithfulness would result in the blotting out of our names from the elect class and the giving of the place and the crown to another who would prove unfaithful. Surely all can recognize, then, that this probationary period is the Church's judgment time, and that the rewards at the end, at the second coming of Christ will be merely such as are warranted by our course while on trial—in a word, that our trial is a testing of our faithfulness, loyalty, in harmony with our covenant of sacrifice, by which we entered the Lord's family and on account of which we received the begetting of his Spirit.

In the Scripture we have quoted the Apostle shows clearly that the world's day of judgment is future, and he confirms this when he says, "Know ye not that the saints shall judge the world?" (I Cor. 6:2.) Since it requires all of this Gospel age to predetermine who are the real saints who shall reign with Christ a thousand years (Rev. 20:4), since it requires all of this age to determine who shall constitute the elect judges of the world, it must be manifest to every thinking person that the world's judgment or trial-day can not come until after the Church's judgment or trial is completed. Moreover, the character of the Church's judgment or trial during this age should furnish such an illustration of the subject of trial or judgment as would forever set aside as foolish the ordinary view that has come down to us from the "dark ages," that the world's day of judgment would be a twenty-four hour day, in which Christ would merely deliver sentences against the race, ignoring all opportunities for trial, for testing them in the knowledge of the truth.

Most explicitly and most reasonably the Scriptures show that the Millennial day, a thousand years long, is to be the world's period of trial, of judgment; that during that day the Sun of Righteousness will arise, and cause the mental illumination of the whole world with the knowledge of God, of truth, of righteousness. Then all the blind eyes shall be opened, much after the manner that the eyes of our understandings are now opened to see the Lord and to understand his Word. The vail of ignorance that is now spread over all things, the Lord assures us, will be abolished, will be removed during that Millennial day, when his Kingdom shall take control of the world's affairs, banishing its sin and ignorance and superstition, and binding Satan, the prince of darkness and error. Thus will the Lord grant a trial to the world of mankind somewhat similar to the trial for everlasting life or everlasting death. The Church, now on trial, will then, by obedience, have proved loyal to the Lord and to righteousness, and therefore worthy under the Lord's terms of life everelasting.

But during this Spirit dispensation all these who are recognized as the Church and thus placed on trial are first begotten of the Spirit; hence, if their trial pass successfully, it means that they will be born of the Spirit in the First Resurrection and have eternal life as spirit beings and no longer as human beings. The world, on the contrary, will not be begotten of the Spirit and be on trial for eternity as spirit beings, but under the terms of the Lord's promise their trial will be for worthiness or unworthiness of eternal life as human beings—as inhabitors of the earth, restored to Paradisaic conditions during the Millennium. The trials are alike then, in that they mean either life eternal or death eternal. Whoever of the Spirit begotten. Spirit-enlightetned ones now sins wilfully and deliberately, passes under condemnation of the Second Death, the Apostle assures us. (Heb. 4:6; 10:29-32.) Whoever of the world in the next age, after having attained a full enlightenment, a full opportunity of reconciliation with God, shall then wilfully and deliberately reject and neglect divine mercy shall die the Second Death—or, as the Apostle Peter declares, such shall be "destroyed from amongst the people"—"punished with everlasting destruction."—Acts 3:23; II Thess. 1:9.

OUR TEXT MISUNDERSTOOD.

Having glanced at the erroneous views respecting the Day of Judgment and briefly presented the Scriptural view, we now turn to our text to consider it. We have already noticed the erroneous light in which it is generally viewed, and now call attention to the fact that it is not referring to the death of makind in general nor to the judgment of mankind in general. The entire text clearly demonstrates that the Apostle is discussing the typical priests of the Jewish people and their typical sacrifices, and is fitting to these types their antitypes. After describing the sin offering of the Day of Atonement, he tells us that the earthly priests who made these sacrifices typified our Lord Jesus. Their going into the Most Holy represented the going of Jesus, our High-priest, into heaven itself, their sprinkling of the Mercy Seat and thus making atonement typified his presentation of the merit of his own sacrifice to the Heavenly Father, his application of his own blood of atonement. The coming out of the earthly priest from the Most Holy represented the Second coming of Christ, the gorgeous robes typifying the divine glory, honor and power of Messiah. As, then, the earthly priest proceeded in his glorious robes to bless all the people, to assure them of divine forgiveness and reconciliation, and to give them comfort, encouragement and assistance during the ensuing year, so the Christ will bless all the families of the earth, encouraging, helping, uplifting them, and bringing so many as will back into full fellowship with God and back to the full perfection of God-likeness.

This is the picture which the Apostle lays before our mental vision in the context. Then he proceeds to show that there was a special trial or testing upon those earthly priests before they could enter the Most Holy and make the atonement there; in order to be the officiating priests in the Most Holy they must die—not literally, not actually, but in a typical manner. They did this under divine direction by taking an animal, a bullock, to represent the priest. When he laid his hands upon it it signified that it was his representative, and when he smote the bullock and killed it and took of its blood and went into the Holy and Most Holy it illustrated how Christ, begotten of the holy Spirit, a New Creature, sacrificed his human nature and then presented his human life (represented by the blood) as a ransom price to justice for the life of Adam and all of his posterity who died through his disobedience. Thus in type every year the Jewish priests represented far more than they knew—they represented the antitypical sacrifice of Christ Jesus. The Apostle declares that in doing this year by year continually, repeatedly, they illustrated the fact that it was not the real atonement for sin that was effected, but merely the typical one, reckoned good for the year. But the Apostle explains that Christ, having become a high priest of a higher order, enacted all of these things on a higher plane—on the antitypical plane. His sacrifice was not that of a bullock but of himself. The blood, the life, which he took into the Most Holy, even heaven itself, when he ascended on high to appear in the presence of God for us, was the real merit of his own sacrificed life. It needed not to be repeated ever, because it fully met the requirements of divine justice.

"AFTER THIS THE JUDGMENT."

The Jews repudiated the cross of Christ—as the Apostle says, they "stumbled over it." They were looking for a Messiah who would enter upon his glorious career as the emperor of the world, the seed of Abraham, to bless all the world, and who would associate their nation with him in this work. They were too proud and boastful of heart to accept the message that Messiah must first die, must first redeem the world, and must present the redemption blood to divine justice before he could be just and the justifier of them that believe—before he could accomplish the work of blessing Israel and all the families of the earth. The Apostle in our context demonstrates the fact that the death of Christ as the High Priest of the world was taught by Moses in the Law during the entire period of Jewish history—that every high priest of the family of Aaron who killed the bullock thus represented his own death, his own consecration to death. And then he points out that even after passing into the Holy and partaking of the bread and enjoying the light of the candlestick and offering incense upon the golden altar, the high priest had the great test of all before him, for, according to the Law, if he had not performed the entire work correctly his attempt to pass under the second vail into the Most Holy would have meant his death, his extinction.

This is the jpudgment of our text—the crisis—the test that came upon every Jewish high priest as he attempted to serve in the office of the high priest on the Day of Atonement. As thus in the type God appointed to those men, priests, first to die figuratively in the killing of the bullock, and after this to have a judgment or trial or decision respecting their worthiness or unworthiness to be priests in attempting to enter the Most Holy, so, says the Apostle, it was also with Christ. Christ fulfilled all those things in the antitype. He was offered once to bear the sins of many: he not only consecrated at Jordan when he was baptized and received the Holy Spirit, but during the three and a half years of his ministry he carried out that offering or sacrifice and finished it at Calvary—there he passed under the second vail. According to the type, if his work had in any measure or degree been defective he would never have risen from the dead, he would have perished in death. But his resurrection on the third day on the other side the vail, a spirit being, was evidence that his work of sacrifice had been thoroughly done, that it was acceptable to the Father.

The Apostle sums up his argument by pointing out that as Jesus had thus died, had thus passed his judgment, and had the evidence of divine acceptance in his resurrection, we all who believe the record and trust in him may know that the next feature in order will be the coming forth of this great High Priest in his due time to bless the world. The Apostle emphasizes this by saying that he will appear the second time without sin. This does not signify that at his first appearing he had sinned, for the Scriptures quite to the contrary declare that "in him was no sin," but he appeared the first time as a sin offering—to take the place of the sinner, to suffer in the sinner's stead; and the Apostle would have us understand that our Lord at his second advent will not be manifested as a sin offering—he has already accmplished that in the sacrifice of himself—but his second coming in power and great glory will be

"WITHOUT SIN, UNTO SALVATION."

The Scriptures everywhere point us to the fact that while believers in the present time may properly enough claim to be saved, nevertheless, as the Apostle says, "We are saved by hope" (Rom. 8:24); the actual salvation is to be brought unto us "at the revelation of our Lord and Savior Jesus Christ." (I Pet. 1:13.) In other words, those who accept the Lord's message by faith now have their probationary trial now, and must wait for the salvation until the second advent of our Lord. The salvation of the elect class will be the very first item connected with the Lord's second advent. His promise is that he will come again and receive them unto himself, that he will grant them a share in his resurrection, or, as the Prophet mentions the matter, "God will help her (the Bride of Christ) right early in the morning." (Psa. 46:5.) The salvation of the Church will be immediately followed by granting the world its opportunity of salvation—the forgiveness of all sins of heredity, the punishment with stripes of every wilful sin, administered in such a corrective manner and with such encouraging assistances as will be most helpful to the world, to lift whosoever will out of sin and death conditions up, up, up gradually during the Millennial age to the full perfection, full salvation, full attainment of all that was lost in Adam and redeemed for us by the precious blood. This is the salvation which Christ brings at his second coming, the salvation which only the Church knows how to anticipate and appreciate now, the salvation of which the Apostle speaks when he says, "God will have all men to be saved, and to come to a knowledge of the truth."—I Tim. 2:4.

"THEM THAT LOOK FOR HIM."

The Apostle declares that the Lord will appear at his second advent "unto them that look for him." He is here very evidently not referring to any manifestation to the natural eye, for in that event our Lord will appear to those who are not looking for him as much as to those who are looking for him. But the Apostle wrote under inspiration and phrased his language properly. Our Lord's second advent is not to be in the flesh, for as in the type the high priest put on the glorious garments when he came out to bless the people, so in the antitype our Lord will be clothed in the glories of the divine nature during the time of his pouring out blessings upon the human family. As no man has seen God at any time except as God was manifest in the flesh, so none will be able to see the glorious High Priest except as he shall be manifest in the flesh, for the Scriptures declare that he is the express image of the Father's person. If, therefore, the Father's person can not be seen neither can the Son's person be seen. As the Apostle declares, the King immortal, invisible, dwelling in the light which no man can approach unto, whom no man hath seen or can see, is a description which fits both the Father and the glorified Son. —I Tim. 1:17; 6:16.

Hence thse who will recognize the Lord at his second coming must be those who will look for him, and they alone. And only the enlightenment of the eyes of the understanding will enable any one to look for the presence and power and blessing of the Invisible One—not seen to the eye of flesh. The truly consecrated of the Lord's people will, therefore, earliest be ready to recognize the presence of the Son of man—to recognize manifestations of his glorous reign begun. And when these shall have passed beyond the vail to be with him, the great time of trouble will manifest to the world the change of dispensation, the consummation of this age. Then, quickly following that manifestation, will come the Lord's manifestation to the world through his ancient worthies in the flesh: and gradually, as the eyes of understanding shall open to the situation, every eye shall see him—shall recognize that he who died on Calvary is indeed the great King through whom all the families of the earth are to be blessed in proportion as they will render obedience to the righteous requirements which then will be clearly discerned by every creature, because then the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, so that none shall need to say to his neighbor, Know thou the Lord, for all of them shall know him from the least to the greatest of them.—Isa. 11:9; Jer. 31:34.

In conclusion, then let us have right views of the judgment or trial time of the world in the next age—right views of our own, the Church's, trial time in this age, and correct views of our text, which points out to us that the judgment or trial which came upon every priest every year when he attempted to take the blood of atonement into the Most Holy was a type or picture of the sacrifice of Christ and its acceptableness to the Father, and of the test which was upon him by which his resurrection was demonstrated, that his sacrifice as a whole was perfect and acceptable, and therefore the basis of the reconciliation for the sins of the whole world.

THINGS TALKED ABOUT.

(M. Dash, in Boston Labor Leader.)

No one can be happy all to himself.

Nothing worth having comes easy.

Don't complain about trifles—ignore them.

A contented mind is a gold mine in itself.

The grass widow has no use for weeds.

An unworthy blush has no face value.

Advancement is the source of life's victory.

Advice is good, but experience teaches.

An ounce of action is worth a ton of excuse.

There is no breadth of knowledge without depth.

Everything is possible to the man who says "I will."

The more we put into life the more we get out of it.

When a man borrows trouble he always pays it back.

No wrong was ever righted by those who profited by it.

Nothing is such a complete failure as a selfish success.

The faith that removes mountains always carries a pick.

A man can not hide where temptations can not find him.

Bad pennies and unkind words always come back again.

Vanity is what other people think you think of yourself.

You can't always judge what a man thinks by what he says.

He who lacks energy lacks the secret of accomplishment.

Bachelorhood is a bad habit, but marriage is a worse one.

Brains and energy are a combination that is hard to beat.

Never bet on a sure thing unless you are prepared to lose.

Good breeding is a letter of credit in any part of the world.

We strengthen ourselves by the exertion of lifting up others.

The world pays homage only to those who can command it.

The world must be dunned every day for the living it owes us.

Cheerfulness is a duty we owe our neighbors as well as ourselves.

Rapid transit is all right for those who do not step in front if it.

99 Years Old, Joins Union.

Los Angeles, Cal., has the oldest living bricklayer. His name is Samuel M. Hendricks, and should he live eight months more he will be 100 years of age. He was born at Somerset, Ky., April 28, 1807, and has been a bricklayer 85 years. Last week he became a member of the Los Angeles bricklayers' union. For 20 years this grand old man has been a contractor in that city, but deciding to work as a journeyman he applied for admission to the union, with which he was affiliated many years ago.

At the present time the all-around roofer is receiving $3, gravel roofers $2.75, and helpers $2.25 a day. This will be the first increase asked for by this union in 17 years.

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MISPLACED CONFIDENCE.

"What's more tragic than the divorce court?" mused Squire Mack.

"I don't know unless it's the marriage license office," ventured Davy, the constable.

"Don't trifle," said the Squire. "I was just reading about the dissatisfied people that has asked the court to restore their happiness by cutting the bonds that bind them to the ones they can't stand any more. It's terrible. To think there's so many among us that ain't got the stamina to stand up under the troubles they have brought upon themselves.

"Ah, Davy, I can't help thinking of the wickedness of gambling every time the divorce court comes around, and the marriage lottery. Do you mind the brightness on the faces of the boys and girls when they go for the license? Their simple faith is touching not to say pitiful. It makes me want to sound a warning to them before they have pusched all their chips into the pot. It reminds me of a lad raising the limit on a four-flush or a straight open in the middle when he knows the other fellow had to have openers to start the thing. It's a long chance to take.

"The great trouble with our people seems to be that they don' size up their hand first. When a man comes along and says to the girl 'will you?' she says 'yes' without thinking what it means. He ain't looked over the ground careful neither, and don't know if she was brought up on basketball or chocolate eclairs. And so they're married.

"The whole thing's a blind pool. They take one another for better or worse, never considering what they'll do if it happens to be worse, like the man that puts up all his money for a margin on stocks and then goes home to plan a trip to Europe and the palace he'll build and study up on automobiles, all of which he intends to have out of the winnings. They can always see themselves walking through life with a smile of contentment on their faces. They never think maybe there will be sorrows in the road for them. They don't plan how to step over the hard places, for, in their inexperience, they forgot that there may be any.

"Thus it happens, Davy, as they say in novels, that when the man comes home with a package that the wife didn't expect him to bring she don't know what to do and on the impulse of the moment throws the frying pan at him. Impulse is a terrible thing to yield to. If she'd thought it out in advance and remembered that she married a human being she wouldn't do nothing like that. The wise wife would take him firmly in hand with a club and gently impress on him without breaking the skin that she would draw the wages in the future. It isn't the cut on his head that the man objects to so much. What hurts is the humiliation of being downed with a greasy skillet and his clothes being soiled with the fat. It shows him that he's made a mistake; that where he thought he was married to a lady he has for a wife a woman with no control over her temper. It makes him mad to have been took in that way. Besides that, he can't never tell when she'll slug him with something else and run up expenses by breaking the dishes in her efforts to reform him. A man don't object so much to being reformed, but he don't want to have to pay for it when there's a cheaper way.

"In this way, Davy, the confidence that they had in one another when they took out the license gradually gets an indefinite leave of absence, they forget their marriage vows and drift apart. They never think that whatever they drew it was what they promised to stick to, and so when one of them has the price they ask for a divorce and the greatest curse of the land gets another boost."

"Divorce is a good thing and saves many a worse crime," the constable declared.

"It is if it's taken at the right time, Davy."

"When's that, do you think."

"Before marriage, in most cases," replied Squire Mack.—Pittsburg Chronicle Telegraph.

NOTICE.

In answer to many inquiries, this paper will continue to publish Pastor Russell's sermons indefinitely.

Every reader, by getting at least one new subscriber, will help the cause they have so much at heart.

Any of our readers wishing a friend to receive a sample copy of the Tribune will please send us the name and address and it will be promptly attended to, one name or a hundred.

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompaied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than dimishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

New Carpenter Unions.

Corning, Cal.; Fort Worth, Tex.; Sunnyvale, Cal.; Minneapolis, Minn.; Littleton, Colo.; Grand Rapids, Mich.; Belleville, Ont., Can.; Williamson, W. Va.; Sanford, Fla.; Weiser, Idaho; Chicago, Ill. (two); Monrovia, Cal.; Winnipeg, Man., Can.

Total: Fourteen local unions chartered last month.

The Poison Iron Works, Ltd., of Toronto, have determined on considerably extending their plant. A contract has been let for the erection of a steel structure on their present location to cost $50,000 and they are negotiating for the purchase from the city of an additional site for the enlargement of their works.

Clevelaud, O., carpenters have set aside $5,00 to be used in organizing the city.

Ardmore, I. T., trades unionists are planning a labor temple.

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"BEHOLD, I COME AS A THIEF."

"THE KINGDOM OF GOD COMETH NOT WITH OUTWARD SHOW: NEITHER SHALL THEY SAY, LO HERE! OR, LO THERE!"

Scranton, Pa., October 21.—Pastor Russell delivered two discourses here to-day, the one his celebrated anti-infidel sermon entitled, "To Hell and Back." His evening discourse was from the text, "The Kingdom of heaven cometh not with observation: neither shall they say, Lo, here! or, Lo, there! for behold it is in the midst of you."—Luke 17:21.

Many of you I know keep track of our discourses through the public press. I remind such that our published discourse of last Sunday was on the second coming of Christ in power and great glory. This evening we direct your attention to Scriptures which, in our judgment, clearly indicate that the power and great glory of Christ as a glorified Church will be hidden from the world except as they shall gradually get the eyes of their understanding opened to appreciate the affairs of the new dispensation. This is a new thought to many. It is not surprising that our first thought should be of an earthly glory and public display in connection with the inauguration of the heavely Kingdom. All our experiences in connection with the coronation of earthly monarchs and the establishing of earthly dominions have been along this line from the dawn of earliest history. Moreover, many Scriptures bearing upon the inauguration of the Kingdom might be understood to refer to an outward glory, unless we took into consideration other Scriptures which unmistakably indiate that the glory of the Lord which will be revealed to the world, and which all flesh shall see together, will be a glory which will be comprehended not by their natural eyes so much as by the eyes of their understanding, just as now the Lord's people are exhorted to look unto Jesus, to behold his glorious character, to recognize him as the one altogether lovely, as the Light of the world, as the glorified Son of God, as the King of glory, as the Prince of the kings of the earth, the Lord of Lords. Although as Christians we recognize our Lord in all these aspects, the physical sight has nothing whatever to do with the matter, it is a revelation purely to our mental vision. To us who beneve, he is precious, the one altogether lovely, although we have seen him not except with our hearts.

We wish now to show from the Scriptures that the revelation of the glorified Christ to the world will be, similarly, to the eyes of their understanding and not to their natural sight. True, the glorious changes in the world's condition, the new order of things, the new reign of righteousness and love and peace, etc., will be very different from present conditions and will be visible to the natural eye; but the spiritual forces by which these changes will be introduced to the world and maintained—namely, the glorified Christ, Head and body—will be invisible, not seen by men, just as Satan, who is now according to the Scriptures the prince or ruler of this age, is not visible to men, though his evil works are everywhere manifest and his servants are everywhere in evidence, for as the god of this world he now worketh in the hearts of the children of disobediecne, who certainly are much more numerous than the children of light, the children of God. (Eph. 2:2.) Similarly, our glorified Lord and his glorified Church, his Bride reigning in power and great glory, will be personally visible to men, but the grand results of their rule of righteousness will be everywhere manifest and the knowledge of the glory of God shall fill the earth. It will be by their knowledge that the world will see the glory of the Lord, and not by any shining visible to their natural eyes. We will consider various Scriptural statements bearing upon this subject, first taking up some which treat the matter directly from this standpoint, and afterwards considering others which might appear to some to be contradictory to this thought.

"NOT WITH OUTWARD SHOW."

Our text when rightly understood is very conclusive testimony on this subject. But it is generally misunderstood, and we must therefore first show the inconsistency of the usual interpretation. It is generally explained to mean that God's Kingdom comes in the hearts of his people, and hence that we are not to expect any setting up of God's Kingdom in the sense of a world dominion or authority. We are told that when we pray, "Thy Kingdom come," we should understand it to mean the conversion of hearts to the Lord, that thus the reign of Christ begins in the hearts of the converted, and that when this reign of Christ has become universal—when all the world shall have come to this condition where Christ is reigning in their hearts—then our Lord's prayer will be fulfilled, God's Kingdom will have fully come on earth as in heaven. We heartily sympathize with the good thought of the dear friends who hold this view, which we consider to be very erroneous, unscriptural and contrary to facts. As we look into our own hearts, and as we judge of others about us after the Master's standard when he says, "By their fruits ye shall know them. Men do not gather figs of thistles nor grapes from thorn bushes" (Matt. 7:16), we can not believe that God's Kingdom has very fully come into many hearts. And as we see that this is the condition of things in Christendom, we ask ourselves—"How is it in heathendom?" and the answer is that it is very much worse there: very few indeed have hearts in which Christ is the King. More than this, we find that, according to statistics, the number of heathen who have absolutely no knowledge of the Lord is daily to-day what it was a century ago. From this standpoint we see that any hope of a Millennium coming from such an establishment of the Kingdom of God in the hearts of his people is utterly impossible. In the light of facts it is a foolish expectation, and any of us who ever held such a position should at once begin to look for some better interpretation.

We are ready to grant that those who become fully the Lord's by a complete and thorough consecration have indeed what might be termed a reign of Christ in their hearts. Christ is King to them whatever he may be to the world—they are his subjects to do his will. But, dear friends, this does not cover the Scriptural proposition on the subject. It is not the Lord's propostion that his Church shall become his subjects. On the contrary, the promise to the Church was that they should sit with him in his throne, that they should "reign with him"—"To him that overcometh will I grant to sit with me in my throne."—"If we suffer with him we shall also reign with him." (Rev. 3:21; 20:6; Rom. 8:17.) So, then, for you and me to acknowledge Christ as the King of our hearts and that we are his subjects is still not at all the grand hope set before us in the Gospel. We must look for something much more than this.

FULL OF CORRUPTION.

Glancing at our text and context we find that our Lord did not address the words to his disciples and hence not to us. He addressed the Pharisees—those who did not believe him, whose hearts, he said, were not right, in whose hearts he was not acknowledged to be King. Of this same class of people he proviously said that they were whited walls and sepulchers full of all manner of corruption. Now, could he mean that the Kingdom of God was within those hearts full of corruption? Surely not. Surely therefore that is not the proper interpretation of the Lord's words—not what he meant this statement to teach us. Let us note the full context: Jesus and his followers were despised by the wise and great and learned of the day, but the common people heard him gladly. His principal topic was the Kingdom of God, with the intimation that he was to be the King and that his followers were to be associated with him in his throne and dominion and power and glory. To the learned Scribes and proud Pharisees and Doctors of the Law such expectations were merely deceptions. They said, This man Jesus can never have a Kingdom, these his disciples are being deluded, and the people in general are hearing his words and falling into this delusion. We will prick the bubble—we will demand of him when and where and how his Kingdom that he talks about will be established. As he begins to reason the matter out and to show us what are his hopes of raising an army, or how he expects to take over the rule of Israel and ultimately of the whole world, then his followers will see the fallacy, the weakness of the position, and thus we will destroy his influence with them—they will see that there is no hope in his direction.

It was in harmony with this line of reasoning that, seeking to entrap him, they asked—"When will the Kingdom of God appear?" Our Lord's answer to this question headed off all the other questions along the line which they intended to ask him. His reply is our text, and in substance might be paraphrased thus: "You ask me when my Kingdom will appear. I answer you that it will never appear in the sense in which you are expecting it. I tell you that the Kingdo of God, in its power and great glory, is not to be introduced with outward display, outward show. I tell you, further, that when it is established in the world men will not be able to point to this locality or that locality and say, There is the Kingdom of God, they will neither point to Italy or Palestine or any other part of the world saying, Lo, here is the Kingdom! Lo, there is the Kingdom! because the Kingdom of God does not come in such a manner.

You ask, then, How will it come I answer you that the Kingdom of God will be in your midst, present but unseen—a power in the world, but not a power that can be definitely located in any one spot as a center of authority. It will be a heavenly power, a spiritual power, invisible to the natural eyes of men. They must come to know about this heavenly Kingdom and its power by its effects, and not by what they may see of the Kingdom itself—they will not even see the rulers. They will see Abraham, Isaac and Jacob and the prophets as its representatives amongst men, through whom the mandates of the Kingdom will be expressed, and who will act as agents of the Kingdom in establishing law and order and in uplifting and instructing the people. But the Kingdom itself will be invisible; it cometh not with observation; you can not see it, will never see it. When, under its power and guidance and direction, the whole earth shall be filled with the glory of the Lord, mankind will indeed become each and all like Abraham and the prophets, full representatives of the Kingdom, fully in harmony with its arrangements and principles, fully the exponents of that Kingdom—until finally, when all who will shall thus under the reign of that Kingdom have been brought into heart unity with the Lord—those who would not come into that condition being cut off in the Second Death—then God's will shall be done on earth as it is done in heaven."

"BEHOLD I COME AS A THIEF."

In harmony with our Lord's presentation of the manner of the coming of the Kingdom without outward show is his declaration, "Behold, I come as a thief"—stealthily, unawares. Again, heed his declaration through the Apostle that the day of the Lord so cometh as a thief in the night, and when the world shall be saying "Peace and safety," then cometh destruction—the trouble at the end of this Gospel age shall be upon them unawares; but the Apostle, speaking of the Church, and referring to the information they will have through the eyes of their understanding and not with their natural sight merely, says, "But ye, brethren, are not left in darkness that that day should overtake you as a thief"—although it will come as a thief upon the whole world, and without any outward manifestation that the world could discern. (I Thess. 5:2-4.) Those who are the Lord's and guided by the Lamp of his Word will not walk on in darkness, but will have information upon the subject through the Word, through the Scriptures. The day of the Lord will not come upon them as a thief and as a snare—they will know of the times and the seasons as they become due.

True, at the first advent the Apostles inquired of our Lord concerning when shall these things be, and he answered, "It is not for you to know the times and seasons which the Father hath put in his own power." (Acts 1:7.) More than this, he declared that of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but my Father only." (Mark 13:32.) This, then, should not be understood to mean that the Son of man would never know, nor that the Lord's would never knw, nor that the Lord's faithful people would never know. To the contrary we have the assurance that in due time they will know, that they will not be left in darkness with the world, and that these things will be revealed to them—not to their natural eyes, but to the eyes of their understanding, as our Lord expressed it in his great prophecy of Matthew 24, "When ye see these things (certain things foretold in the Scriptures which would be outwardly manifested) then know (draw the inference, understand that other things will be in course of fulfilment which are not visible to the natural sight) that your deliverance draweth nigh."

THE SECRET HARVEST WORK.

Some of our Lord's parables clearly teach that in the end of this age a work will be in progress of which the world will be totally unconscious. For instance, in the parable of wheat and tares we are told that in the time of harvest the Lord will send his messengers and gather the tares into bundles and gather the wheat into the garner. And this work will be done while the world is totally unconscious of it. The world, indeed, will see matters progress, but they will not understand what they signify. Only those who are enlightened by the Word and Spirit of the Lord will comprehend the true situation.

In harmony with this our Lord declared that in the end of this age, in this harvest time, it would be as it was in the days of Noah in certain particulars, namely, that the world in general would be ignorant of what was progressing right in their midst. As in the days of Noah they were eating, drinking, building (things right enough, proper enough in themselves, but things which implied that they did not realize the true situation, did not realize that the harvest work was in progress), so shall it be also in the days of the Son of man—at the second presence of Christ. The world will be eating and drinking, planting and building, and know not, realize not his presence and the work which he is doing amongst men—the binding of the tares and the gathering of the wheat into the garner.

RECKONING WITH SERVANTS FIRST.

Two of our Lord's parables—the parable of the talents and the parable of the pounds—call attention to the responsibility of the Lord's consecrated people throughout this Gospel age. These consecrated ones have in their hands certain talents and gifts of the Lord consecrated to his service, which they should be using with diligence, thereby seeking to glorify his name and to forward his cause. In these parables he tells us that at his second coming he will come first to these and reckon with them before he deals at all with the world. This is entirely in accord with the general testimnoy, to the effect that the Kingdom class of this Gospel age are to be made rulers and judges and priests of the world in the next age—the Millennial age. It would be necessary therefore that the work of this Gospel age should be brought to a consummation first before the general work of ruling and judging, chastising and uplifting the world of mankind should take place.

Since the Church is represented as being in the world at the second coming of Christ, and he comes again to receive us unto himself and reward the faithful, it follows that his inspection of his followers, his Church, the approval of the faithful and the casting into outer darkness of those who are unfaithful will take place while the affairs of the world run on just as usual, and the world will know nothing about the matter. Hence most evidently the Lord will be present in the world as a thief, secretly, invisible, unknown to the world, making selection amongst those who are nominally his and taking away by a "change" the faithful "overcomers." We remember the statement of these parables that the faithful were told to enter into the joys of their Lord, thus clearly intimating that the Lord's followers have not been thus judged at death and have not all along been entering into the joys of their Lord, but that this judgment will take place, be fulfilled, in the end of this age, at the second coming of Christ. Moreover, the statement is that the rewards given will be that one may have rule over two cities, another five cities, another over ten cities. Surely no such ruling and reigning has been set up in the great past nor is it set up at present. It is a work that belongs to the Millennial age, and this gathering of all the faithful of the age and their entering into the joys of their Lord, entering into the Kingdom privileges by the change of the First Resurrection and by the work of the Kingdom as joint-heirs with Christ, is all in full accord with the whole testimony of the Word of God. Yet, evidently, all this matter will be without any outward show or manifestation to the world in general. They will know not. As in the days of Noah they were ignorant of what was going, so in the days of the Son of man they will not realize the facts of the case until the Church class shall have been gathered, and the great time of trouble, anarchy, confusion, by which the present institutions of the world will be overthrown, and by which the world of mankind will be prepared for the reign of the Kingdom, will be upon the world.

ERRORS OF PRE-MILLENNIALISTS.

It will be generally admitted that amongst those who oppose the thought of the Millennial Kingdom are some of the brightest minds of the Church. We believe that these have been turned aside from the proper Scriptural view of the Millennial Kingdom by reason of the erroneous views presented by so-called pre-Millenarians. There is a small and distinctive class throughout Christendom, and generally good people, too, who hold fast to the Scriptural teaching of the second coming of Christ, but who have failed to notice that the Kingdom cometh not with outward show. These represent Christ and his apostles and all the saints in glory in the Millennium as men in the flesh, living under earthly conditons, with an earthly throne, court, ambassadors, forms, ceremonies, etc., etc. These presentations have repelled some equally sincere minds, who declare with propriety that they can not think of the heavenly Kingdom which the Lord has promised as being so gross, so earthly—that they can not think of the Lord reigning on earth as a man, however glorious he might appear.

We quite coincide with that thought, as we remember that the Scriptures declare that our Lord is no longer a man, no longer in the flesh. He took the flesh indeed, but took it for a purpose—not to keep it to all eternity, but that he might present himself as the man Christ Jesus, a ransom for all. He made that presentation, he gave all that he had, he gave up his human nature entirely, he has never taken it back. To take it back would be to take back the ransom. God forbid that this should ever be! Furthermore, for the Lord to take back the human nature would mean to take back the human limitations, which are certainly lower than those of the angels, as the Scriptures declare for we read that man was made a little lower than the angels. (Psalm 8:5.) On the contrary, our Father raised the Lord up from the dead, not by giving him back the sacrificed human nature, but by giving him the divine nature, with its glory, honor and immortality. And thus, as the Apostle declares, "Though we have known Christ after the flesh, yet now henceforth know we him no more." II Cor. 5:16.) We now know him as the glorified Lord, whom we can not hope even to see until we are changed and made like him, spirit beings. And this is his promise to us, not that he will come again to be a man, but that we shall be changed and be like him, and the Apostle explains why this change is necessary, saying, "Flesh and blood can not inherit the kingdom of God."—I Cor. 15:50.

THE SON OF MAN IN GLORY.

True, our Lord will also retain in his glorified condition the many names which are applied to him in the Scriptures. We still speak of him as the Son of David, although, now highly exalted, we recognize him as David's Lord and David as his Son. In harmony with the Scriptures he declares that, "Instead of fathers, they shall be children" to Messiah, "whom he will make princes in the earth." Amongst these precious names which will continue to be his was one which he so frequently applied to himself, namely, "The Son of man," or, more literally, "The Son of the man." By this he identified himself with the man Adam, and pointed out that he was the one through whom father Adam and all of his race and all of his inheritance were redeemed and are to be restored. We are glad that this name continues to be one appropriate to our Lord, as it continually calls to our mind what great things he has done for our race in harmony with the divine arrangement. This title, Son of man, will always, we understand, be his, and will appropriately show who bought father Adam's inheritance and rights. The whole world must recognize this fact, and to all eternity, we believe, he will be honored as the great Redeemer of our race. To think of our Lord as now a man in heaven is very inconsistent with all the declarations of the Word. Man is not adapted to heaven—he was God's creation intended for the earth. Spirit beings are adapted to heavenly conditions. Our Lord was a spirit before he became a man, and as the taking of our nature meant his partaking of flesh and blood, so his return to the spirit nature, to the divine nature, meant his leaving of flesh-and-blood conditions, because "flesh and blood can not inherit the kingdom of God." If the Bride could not be flesh and blood, neither could the heavenly Bridegroom be flesh and blood; and since all spirit beings are invisible to men, it follows that Christ is invisible now, and if present in the world would no more be seen by the natural eyesight than would be the angels, of who we are told that they are messengers, spirits, sent to minister to those who will be heirs of salvation. (Heb. 1:14.)

We see the angels not, yet we believe there are such messengers, angels. Similarly we can grasp the thought of our Lord at his second coming being present in the world and doing a work and yet being invisible; and similarly we can grasp the thought that ultimately, with his glorified Church, he will be present in the world as the King of Glory, and his Kingdom of righteousness will soon cause the earth to shine with the knowledge of the glory of God, and to be resplendent with the works of faith and obedience and God-likeness. Thus gradually, as the Sun of Righteousness shall arise, the world will be filled with the light and knowledge and blessing of that time, and the glory of the Lord shall thus be revealed to all flesh, and all flesh shall see it with the eye of faith. Our Lord declared of the world, "Yet a little while and the world seeth me no more," and that was a true statement; but it was also true as he said to his followers, "But ye shall see me." We shall see him because, begotten again by the Spirit to a new nature, we in our resurrection shal be changed from earthly nature to heavenly or spiritual nature. Then we shall see him as he is, because we shall be like him—spirit beings.

"EVERY EYE SHALL SEE HIM."

"Every eye shall see him, and they also that pierced him." (Rev. 1:7.) The eyes that will see the glorious Lord will not be the natural eyes, because the Scriptures assure us that "no man hath seen God at any time, that he dwells in a light which no man can approach thereto." (I Tim. 6:16.) In other words, natural human beings can not see spirit beings. Whenever spiritual beings would manifest themselves to men they have assumed bodies of flesh for the purpose; but seeing such bodies of flesh would not be seeing spirit beings. We understand that no such arrangement is made for the Millennial age—that the ancient worthies, Abraham, Isaac, Jacob, the prophets, etc., as perfect men, will be perfect exponents and representatives of the Lord of glory amongst men. When they see these they see the Lord Jesus representatively: as the disciples saw the Father in Jesus, as our Lord said to his disciples, "He that hath seen me hath seen the Father." (John 14:0.) As it was impossible for them to have a better representation of the Father than that manifested in the Son. So in the Millennial age it will be impossible for men to have a better representation of the glorified Christ than will be granted them in the perfect Abraham, and others, his representatives amongst men.

But, says one, is it not promised that this same Jesus will come? Yes, we answer, and although changed in nature he is the same Jesus; the same love, the same interest that he had when with us is still his. And so we, when we are changed from human to spirit conditions, will be the same persons but under new conditions. But does it not say that he shall come in like manner as he went away Yes, we answer, and he will. As we have just been showing, he will come quietly, unostentatiously, unknown to the world, just exactly as he went away: no blowing of trumpets, no general commotion throughout the world when the Master went—only his followers knew of his going. Similarly at his second advent only his followers, his closest disciples, his little flock, will know of his presence, until later on his glorious power will be revealed in flaming fire, in the fiery judgments that will be put into operation throughout the world as against all unrighteousness—for all unrighteousness is sin, and all sin is to be destroyed, consumed, and all the willing and obedient are to be lifted up from its power, and those who refuse to be uplifted will be destroyed from amongst the people in the Second Death.

So, then, dear friends, let us more and more seek to take the Scriptural standpoint of expectancy, and to look for Jesus with the eyes of our understanding and not with our natural sight. In proportion as we learn to do this our blessing will be increased, and by and by when changed we shall see him as he is, for we shall be like him.

He grieves more than is necessary who grieves before it is necessary.—Seneca.

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LABOR CONVENTIONS OF 1906.

A List of the International Meetings Scheduled.

November 12, Minneapolis, Minn., America Federation of Labor.

December 3, New York, N. Y., National Alliance of Bill Posters and Billers of America.

NOTICE.

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Waves.

The waves of the ocean spring up, we know not where or why? They come careening past us, the very emblems of resistless power. They subside and are lost among the succeeding waves. In like manner, on the vast sea of human life, individuals, then empires, mysteriously emerge. They raise their ephemeral forms conspicuously high, overwhelming whatever stands in the way of their march. They also subside and are lost, but the unfathomable abyss of humanity still remains, and God's eternal purpose moves on toward the accomplishment of the determined end.—Draper.

Anger and worry are like echoes; they do not exist until we call for them, and the louder we call the louder is their response. We can never drown them; yet, if left alone, they will drown themselves. — Horace Fletcher.

A week filled up with selfishness, and the Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian. There are many people who think Sunday a sponge with which to wipe out the sins of the week.—Beecher.

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THE SECOND COMING OF CHRIST.

THE HOPE OF THE CHURCH AND OF THE WORLD.

The Prince of Light Must Bind the Prince of Darkness to Usher in the Millennial Day.

Brantford, Ont., October 28.—Pastor C. T. Russell of Allegheny, Pa., preached twice here to-day. His afternon topic was his celebrated cure for infidelity, "To Hell and Back." The morning topic was the Second Coming of Christ, from the text, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31.) We quote as follows:

The entire race of Adam has gone down into the great prison house of death as a penalty for sin, but that in God's due time, in mercy, he has sent forth his Son, who, 1800 years ago, presented himself as a sacrifice for man's sins, on account of which that original sin which overwhelmed the race in death will be completely cancelled, and the Redeemer will become the Deliverer to call forth all that are in their the time for blessing the world in general through the Millennial Kingdom, for which we are taught to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven," a special work was being done—God was electing or selecting from amongst the condemned race a "little flock," peculiarly zealous and obedient, who through faith and obedience, under divine guidance, have been developing the character likeness of Christ, to the intent that these may constitute a special class to be exalted with their Redeemer in his Kingdom. These have the promise that suffering with him now, through faithfullness to righteousness, will mean for them exaltation to joint-heirship with him in his great Kingdom shortly to be established for the blessing of the world—the Millennial Kingdom.

We invite your attention at this time to the fact that the Scriptures consistently throughout hold up before us the Kingdom of Christ as the hope of the world for its uplift and blessing, and show us that it is not to be established by the conversion of the world by the preaching of the Gospel, but is to be established by the second coming of Christ, not as a man, not as a sacrificer again, but clothed with power to overthrow sin and Satan and to grant the needed help to every son and daughter of Adam to rise out of present sin-and-death conditions. This is the great social uplift which the world begins to realize is necessary, but which it is unable to accomplish for itself. The preaching of the Gospel was not designed to convert the world, but merely to call out of the world a comparatively small number who would have the hearing ear, the attitude of faith and obedience, of readiness to receive the Lord's instructions and to follow him at the cost of self-sacrifice. Totally different agencies will be necessary for the conversion of the world as God has purposed it and outlined it in the Bible. More than eighteen centuries have passed and there are to-day only a comparatively few real followers of the Lamb, who have taken up their cross to follow him. The remainder, as we have already seen, the majority of whom never even heard of the Savior, are none of them in eternal torment, but all of them in the great pirson-house of death. They must wait there until the elect number of the Church has been called and chosen and tested and proven faithful and glorified with the Lord their Head. Then the Kingdom will come in power and great glory, and then the blessing of all the families of the earth will ensue. This is the story of the Bible from Genesis to Revelation, and no other book presents such a hope, and no other writings covering ecnturies show the same consistency and unity and oneness. To those who see the matter from the Scriptural standpoint this becomes one of the surest evidences that the Bible is indeed divinely inspired, written by holy men of old, who spoke and wrote as they were moved by the holy Spirit and not according to their own vain imaginings. Let us delve into the matter more fully.

"THE HIDDEN MYSTERY."

Throughout the Old Testament the prophecies of the coming glory of Messiah and the blessedness of his reign commingle with other prophecies which refer to him as the Lamb before her shearers dumb, with transgressors in his death, bruised for our iniquities. The two thoughts are distinctly there, but purposely so misarranged that the Jews could not clearly understand them. They might have expected the glory first, and by some calamity the sufferings afterward. The visions of the prophets were not intended by the Lord to be understood until the time of their fulfilment. The Apostle Peter tells us that even the angels did not understand them. He says, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the spirit of Christ did signify, when it testified beforehand of the sufferings of Christ and the glory which should follow. Unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the holy Spirit sent down from heaven: which things the angels desire to look into."—I Pet. 1:10-12.

If it was not for the angels to know in advance neither was it for the Jewish people to know in advance, and of course the heathen nations had no conception whatever of such matters. The test came upon the Jewish nation, therefore, with all the greater subtlety, only the Israelites indeed being in that humble attitude of heart that was ready for instruction on the subject, and to learn that their expecations of immediate glory were to be disappointed; that first the Son of man must suffer many things and be crucified, that he might thus attest his faithfulness to the Father's will in the redemption of the purchased possession, and thus demonstrate to mankind his love, and ultimately enter into the glories of his Kingdom, which shall yet bless every creature in the same proportion as he was injured by the fall through the first Adam.

Another feature of the divine plan which was not understood prior to our Lord's first advent is what the Apostle calls the "hidden mystery," which is "Christ in you the hope of glory." It had not been surmised in olden times that the Messiah was to be composed of many members, of which Jesus would be the Head, the Lord. The long interim between our Lord's sufferings at Calvary and his entering upon the glories of his Kingdom at the dawning of the Millennial age is by the apostles marked out as the period in which the faithful, the "very elect," will walk in the footsteps of Jesus, suffering for the brethren's sake and for their loyalty as members of the body to him as their Head. Thus the whole Gospel age has been the time for the calling, the testing and the perfecting of the Church, which is the body of Christ—its preparation to enter into the glorious joys of the Lord. And the second coming of Christ is appropriately deferred until all the members of the Church, his body, his Bride, have had their necessary lessons in discipline and obedience and can be accepted and approved by him.

"I WILL COME AGAIN AND RECEIVE YOU."

As our Lord at his first advent broke ti the little company of his disciples the information respecting his death and his departure to heaven and the necessity for these things he did it gradually—for, like all Jews, their minds and hearts had grasped the glories of the coming Kingdom to such an extent that they had overlooked the testimony respecting the sufferings of Christ of his glory, saying, "If I go away I will come agajn and receive you unto myself; that where I am there ye may be also." (John 14:3.) "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." (John 16:7.) When he talked to them they were not yet Spirit begotten. For this begetting they must wait until Pentecost, and hence our Lord could not explain to them as he would have done had they been Spirit-begotten—he must of necessity speak to them as natural men, without going into details, which without the begetting of the Spirit would have been foolish to them. The further details he left for a further revelation, assuring them that when the holy Spirit, the Comforter, would come, he would through the Comforter bring all things to their remembrance which he had previously stated, intimating that they would then be able to understand the deeper things of the divine plan. As he said again, "I have many things to tell you, but ye can not bear them now."—John 16:12.

Notwithstanding all that our Lord told the disciples respecting his death, and his resurrection on the thrd day, their minds were so fixed upon the usual Jewish sentiments on the subject of the Messiah's glory that they could not receive the matter. Only a few days before the Lord's crucifixion. Peter, the spokesman of the twelve, had remonstrated with Jesus saying, "Far be it from thee, Lord; these things shall not happen unto you." (Matt. 16:22.) No wonder then that after his resurection it was necessary for our Lord to be with the disciples for a while to set them straight in the matter, appearing for this purpose in various forms, as did the angels in times preceding, creating bodies of flesh and bones with clothing for the various occasions, thus to indicate two things—first, that he was alive from the dead; and, second, that he was changed and no longer a human or flesh being, but now a spirit being, with all the powers of spirit beings.

When talking to Peter and his companon on the way to Emmaus, our Lord said, "O, slow of heart, to believe all that the prophets have spoken." They believed part of what the prophets had spoken, but they had neglected other parts which they should take heed to and apply. Our Lord continued, "Ought not Christ to have suffered these things and to have entered into his glory? And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself." (Luke 24:25-27.) The essense or spirit of those expositions of the prophecies have come doun to us through the apostles, and it is our privilege through the guidance of the Spirit to have the deepest and clearest possible views of the same.

"MOSES WROTE OF ME."

Going back to the writings of Moses, we find that he clearly delineated the sufferings of Christ as well as the glories that were to follow. Thus he taught the first advent of Christ as the great sin-offering, and the secind coming of Christ as the glorious Prophet, Priest and King through whom the blessings should be bestowed. We see this in the typical sacrifices of the day of Atonement: the priest first offered a bullock, which represented himself and constituted the great foundation sacrifice for sins; and secondly he offered the goat, which represented the Church associated with him because accepted by him as members of his body. The antitype of that Atonement day was this entire Gospel age, in which we have the sufferings of Christ completed—first, the sufferings of our dear Redeemer; secondly, the sufferings of the Church, his body, made holy and acceptable through his merit.

With the close of the Atonement day in the type the High Priest, having made the atonement, came forth to the people clothed in all the glorious garments of his priesthiod, representative of the exceeding great and precious promises of God fulfilled in him, and representatve of the power and great glory and honor conferred upon Jesus and indirectly upon the Church, his body. As the High Priest then lifted up his hands and blessed the people who were prone in the dust, so here in the antitype, in the near future, at the conclusion of this day of Atonement, when the great High Priest, Jesus, and the Church, the members of his body, his Bride class, shall be clothed upon with the glory, honor and immortality of the divine nature and heavenly powers, there will be a manifestation of the Messiah as the Prophet, Priest and King in the blessing of the multitudes of earth who are now groveling in the dust, in mental, moral and physical decrepitude and ignominy. As in the type, after the blessing of the people they arose and gave a shout, so in the antitype, when the blessing of the Lord shall have reached all the people during the Millennial age, the result will be the uplifting of the world, and great shouting of praise to him who loved us and bought us with his own precious blood, and to the Father of all, the great Author of the plan of salvation.

"ENOCH PROPHESIED, SAYING:"

"Behold, the Lord cometh with myriads of his holy ones." (Jude 14.) We have no original record of Enoch's prophecy; we merely have the Apostle's quotation of it; but this is quite sufficent. It demonstrates to us the unity of God's book, the oneness of the message which God gave through his various prophets in so long a time. For he is remembered that from Enoch's time to the time when the Apostle quoted his words approvingly a period of over two thousand years had elapsed, during which this same message had been reiterated in types, in symbols and in plain statements. How evidently the one spirit of God inspired and directed these as his mouthpieces! What an internal evidence is here respecting the inspiration of the Bible! And it is in this, as in other matters, unique, separate and distinct from all other religious books. The writers of the Bible did not copy in any manner or degree from the heathen. No heathen books would present a Messiah who would first suffer and redeem the people and then, after having selected from amongst the redeemed ones a little flock to be his special joint-heirs, would come again and complete his work by blessing all the families of the earth. The Bible alone tells this wonderful story with consistency and persistency from bebinning to end.

This was the theme of all the apostles. They continually exhorted the Church, saying, "Be patient, brethren, the coming of the Lord draweth nigh," "Avenge not yourselves"—leave all your trials and difficulties and the rewards of your enemies in the hands of the Lord. You are his, your interests are his, the whole work is his; allow him in his own time and way to accomplish the divine will. You can not thwart it if you would, but endeavoring to do so would hinder you from enjoying the peace of God, which he intends you may enjoy even under trials and difficulties of this present time.

"IN POWER AND GREAT GLORY."

Although the Scriptures have much to say respecting the second coming of the Lord, the errors which crept into the nominal Church during the Dark Ages have so vitiated these blessed declarations in the minds of the Lord's people, so diluted them, so rendered them meaningless, that a comparatively small number realized that all the hopes of the Church as well as all the hopes of the world according to the Scriptures waited for and are based upon the second coming of him who redeemed us with his precious blood.

Of the comparatively few who have learned how important a place the second advent of our Lord has in the divine revelation, the majority apparently have been sidetracked by a total misconception of the manner of the second advent. They have taken too low, too earthly, too fleshly a view of the matter. They are expecting Messiah to come again in the flesh to sit upon an earthly throne and that his Church will likewise be associated in the earthly glory, and that the whole world will look to an earthly Jerusalem as its capital, in much the same way as we look to Washington City as the capital of this nation, or as the French look to Paris as their capital city and seat of government. This wrong view of the second coming of our Lord, this misconception of the power and great glory, putting it upon an earthly plane is responsible in great measure for the repulsion against the doctrine of the second coming of the Lord in the minds of a good many spiritually minded people. These reason correctly that such expectations are contrary to the general tenor of the scriptures, which inquire: "Having begun in the spirit, are ye now made perfect in the flesh?"—Gal. 3:3.

On the contrary, we know that the Apostle's testimony is that since his resurrection our Lord is "that spirit" (II Cor. 3:17), and that when he comes again in power and great glory it will not be in the flesh but in spiritual power and glory resembling that which the Apostle himself caught a glimpse of when on the way to Damascus, and under the influence of which he was smitten to the ground—a brightness above the sun at noonday. The Apostle assures the Church that before the Kingdom conditions and glories could be entered upon, we must all be "changed," changed from human to spirit conditions, from human or earthly nature to the perfection of spirit nature—"to be partakers of the divine nature," as the Apostle Peter points out. (II Pet. 1:4.) That this is what the Apostle really meant is evident from his subsequent statement that we must all be changed, because flesh and blood can not inherit the Kingdom of Heaven." Cor. 15:50, 51.)

"WE SHALL BE LIKE HIM."

The Aposlte Paul adds his testimony contradicting the thought that in the Kingdom the Lord will be as he was in the flesh, and that his Church will be as they are now in the flesh, "It doth not yet appear what we shall be." (I John 3:2.) From this it is evident that we shall be different from what we are now, and evident also that our Lord will be very different from what he was. He took the flesh for the suffering of death and not to keep it eternally. The taking of it was a mere expedient necessary for our redemption. The Apostle declares that having accomplished the work which the Father gave him to do, our Lord was highly exalted, far above angels. principalities and powers, and every name that is named. He is now, therefore, the Lord of glory, the express image of the Father's person, a spirit being of the very highest order, of the divine nature.

In harmony with this is the Apostle John's further statement that although it doth not yet appear what we shall be, we do know that when he shall appear we shall be like him. His change took place in the resurrection, for he was "put to death in the flesh and quickened in spirit." (I Pet. 3:18.) Our change as his Church, his body, will take place, so far as those who sleep in Jesus are concerned, in the moment of their resurrection, for they, as the Apostle declares, shall be raised incorruptible—sown in weakness, raised in power; sown in dishonor, raised in glory; an animal body, raised a spiritual body. Putting all these things together, then, we see that the change of the living and the resurrection of the dead members of the body of Christ will bring all the Church of the Lord to the same glorious spirit condition that he has had since he was raised from the dead by the glory of the Father. We shall be like him, and although we do not know what that condition is, although it is beyond our comprehension, we are satisfied, for we shall be like him.

The second advent, then, means first of all that in the due time, at the end of this age, our glorious Redeemer will return to earth to take charge of its affairs and interest, not again assuming an earthly body, a fleshly body, for he does not come to die but to reign. He therefore comes a spirit being, invisible to mankind as angels are invisible, and the power and glory that he will have will not be an outward shining brightness, but such power and glory as he illustrated at his first advent in the miracle which he performed, as we read, "These things Jesus did and manifested forth his glory." (John 2:11.) The glory of the Lord will not consist in a bright and shining personal appearance but in the glorious work which, invisible to the world, he will perform in the exercise of the power of God, in the restraining of sin, in the blessing and enlightenment of the world, in the arrangement of the various processes by which the weaknesses and imperfections of the fall will pass from the world and all the willing and obedient be uplifted metally, morally and physically from the degradation and sin of the present time to perfection and God-likeness. The entire Millennial age is devoted to this work of putting down sin and every evil thing opposed to righteousness, and the uplifting of the willing and obedient of the race, "the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

"REVEALED IN FLAMING FIRE."

Flaming fire is a figure of speech of the same order as when the Apostle says to the Church, "Think it not strange concerning the fiery trial that shall try you." (I Pet. 4:12.) Our fiery trials are not literal fires, nor should we understand the flaming fire in which our Lord will be revealed to be a literal flaming fire. To those who have the time and inclination to study into the nature of this flaming fire we have much more to say than would be possible at this time. Such have or may have, at comparatively little cost, a full explanation of this subject in one of our Bible studies, entitled, "The Day of Vengeance," sold at cost price by the Watch Tower Bible and Tract Society, or supplied free to those unable to purchase. Briefly let us say that the flaming fire in which Emmanuel will make known to the world his second advent and the establishment of his Kingdom is nothing short of the great time of trouble, in which all the institutions of this present evil world will go down and give place to the age to come, the Millennial age, the Millennial Kingdom.

Another statement respecting the manifestation of the Lord's glory at that time is that he comes to be glorified in his holy ones, and to be admired in all them that will believe during that Millennial day. (II Thes. 1:10.) The invisible Kingdom, composed of Christ and the elect Church, invisible to men but all powerful for the suppression and punishment of evil doing and for the blessing and rewarding of well doing, will very speedily manifest who are the holy ones who love righteousness and hate iniquity. And the rewarding and blessing of these will be illustrations to the remainder of the world of how they also may learn righteousness and that, failing to respond to this great Teacher, they shall be destroyed from amongst the people—in the second Death.—Acts 3:23.

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In South Africa candles are used for lighting purposes in the homes, and when a young Boer maiden has gentlemen visitors, the mother sticks a pin in the candle, and when it has burned to the pin the callers understand that it is time for their departure.

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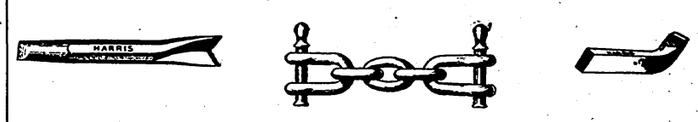

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Municipal Ownership.

An illustration of what municipal ownership when overdone is apt to bring upon a municipality is illustrated impressively by the situation in which the borough of Battersea, England, finds itself. The devotees of municipal ownership seem to have the borough tight in their grip, and it is feared they will not stop expanding its municpal activities until they bankrupt the town.

Not content with libraries, gymnasiums, baths, billiard rooms and an infant milk depot, which they have already established, they promise the voters, if they are returned to power at the coming election, that they will give the borough more of these things and, in addition, will establish municipal public houses, municipal bakehouses and municipal novelties. The monopolies assert the town is on the verge of bankruptcy.

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"HE MUST REIGN."

"KING OF KINGS AND LORD OF LORDS."

"EVERY KNEE SHALL BOW AND EVERY TONGUE CONFESS."

Pastor C. T. Russell addressed the Bible House congregation and the public at Carnegie Music Hall in Allegheny, Sunday afternoon. A large congregation gave closest attention to his theme, which was from the text, "He must reign till he hath put all enemies under his feet." (I Cor. 15:25.) He said:

Every one who has studied his Bible to any purpose has noticed that throughout the New Testament the teachings of our Lord and of his apostles imply the establishment of a reign or dominion of righteousness in the world which shall completely overthrow sin and all who are wilfully and intelligently its upholders and sympathizers. Our Lord spoke of this as his Kingdom and also as the Father's Kingdom; the apostles similarly mention it as the Kingdom of God's dear Son, the Kingdom of glory, the heavenly Kingdom. Thus our Lord Jesus in various of his parables refers to the selection of his Church, his elect, to be joint-heirs with him in his Kingdom, and tells us that when the Son of man shall come in the glory of his Kingdom, and all his holy angels with him, then shall he sit upon the throne of his glory—to judge, discipline, correct in righteousness all the families of the earth. (Matt. 25:31.) When in the prayer he taught us to petition the Father, "Thy Kingdom come, thy will be done on earth as in heaven," it was not a derogation of his teaching that he himself was to be King of earth, who would subdue all things unto himself.

The relationship between the two thoughts—that it is the Father's Kingdom and that is the Kingdom of God's dear Son—is easily seen when we remember that the Father's Kingdom or dominion of earth was renounced when father Adam became disobedient and was sentenced to death: it will not be re-established until the close of the Millennial age. Nevertheless by the Father's arrangement our Lord Jesus has intervened not only for the payment of father Adam's penalty to Justice, but additionally to take possession of Adam's estate, as his successor, to bring order out of its confusion, to remove the sin, to uplift the sinners, to establish earth, to instruct and discipline and develop in character so many of Adam's race as may be willing to destroy the unwilling in the Second Death, and thus, at the close of his reign of a thousand years, to deliver up the Kingdom of God, even the Father, that he, the Father, may be all in all—the one great Head, Center, Ruler over all creation.

THE FIRST FRUITS AND THE GENERAL HARVEST.

Our text and context express these matters in no uncertain terms, pointing out that as all who were in Adam died so all who will come into Christ the Redeemer shall live—not merely for a few short hours or days or years, but live in the full, perfect, complete sense of the Word—everlastingly. But the Apostle assures us that there is to be order in this work and the saved will be of different orders. His words are, "Every man in his own order." We ask what are the orders? and the Scriptures answer that there is a first or chief resurrection, which belongs to the very elect, the Church of this Gospel age, "the Bride," "the Lamb's wife. That resurrection is to glory, honor, immortality, joint-heirship with the Redeemer in his Kingdom and association with him in his great work during the thousand years in uplifting whomsoever will of all the families of the earth. The second rank or order of those who will be saved by the Redeemer will be those who will have part in the subsequent or inferior ressurrection. This does not signify, however, a resurrection to any mean or contemptible condition, but to perfect life and glory on a lower plane—the human plane as distinguished from the spiritual. The reward of the elect Bride class will be the divine nature (II Pet. 1:4), while the provision for the world in general is restitution to the perfection of human nature—to all that was lost in Adam, redeemed by Jesus, plus experience and knowledge.—Mat. 18:11; Acts 3:19-21.

Mark how the Apostle clearly sets this matter forth. After telling us that as all in Adam die all who will come into Christ shall be made alive, fully released from death and imperfection, and then telling us that this will be to every man in his own order, he announces the orders just as we have delineated saying, "Christ the first-fruits; afterward they that are Christ's at his coming." (I Cor. 15:23.) Christ the First-fruits includes the Church, for as the Apostle explains, "God gave Christ to be the Head over the Church which is his body," and as he again remarks "We are members in particular of the body of Christ." (Eph. 1:23; I Cor. 12:27.) Similarly we read again respecting the Church that "we should be a kind of first-fruits unto God of his creatures." (Jas. 1:18.) Only the first-fruits of God's creatures are dealt with during this Gospel age, and it is the harvest of these first-fruits that occurs at the second coming of Christ.

Then come the Lord's dealings with mankind in general—the granting to all mankind of an opportunity of coming into relationship with the great Life-Giver. This will include not only those who will be alive at the second coming of Jesus, but all the remainder of the race, as our Lord declared, "All that are in their graves shall hear the voice of the Son of man and shall come forth," not only the Church to the life resurrection, but the world also to a resurrection by judgments—by discipline, by chastisement, by instruction, by rewards and punishments. We have every reason to presume that when all the blind eyes shall be opened, and all the deaf ears unstopped, when Satan shall be bound that he will deceive the world no longer, when the darkness of superstition and error shall be past, being driven away by the rising of the Sun of Righteousness with healing in his beams—then millions of the world of mankind will be glad to respond to the opportunity afforded them of restoration to perfection, mental, moral and physical, at the hands of the great Redeemer, who will then be King of glory. The context speaks of those saved in this order or class as "afterwards they that are Christ's at his coming"—more literally, those who become his during his presence. The Greek word rendered coming in our common version is parousia, and properly signifies presence.

The Lord's first coming or first presence was but for a few years, in which he accomplished the sacrifice of himself as the redemption price for the sins of the whole world. But his second coming, his second presence, we are assured, will be for a thousand years—his Millennial reign. And those who will become his during that time of presence, during that Millennial reign, will all be made alive, all be rescued not only from sin but also from all the wages and penalties of sin, from all the imperfections that sin has wrought in them. They shall be made alive fully, completely, perfectly, in all the glory of the image and likeness of God which Adam originally possessed, and lost through disobedience; and for such the Lord has arranged that the whole earth shall gradually become the paradise of God. Here then we see the divine arrangement, that the Church is a kind of first-fruits of God of his creatures, and is developed during this Gospel age; and that the general harvest, the general salvation from sin-and-death conditions for mankind in general, will not be fully attained until the close of Christ's millennial reign.

"THEN COMETH THE END."

Whoever will follow the Apostle's words carefully will see that his double classifications of the saved ones, namely, the first-fruits and "afterwards they that are Christ's at his presence," carries the matter down to the close of the Millennial age, for in the next sentence the Apostle says: "Then will be the end (the end of Messiah's work as Redeemer and Mediator), when he shall deliver up the Kingdom to God, even the Father; when he shall have put down all rule (opposition) and all authority and power." The very essence of the Apostle's argument is that our Lord at his second coming will use force, power, in suppressing sin and in liberating the sinner from the thraldom, the slavery, of sin and death, which he represents as tyrants now reigning over the race of Adam. The thousand years will be quite sufficient time in which to accomplish all this wonderful work of putting down everything opposed to righteousness and the best interests of those whom the Lord redeemed, and in giving them all a full opportunity for reconciliation to the Father through the merits of his precious blood. This leads up to our text, "For he must reign until he hath put all enemies under his feet." It is by his exercise of dominion, authority and power that he will overthrow everything opposed to the best interests of Adam and his race.

The Scriptures assure us that our Lord at his resurrection was ganted all power in heaven and in earth; but they equally assure us that the Father's time for permitting the exercise of this power had not yet come—that it has not yet come. If to any this statement seems to need confirmation, it is certainly abundantly substantiated by the history of the past nineteen centuries and by the facts as we see them before us at this very moment. We certainly see that sin and death are reigning to-day; 90,000 go into the tomb daily while those whom we call alive are under the heavy hand of death, disease, weakness, pain, with their concomitants of mental and moral weakness and depravity. But not only do the Scriptures inform us that the present is not the time for Christ's reign, but additionally they point out the time in the future when "he shall take unto himself his great power and reign." (Rev. 11:17.) Here we have exactly the same testimony that is given us in our text and context, that the reign of Christ will mean first of all the blessing of all the faithful ones of this Gospel age and of previous times, and includes the blessing of all the families of the earth, small and great. It includes also the utter destruction in the Second Death of all who will not come into full accord with that glorious Kingdom of righteousness.

"EVERY KNEE SHALL BOW AND EVERY TONGUE CONFESS."

Three times in the Scriptures it is repeated that every knee must bow. The thought conveyed by the expression is that every human being must become subject to this great King, who, as the Father's representative, will have full charge of the affairs of earth, to uplift the willing and obedient and to destroy the incorrigible—to bring order out of present confusion and to eventually bring to pass the desire of the Lord's prayer that God's will shall be done on earth as it is done in heaven. The expression, "Every tongue shall confess to the glory of God," gives the thought that the bowing of the knee in accordance with the Kingdom requirements will not be a mere passive obedience, but that ultimately all shall confess openly, publicly, the righteousness of the divine arrangement, its beneficence, its full provision for their every need. Whoever will not bow the knee and whatever tongue will not confess to the Lord's glory will imply a prevalence of will and incorrigibility wholly outside inherited blemishes. Respecting this class the Apostle Peter, speaking of the reign of the antitypical Moses, says, "It shall come to pass that the soul that will not hear (obey) that Prophet shall be utterly desroyed from amongs the people."

In one of his parables our Lord pictured himself as the nobleman who went into a far country to be invested with kingly authority and to return to exercise that authority. The application is obvious: the nobleman is our Lord himself, the far country is heaven, the return of the nobleman invested with kingly authority represents our Lord at his second coming. Let us follow the other details of the parable: the nobleman gave certain talents and pounds, not to the public generally, but to his special servants, representing how our Lord gave special privileges and opportunities to the household of faith, particularly to his consecrated followers, his "disciples," who agreed to take up their cross and follow him. As on the return from the far country, invested with his kingly authority, the nobleman called first his own servants and dealth with them, rewarding those who had properly used their opportunities, talents, and punishing those who had not properly fulfilled their covenant obligations, so Christ at his second coming first deals with his Church, rewarding the faithful and punishing with stripes and losses those who have hidden their talent in the earth—in business, in pleasure selfishly, carelessly.

The reward of the faithful servants, we remember, was to have dominion over two cities, five cities, etc. The parable then treats of the King dealing with his new empire or dominion. The supposition of the parable is that the subjects of the king (outside the special servants) would gladly receive the King when his rightful authority to reign was discerned. But the parable tells that after the nobleman departed some of the future subjects had declared themselves to be in opposition to him, saying, "We will not have this man to reign over us." These persons in the parable represented all those of the world who have to any extent heard of Christ and his teachings and who have wilfully and deliberately opposed the same by words or deeds of unrighteousness. Some of this class will be living at the time of the second coming of Christ, when he shall arise in power and great glory, fully invested with authority to rule, to reign, and to put all enemies under his feet. And it will be after having dealt with his own servants that the new King, according to the parable will call for those men who would not have him reign over them, saying, "Bring them hither before me and slay them."

SLAYING HIS ENEMIES.

The picture is a graphic one. With the mind's eye we see the parable of a king in dignity and authority, and his enemies being brought before him, the pictures of despair, realizing how they have insulted the one who now has the power and their own utter helplessness. We can imagine that many if not all of them would fall before him in supplication for mercy, and with assurances that if their lives were spared they would become his most loyal subjects. We need not follow the picture of the parable farther, nor try to imagine what earthly kings would do under such circumstances, but coming to the fulfilment of the parable in our Lord Jesus we see that just such supplication and bending of the knee in submission to his rightful authority to control them is what our Lord as the great King will desire. And we can well imagine his kindness unto even the worst of his enemies when we remember that it was himself who taught us, saying, "Love your enemies, do good to them that despitefully use you and persecute you." We remember indeed the statement of the prophecy respecting those who pierced our Lord, saying that every eye would recognize him, yea, they also which pierced him. (Rev. 1:7.) But mark how the prophet tells us he will treat them in return: he declares, "I will pour upon them the spirit of prayer and of supplication; and they shall look upon me whom they have pierced and they shall mourn for him." (Zech.12:10.) Thus does the Lord tell us how he will be gracious even to those who crucified him. And will he not be gracious to all of his enemies who will renounce their opposition and bow the knee and confess with the tongue? Surely he will: this is the very essence of the Scriptural testimony.

True the parable says, "Bring them hither before me and slay them." That is the command which will go out throughout the whole earth in that day, namely, that whosoever shall wilfully and intelligently and deliberately oppose the King and his royal authority "shall be destroyed from amongst the people." It will then be for each one to take his stand either as one of the Lord's sheep or as a goat; all of his sheep will be received to his right hand of favor, all of the goats will be rejected from his favor and ultimately receive the same punishment which will be meted out against Satan himself, namely, everlasting punishment—the punishment being death, destruction never ending. There will be no redemption, no ressurrection from that destruction.—Matt. 25:46.

"THE SWORD OF HIS MOUTH."

When reading in the parable that those who would not have him to reign over them should be brought hither and slain before him, we should not forget the symbolical picture of our Lord and his sword given us by himself in Revelation, the "sword proceeded out of his mouth." His sword is the "sword of the Spirit, which is the Word of God." (Rev. 19:15-21; Eph. 6:17.) We may hope for a terrible slaughter of the Lord's enemies with the sword of Truth. We may safely conclude that the majority are in opposition to the Lord and to righteousness through blindness and dissipation, through ignorance, superstition and misunderstanding, and as soon as these shall hear the voice of the Son of man, the smiting of his Word will, we trust, heal them, recover them, deliver many from all opposition, so that quickly all knees shall bow and all tongues confess to the glory of God.

While thus implying that the number who will be recovered from conditions of sin and alienation and enmity to righteousness and to Christ and hence, to the Father will be a large number, we are not forgetting or ignoring those Scriptures which clearly indicate that there will be amongst men wilful sinners who despise all of the Lord's favors and will remain obdurate and die the Second Death; but we are wishing to emphasize the other side of the question, which is so frequently overlooked by many, viz., that there is more than one sword of the Lord, and that the sword of his lips, the Word of God, the message of the truth, is the one referred to by the angels when they sang, on the plains of Bethlehem, "Behold we bring you good tidings of great joy which shall be unto all people." (Luke 2:10.) All the true-hearted ones who are in alienation to righteousness will be glad to be smitten with the sword of truth, the Word of God. They will be glad to be slain as enemies, that they may be revived and made alive as the friends, the children of God.

Let us here remember another highly figurative Scriptural statement, that it may throw light upon the way in which some of the enemies of the Lord will be slain at the second advent. Peter was preaching on the day of Pentecost, and charged upon his hearers the crime of having killed the Just One. He said, Ye have killed the Prince of life with wicked hands, though in ignorance ye did it, as did also your rulers. The effect of this home-thrust of the sword of the spirit of truth was that many of the hearers were "cut to the heart" and cried out, "Men and brethren what must we do?" Then Peter, under the inspiration of the holy Spirit, applied to them the proper balsams and salves, the balm of Gilead the message of peace through Jesus' blood, and they were healed of the wound. Similarly the Scriptures again declare that our Lord wounds to heal. (Hosea 6:1.) Thus we may expect it will be in the future—that the sword of the Spirit, the Word of God unsheathed against all enemies of righteousness, will be powerful through God to the pulling down of strongholds of error and to the slaying of many who are now enemies—slaying them as enemies that they may be revived with the Truth, and become the Lord's people who become his during his presence—during the Millennial age.

ARROWS IN THE HEART.

A prophetic picture of our Lord in glory at his second advent is given us in Psalm 45. There we read of how this One, fairer than all the children of men and blessed of God forever, girds on his sword. We must remember who he is and what is his sword when thinking of the details, the fulfilment of this picture. We are told that he takes his sword with his glory and majesty—"In thy majesty ride on prosperously because of truth and meekness and righteousness." The sword of the Lord, his power, his truth, shall be wielded merely against the enemies of the race and not against the race itself, for has he not bought the race with his own precious blood? and does he not come to deliver the groaning creation from the bonds, the slavery of sin and death? Against all unrighteousness, against ignorance, superstition, error, falsehood, the sword of truth will be wielded and the shackles of mankind will be broken.

Mark another feature of this symbolic picture, "Thine arrows are sharp in the heart of the King's enemies; by them the people fall under thee." Here the Word of the Lord is represented as an arrow piercing to the heart those in opposition, convincing them of sin and of righteousness and of retribution. This will be the power which will cause the people to fall in submission before the great King of glory—because of these arrows of truth in their hearts every knee shall bow and every tongue confess to the glory of God the Father. That this is the right application of the word arrow as a symbol we may easily prove. For instance, we read elsewhere, "The wicked shoot out arrows, even bitter words, that they may destroy the righteous." (Psa. 64:3.) But here the glorious King of Righteousness sends forth his arrows, his words, not bitter but pure and true and good; and as arrows they go to the hearts of all those who are in opposition to righteousness to convince, to convict, to slay them.

ALREADY THE KING OF THE SAINTS.

Those favored of God with the opening of their eyes of understanding in the present time—those who are now the Lord's consecrated people and "taught of God"—may even now by the eye of faith anticipate the glories and honors that are to be rendered to the great Redeemer. These see Jesus as the King of glory already, and by faith they render to him the homage of their hearts. They need not to be slain by the sword of his mouth nor by the arrows of his sharp reproofs. They on the contary have the special hearing ear, and have heard the voice of God speaking peace through Jesus Christ. Theirs is a double blessing: not only will they have glory, honor and immortality at the coming of the King, as his Bride and joint-heir in the Kingdom and its wonderful privileges, but already they have ruling in their hearts the peace of God which passeth all understanding. Already they are privileged to enlist as soldiers of the cross and followers of the Lamb. Already they are walking in his footsteps and fighting a good fight, not against humanity but in its favor—against the world, the flesh and the devil. It is their privilege to have assistances from the Captain of their Salvation—who is by and by to be the King of earth, the King of glory—to the full extent of their necessity, grace sufficient in every time of need, so that they may come off conquerors, yea, more than conquerors, through him who bought us with his precious blood. Let us abide in his love, abide in his favor and abide in his companionship, loyal, faithful unto death, that we may be counted worthy a share with him in his Kingdom and glory according to the good promises of his Word.

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ABOUT HANDSHAKES.

Did you ever notice the difference in hands and handshakes? asks the Abilene Chronicle. Well, there is a difference, and it's mighty interesting, too. One person will offer you a big, brawny hand that gives you a good, hearty shake, while another hand that is just as big and brawny will feel like a log. Some one else will offer you a hand that you could reach around with your little finger, and yet the grsp is warm and sympathetic, while the same hand worn by another will feel like a slender icicle, and the quicker you let go the better.

In a Quandary.

Mistah White—Doctah, my little chile done catch de whoopin'-cough.

Doctah Black—after serious thought—You mus' take tree hairs from a mule's back an' put 'em on dat chile. Dey will cure de chile but it'll kill de mule.

"But se heah, doctah, I'se a poor man, I is, an' I can't afford ter lose dat ere mule. Won't takin' de hairs frum some odder place cure de chile widout killin' de mule?"

"Only one. You kin take 'em from de mule's hind legs."

"But dat 'ud kill me!"

Explanation.

"Where is the two-headed girl you advertised?" asked the man from Missouri who had wandered into a dime museum.

"That's her on the platform," replied the manager.

"But," protested the Missourian, "she only has one head."

"Oh, she's got two, all right," rejoined the manager, "but she caught a sever cold in the other one and left it at home to-day."

TO MINERS OF COAL.

If you desire to be posted on important matters connected with your occupations, send to the National Labor Tribune office for a copy of "Atkinson on the Gases Met with in Coal Mines, and on the Friction of Air in Mines. The price is 10 cents.

LABOR CONVENTIONS OF 1906.

A List of the International Meetings Scheduled.

November 12, Minneapolis, Minn., America Federation of Labor.

December 3, New York, N. Y., National Alliance of Bill Posters and Billers of America.

Puzzled Pa.

A country boy who was going to play on the college base ball team had written a leter to the old folks down home.

"I reckon he's gettin' on all right," drawled the old man, as he scrutinized the page, "but 'pears to me he's doin' some things that a gal ought to do."

"How's that, Hiram?" asked the old lady.

"Why, the other day he says he made two or three muffs."

More Bad Luck.

Mr. Winks—Looking over the paper—Cheap, Drugg & Company are selling all sorts of patent medicines at half price.

Mrs. Winks—Just our luck! There ain't anything the matter with any of us.

Ready for Business.

Caller (western newspaper office)—I want to see the editor.

Office Boy—Editor's gone off for six weeks. Leave yer bill with me an I'll give it to him when he gits back.

"I haven't got a bill. I've got a club."

"Editor's upstairs, sir."

What Ailed Her.

Jinks (at a party)—I don't see what's the matter with that pretty woman over there. She was awfully fiirty a little while ago, and now she won't have anything to do with me.

Stranger—I've just come in. She's my wife.

Still in Doubt.

Reporter—Uncle, to what do you attribute your long life?

Oldest Inhabitant—I don't know yit, young feller. They's several of these patent medicine companies that's dickerin' with me.

They Were Both Charged.

A little girl, brushing her hair, found that it "cracked," and asked her mother why it did.

"Why, dear, you have electricity in your hair," explained the mother.

"Isn't that funny?" commented the little one. "I have electricity in my hair, and grandmother has gas in her stomach!"

Any of our readers wishing a friend to receive a sample copy of the Tribune will please send us the name and address and it will be promptly attended to, one name or a hundred.

Labor Tribune

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Our readers who order goods advertised in our columns, or ask for information concerning them, will oblige both the advertiser and ourselves by stating that they saw the announcement in the National Labor Tribune. While we do not undertake to vouch for any person advertising with us, we shall continue to exercise every precaution to exclude the dishonest or unworthy from these columns, and shall be glad to have the assistance of our readers in so doing We shall esteem it a favor to be informed of the failure of advertisers to make good the offers contained in their advertisements.

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The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate matters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an endorsement if it.

HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

Plans for Open-Shoppers.

The National Erectors' Association last Friday affirmed its previous position by declaring unequivocally for the open shop. At a meeting held in New York, at which all the leading erectors of the country were present, a resolution was adopted pledging support to the Illinois Steel Company of Chicago, against which a strike was declared by the Structural Iron Workers' Union on the plant being erected at Gary, Ind. Among the concerns represented at the meeting were the American Bridge Company, Pennsylvania Steel Company, McClintic & Marshall, Phoenix Bridge Company, Wisconsin Bridge Company, Riter-Conley Manufacturing Company, Pittsburg Construction Company, Fort Pitt Bridge Company, Heyl & Patterson Company, S. P. Mitchell, Illinois Steel Company, Post & McCord, Cooper Iron Works and Milliken Brothers.

Spokane (Wash.) teamsters, 27 in number, have broken away from their local and will organize a new union.

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WHAT AND WHERE IS PURGATORY?

ONLY THE CLEANSED CAN ENTER HEAVEN.

WASHING OR REGENERATION NECESSARY, EITHER IN PRESENT LIFE OR THAT TO COME.

PROTESTANTS AND CATHOLICS BOTH IN ERROR.

Brooklyn, N. Y., Nov. 11.—Pastor C. T. Russell of Allegheny, Pa., preached twice here yesterday. One discourse was his answer to infidelity entitled, "To Hell and Back? Who are there? Hope for the recovery of many." The other discourse was from I Cor. 5:5, "To deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Luther, Zwingli and others of the early reformers withdrew from the doctrines of Roman Catholicism because they believed them to be erroneous—because they believed that thy had found clearer and truer light in the Word of God. But, alas, they brought with them some of the errors, and in the matter of Purgatory they left behind them at least a partial truth. We do not wish to give the impression that we have any sympathy whatever with the Roman Catholic view of Purgatory—that all Roman Catholic believers (except the merest handful of saints) are saved from an eternity of torture by being put into an inferno, there to suffer physical torture for years or for centuries, and of more or less seveity according to the heinousness of their sins and the carelessness of their earthly friends in the matter of paying for masses whereby they might be sooner relieved and granted access to heaven.

It was probably because the reformers felt a righteous indignation against all thought of masses for the sins of the dead, against all thought that anything could make atonement for sins except the precious blood of Christ, that they rejected the doctrine of Purgatory so absolutely, and adopted instead the thoroughly inconsistent theory that only the handful of saints would ever reach heaven and that the great mass of the human family would experience endless torture.

ONLY THE PURE ENTER HEAVEN.

Our common sense corroborates the word of Jesus, "Blessed are the pure in heart: for they shall see God," and again the Apostle's words to the saints, "We shall be like him, for we shall see him as he is." (Matt. 5:8; 1 John 3:2.) But the acceptance of this reasonable Scripture view leaves Protestants in a sad dilemma. On the one hand they know that remarkably few are saintly, "pure in heart," that remarkably few live or "walk not after the flesh but after the spirit," and that these few would not take in very many of their dear ones of earthly relationship, nor very many of their friends of the nominal Church relationship either. It is impossible fo them to think of these as all going to a hopeless eternity of torture when they realize that many of them have never really had the eyes of their understanding opened to see, to know, to appreciate the Lord and the message of his grace; and that many others, millions upon millions of humanity, have never heard of God or of the Lord Jesus or of the Gospel message in the most indefinite and remote sense.

But as they can not think of these going to eternal torment in their measurable or total ignorance of God, neither can they think of these being fit for the presence of God and the companionship of the holy angels and an eternity of bliss. What would heaven be anyway if, mixed with its angelic hosts and handful of saints, there were nearly all of the 20,000,000,000 of Adam's race who died without being saints, and many of them in absolute darkness and ignorance—what kind of a place would heaven be composed of such an incongruous mass? What an amount of teaching and labor would be necessary to bring these savage, brutal, unregenerate ones into full accord with the divine character and law. The very thought suggests to us a pandemonium in heaven worse than anything by far that we have known on earth, because here the scenes are gradually changing and the worst as well as the best are continually passing off the stage of action, while there, according to the general thought on the subject, the numbers of heathen and otherwise darkened ones are being incrased by 90,000 deaths every day. Every reasoning mind must conclude that either there is some great mistake in this theory or else that heaven will not be one-tenth as desirable a place to go to as we had hoped.

We have already expressed our dissent from the Roman Catholic view of Purgatory. Our mental functions would not permit us to believe that the Almighty had entrusted the future of mankind in general to popes, bishops and priests and the generosity of friends in the matter of paying for masses. We are not in this especially decrying popes and prelates and priests, for our assumption is that some of them at least are good men. Our opposition is to the thought that any man, however good or well intentioned, should have entrusted to him the eternal destinies of their fellows. Such a work of judging as to fitness for heaven—of judging when the work of purification had been accomplished, etc.—should be in the hands of the Omniscient and Omnipotent only, and money considerations surely can have nothing whatever to do with the findings of the divine court of awards. So says reason, and the entire spirit of the Word of God upholds this reasoning, as we shall show.

BIBLE TEACHES TWO PURGATORIES.

It may seem a startling thought to some Protestants that the Bible teaches distinctly two different purgatories—one for the Church, the other for the world. The world's judgment and pugatory lie beyond the second coming of Christ. Meantime, as the Scriptures distinctly show, the world of mankind in general at death go to sheol, to hades, to the grave, to the tomb, to the state of death, where their awakening shall occur during the Millennial age. Then they will come forth from the tomb for their purgatorial experiences on the earth, the object and purpose of those experiences being their reformation—that they may all come to a knowledge of the Lord and to full, complete salvation from sin and death We will consider these and the character of their purgations further on. We must first examine in some detail the Church's purgatory, which is open and in full operation at the present time.

Be it understood that the Church consists not of every one who has heard of Jesus nor of every one who believes that he is the Son of God. The Church, according to the Bible, consists only of those who have renounced sin and accepted the merit of Christ's atoning sacrifice as their ransom price, and who, under Christ's robe of imputed righteousness, have approached the Father through him and presented their bodies living sacrifices, holy, acceptable to him and their reasonable service. (Rom. 12:1.) This class, accepted of God through Christ, are begotten of the holy Spirit and reckoned as New Creatures. They at once are enrolled in the Lamb's book of life, with the assurance that their names will never be blotted out if they remain faithful to their pledge, their covenant, their consecration. These have crowns of life apportioned to them, with the promise that if they are faithful the crowns shall be theirs and not be given to another. (Rev. 3:5, 11; 2:10.) These, as the Apostle explains, are forthwith in the school of Christ, to be taught of him the lessons and experiences necessary to their attainment of the glory, honor and immortality promised to the faithful.

They are forewarned to expect that there will be trials and difficult lessons in this school; that every son whom the Father receiveth must needs have chastisements and schoolings, lessons, experiences in life, to teach him the way of the Lord more perfectly, to help him conquer his own self-will, and to cultivate the fruits and graces of the Spirit exemplified in his great Teacher, our Lord. These experiences the Apostle Peter refers to saying, "Think it not strange concerning the fiery trials that shall try you, as though some strange thing happened unto you." (I Pet. 4:12.) If rightly informed as to what we are undertaking when we become disciples of Jesus we would know to expect fiery trials and disciplines, and that we are in the school of Christ for the very purpose of learning these lessons. Nevertheless, while undergoing these fiery trials, all the faithful are assured that they may enjoy the while the peace of God which passeth all understanding ruling in their hearts. Such as are faithful have no need to be put into purgatory, for they joyfully and thankfully accept the experiences of life, and learn, as the Apostle says, to rejoice in tribulation, knowing that tribulation worketh experience, patience hope.

DELIVERED OVER TO SATAN.

The purgatory for the Church is not entered at death, but as soon as any individual in the Church, any of the consecrated ones, step aside from their consecration and with a measure of wilfulness go into sin and error—these are put forthwith into purgatory and our text describes the manner. The context shows us that in the Church at Corinth was a brother who had not only stepped aside from the proprieties of the elect but he was inclined to glory in his sins: the Apostle assures the other members of the Church that they should have reproved the wrong course, they should have rebuked the brother, and if he then failed to reform they should have withdrawn all brotherly relationship from him until he would reform—not that they should have misused him or tortured him, but simply that they should have treated him as a worldly man and not as a brother in Christ. After upbraiding them the Apostle says that wherein the Church failed in its duty, he as an Apostle of the Lord would undertake to do this duty for them, and accordingly in this letter he excommunicates the wrongdoer, subject to his reform. His words are that he delivered him over to Satan for buffeting, for the "destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus"—at the second coming of Christ.

What did the Apostle mean by this expression, "delivered over to Satan?" We reply that the Church, in God's providence is especially under divine care, so that, as the Apostle expresses it, the wicked one touches not, injures not, those who are in proper relationship with the Lord as members of the elect Church. It is not for us to say what power is granted to Satan in respect to the world; but we have the assurance that the members of the elect Church in their every interest are protected by the Lord's care, so that he can guarantee them that anything that he permits to come upon them will work for their good. But in the case of the evildoer under consideration, he was specially delivered over to Satan—that is to say, the Apostle wishes us to understand that the Lord's will respecting such would be that Satan might have special power over them to work them injury, to work them trouble, distress, financial or physical or otherwise. But even this opposition of the Adversary would still be subject to the divine supervision, to the intent, as the Apostle explains, that the spirit might be saved in the day of the Lord Jesus.

Any punishments approved by the Lord, we may rest assured, are intended to be remedial, reformatory The man mentioned in our text, then, we may be sure, passed into troublesome experiences at the hands of the great Adversary, and in these experiences he was bereft of the fellowship of the Church and cut off from the throne of grace, at least temporarily. We can not be sure that he endured more severe trials and difficulties than did some of the faithful: indeed our Lord and the apostles suffered severely because of their loyalty to truth andl righteousness, but in the midst of all their persecutions and sorrows and stripes and experiences and crucifyings they had the holy love, joy and peace divine ruling in their hearts which enabled them to rejoice in all of those experiences. But this poor man mentioned in our text had nothing of consolation in his trying experiences, only the bitter reflection that he was now enduring punishment for sin. We may be sure that ,according to his appreciation of his wrong course and his desire to return to the Lord and to harmony with righteousness, in that same proportion would his punishment at the hands of the Adversary be shortened. No moneys paid by him or on his behalf could in any wise affect the matter: no masses could be said for him because the Word of God recognizes only the one sacrifice for our sins, namely, that at Calvary. Hence his experiences in purgatory would last until he had learned his lesson and turned from his evil course, renouncing the wrong, and seeking the Lord in prayer for forgiveness.

The Apostle's suggestion that his spirit might be saved in the day of the Lord Jesus is not an intimation that he might come back into harmony with the Lord and his people at any time, rather he is giving the ultimate design of the matter, namely, that if the evildoer persists in his wrong course it would eventuate in the destruction of his flesh, of his mortal body, instead of its sacrifice, which he had pledged; and that thus, even if it were slowly, he might be recovered from his wrong course and eventually be purged, purified, that he might attain salvation at the second coming of Chist. But on the other hand the Scriptures assure us that if these purgatorial experiences through which such would pass fail of having the effect of puifying them from sin and bringing them back into harmony with God, then they would die the Second Death—their spirits would not be saved in the day of the Lord Jesus—all means for their recovery from sin would have failed. It is probable that quite a good many of the Lord's people during the past eighteen centuries have passed through Purgatory—fiery experiences.

"GREAT TRIBULATION" OF PURGATORY.

The Scriptures clearly show that in the closing time of this Gospel age great light and blessing will be bestowed upon the Lord's people all of whom are classed as "virgins"—pure ones—forgiven ones—covered with the robe of Christ's righteousness. The light and testing of the end of this age will prove some of these "wise virgins" and some to be "foolish virgins." The parable which illustrates this is located at the end of the age at the second coming of the Son of man. The wise virgins represented those of the Lord's faithful who will be prepared, and enter into the joys of their Lord as membes of the Bride of Christ—the "Bride, the Lamb's Wife." (Rev. 21:9.) The foolish virgins, overcharged with the cares of this life, not sufficiently zealous, who do not comply with the terms of their consecration, fail to sacrifice earthly interests in favor of the heavenly ones—these are unwise virgins, and in the parable they are represented as being without light because without oil.

The oil of the holy Spirit is necessary in our earthen vessels as well as in the Lamp, the Word of God, and all the children of the light should have the oil abundantly, both in themselves and in the Word. The foolish virgins are represented as finally getting the light, the oil, the holy Spirit, but too late to enter in with the wise virgins to the marriage. They can not be of the Bride class, therefore, even though they get the necessary oil and light by and by. In the parable they are represented as standing outside the closed door, and are informed that the Lord does not recognize them and that they must have their portion, experiences, in the great time of trouble. That great time of trouble will be their purgatory—the time when they will learn what a great mistake they have made in settling their affections too much upon the things of earth and failing to sufficiently set them upon heavenly things.

Thus viewed from the Scriptural standpoint the Lord's people are seen in two different phases—(1) Those who live faithfully up to their covenant engagement, and joyfully lay down their lives in sarcifice and service of the Truth;—(2) Those who while acknowledging the Lord and holding fast to him, do not live up to their covenant engagements of self-sacrifice, and whose flesh therefore must be destroyed if they would be counted worthy of life on any heavenly plane. The purgatorial tribulation, upon these is referred to in Revelation 7:9-15. There the little flock is represented as completing the elect 144,000 of Spiritual Israel—a little flock. The remainder of Spiritual Israel, who finally pass through the purgatorial trial successfully, are declared to be "a great multitude whose number no man knoweth (not a predestined number)." These, we are assured, will reach their high position as palm-bearers before the throne (not as cown-wearers in the throne, the position and honor of the little flock) by coming through great tribulation and washing their robes and making them white in the blood of the Lamb. Thus symbolically their purification, their perfecting, is set before us. Their spirits are saved in the day of the Lord Jesus.

The Apostle Paul refers us to this class again and likens their purification to a fiery ordeal, saying, "The fire of that day shall try every man's work of what sort it is." (I Cor. 3:13.) He then points out that some of the Lord's people are building faith and character with gold and silver and precious stones, and that these will obtain a more excellent glory and honor. Others he tells us have built upon the true rock foundation, Christ Jesus, but with a mixture of hay and stubble. Of these he tells us that they shall be saved so as by fire, but their works shall suffer loss: that is to say, they will fail in getting the highest reward, joint-heirship with Christ in the Kingdom, but they will get salvation, everlasting life, after and by means of the purifying fires of trial, difficulty, trouble, through which they will pass. As already intimated, the end of this age is to be such a time of fiery trial, especially upon those who are faint-hearted, laggards. We are assured that upon all Christendom it will be a time of trouble such as was not since there was a nation.

The Apostle, writing to Timothy refers to two brethren, Hymenaeus and Alexander, who had gone astray from the truth, and says, "Whom I have delivered unto Satan that they may learn not to blaspheme." (I Tim. 1:20.) It is doubtless because many of the Lord's people at the present time are not sufficiently reverential toward God and his Word and sufficiently zealous for his cause that they will go into the time of trouble, failing to come off "more than conquerors." The doctrine of eternal torment is as gross a blasphemy against the holy name as could possibly be imagined, yet in this blasphemy are associated a very large proportion of those who have consecrated themselves to lay down their lives in defence of the Lord and his cause. While we may excuse many of these on the score of ignorance, we must remember that now the true light on the subject is shining, and that daily the excuse is less and less potent. In the great time of trouble, when all the various systems of men financial, social, political and religious, will all go down in anarchy, in preparing for the establishment of the Lord's Kingdom, then those who have blasphemed the holy name, and others who have been too busy with worldly cares to study the divine Word, will be in sore straits, represented in the Scriptures as "weeping, wailing and gnashing of teeth," chagrin and disappointment. In that trouble they will wash their robes and make them white in the blood of the Lamb; they will trim their lamps, get the oil which now they lack, and see and understand clearly the true situation and be delivered—their spirits saved in the day of the Lord Jesus.

THE WORLD'S PURGATORY.

The time of trouble with which the present Gospel age will end and the last members of the consecrated class be tested and proven will also do a work for the world in general. To whatever extent men have not lived up to their best conceptions of right and wrong, the flickering light of nature left them through the fall, and subsequently at times by the light of grace reflected from God's consecrated ones—to that extent they are blameworthy and deserve stripes or punishments of a purgatorial kind, and will surely get them. But whatever proportion of their misconduct is due to ignorance and superstition, the results of the fall in themselves or in others, to that extent their wrongdoing is pardonable and excusable under the divine arrangement through the blood of Christ. The world-wide trouble already referred to serves as a purgatorial flame to purge the world in general of much of the sin and shame which now it licenses and approves.

The plowshare of truble will cut deep furrows through human hearts breaking up fallow ground and making the world of mankind more ready to hear the voice of peace and reconciliation from him who speaketh from heaven, the great Mediator, the great Christ—our Lord Jesus the Head, the Church his body, his Bride. The Scriptures teach that the entire Millennial age will be a period of judgments or disciplines—disciplines and punishments for wrong doing and wrong intending, and of rewards for every right intention and effort. Thus the entire Millennial age will be a period of the world's purgatory. At its beginning sin and degradation will cause shame and contempt, but as the great King of glory and his associate Judges (I Cor. 6:2) shall progress with the work of judging, disciplining, uplifting and restoring the poor fallen race from its conditions of sin and degradation and death, marvellous changes will go on daily hourly, until finally, at the close of that period of purgation and discipline and correction in righteousness all will have been brought to perfection who were willing to return, and of the others it will be true as written. "It shall come to pass that the soul that will not hear (obey) that Prophet shall be destroyed from among the people."—Acts 3:23.

At the close of that world's day of purgatory, having accomplished the work intended of the Father, Christ will deliver up the Kingdom, the rule of the earth, to God, even the Father. The elect Church will still be his Bride and colaborers with him in his further honor, glory and service, while the remainder of mankind, as many as will receive the grace of God the gift of life eternal, on God's terms, being absolutely perfect will need no Mediator, no intermediary to cover blemishes for them. Satan who will be bound through that thousand years of the world's purgation will be loosed then that he may test and try all those perfect ones of the human family as at first he was permitted to try and test our first parents in their perfection. As many as will then yield to error and disobedience will die the second death, while all the remainder, perfectly proven and tested, will have the gift of eternal life at the hands of their Creator having attained it through the merit of him who loved us and bought us with his precious blood—by his sacrifice and afterwards by the purgatorial experiences through which they will pass under his loving care.

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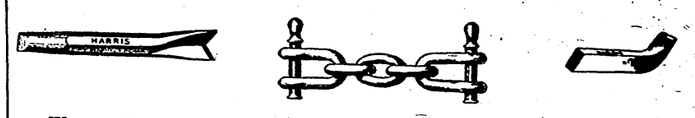

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Pittsburg, Pa., Nov. 10.

Editors National Labor Tribune:

I enclose $2.00 in payment for the coming year's subscription to your valuable paper. It has increased very much in my estimation since you began publishing C. T. Russell's sermons. I am very thankful to my Heavenly Father that through reading these sermons and studying the Scriptures I have learned that God has a beautiful, loving, harmonious plan in which He guarantees to every member of the human race (both those who are in their graves and those who are still alive) one fair chance for salvation. I find that the doctrine of eternal torment which originated in the dark ages is responsible for nearly all the infidels of the present time. Reared in a strict Methodist family I was repeatedly told that I was going straight to "hell" (i. e., eternal torment) because I refused to go to the "mourners' bench" and be converted and join the Methodist Church.

Being of a very practical turn of mind, I very early came to the conclusion that a God of love and a God of eternal torment could not be combined in the same person.

Like a great many others who are drifting toward infidelity, I was unable to get reasonable answers to my questions from church members or ministers, so I gave the matter up in despair and had about come to the conclusion that there was no God at all.

In other words I was practically an infidel. Some time ago a friend (surely a messengar from God) presented me with an 80-page book entitled "What Say the Scriptures About Hell" which gives a reasonable explanation of every text of Scripture in which the word "hell" is found. As soon as I began to read the book I began to realize that there was a God, and when I had finished it I knew that He was a God of love as stated so many times in the Scriptures.

I have purchased a number of these books and will be pleased to send one free of charge to each reader of your paper who will send his address to J. H. Giesey, P. O. Box No. 1139, Pittsburg, Pa.

A National Exchange.

For the purpose of organizing the National Builders' Exchange representatives of the several States exchanges throughout the United States will meet in Scranton, Pa., in January. The call for the convention is from the Pennsylvania association and is under the direct charge of E. S. Williams of Scranton. Letters are being sent out to all exchanges, asking that delegates be sent. It is the intention to limit the membership so that it can be controlled safely.

LABOR CONVENTIONS OF 1906.

A List of the International Meetings Scheduled.

December 3, New York, N. Y., National Alliance of Bill Posters and Billers of America.

Steps are being taken in Chicago, Ill., for the formation of an arbitration board of teamsters and team owners, which will adjust all differences which may arise in the future.

Sherman (Tex.) railway section and terminal workers of the Cotton Belt railroad have secured an increase of 25 cents per day.

We will cheerfully send sample copies to all who wish them.

Labor Tribune

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The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate matters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an endorsement if it.

HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

JUST LIKE DAD.

How a Casual Caller Relieved a Trying Situation.

He was the son of a wealthy citizen and had just returned from college.

His father was a brusque, matter-of-fact man who disliked anything showy, and he noticed with sorrow that his son returned with the latest thing in collars and various other insignia of swelldom.

The old gentleman surveyed him critically when he appeared in his office, and then blurted out:

"Young man, you look like a condemned idiot."

Just at that moment and before the young man had time to make a fitting reply, a friend walked in.

"Why, hello, Billy; have you returned?" he asked. "Dear me, how much you resemble your father."

"So he has been telling me," replied Billy.

And from that day to this the old gentleman has had no fault to find with his son.

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RESTITUTION TIMES COMING.

BIBLE DOCTRINE OF RESTITUTION VERSUS EVOLUTIONARY THEORY.

MODERN CONCLUSIONS ARE DELUSIONS.

LET GOD BE TRUE THOUGH IT MAKE EVERY MAN A LIAR.

WHAT SAITH THE SCRIPTURES THY WORD IS TRUTH.

Worcester, Mass., Nov. 18.

Pastor C. T. Russell, of Allegheny, preached here to-day in our largest auditorium, "Mechanics' Hall," to a large audience. His discourse, "A Cure for Infidelity—To Hell and Back," was listened to most attentively for nearly two hours by nearly 2000 people. We report his evening discourse from the text, "Times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began." —Acts 3:19-21.

Few seem to realize that the doctrine of Evolution, which is spreading so rapidly amongst the most intelligent people, is diametrically opposed to the teachings of God's Word. Nor should it surprise us that linked with the doctrine of Evolution goes the higher critical view of the Bible—the refined and cultured way in which in our day infidelity is referred to and glossed over. With these teachings now entrenched in all the text books of the colleges, seminaries and high schools of the civilized world, it is impossible for the students to graduate except as they shall show themselves proficient in this fundamental error, which already has so largely undermined the divine revelation. It is safe to say that nine out of ten of all the graduates of theological seminaries are evolutionists and in full sympathy with higher criticism. Thus infidelity has already grasped the pulpits of Christendom to such an extent that only here and there can a preacher of the gospel be found, one who believes in the Bible and its revelation, its good tidings. And these are considered by their associates in the ministry to be "back numbers"—"old fogy"—fools for Christ's sake—for the truth's sake.

This falling away from the faith once delivered to the saints is freely predicted in the Scriptures, and is a marked sign that we are in the closing time of this Gospel age and close to the dawning of the Millenial epoch. Did not our Lord say, "When the Son of Man cometh shall he find faith on the earth?" (Luke 18:8.) Did not the Apostle Paul say, "Evil men and leaders astray shall wax worse and worse, deceiving and being deceived?" (2 Tim. 3:13.) Did he not predict that in the end of this age the Lord would permit or "send strong delusions," that nominal professors, lacking the spirit of the truth, should be deceived, "that they might believe a lie," that they might all be condemned—that it might ultimately be seen that they were not at heart spiritual Israelites indeed, not therefore of the elect, and not therefore permitted to share in the highest salvation which God has provided for these? The Apostle tells why this strong delusion is sent in the end of this age, why these are not protected from the delusion. He says that it is because "they received not the truth in the love of it, but had pleasure in untruth"—therefore they are ensnared by the error and stumble into unbelief. 2 Thes. 2:11.

THE WORLD'S WISDOM FOOLISHNESS.

Through the prophet Isaiah the Lord pictures the end of this Gospel age and the very conditions which now surround us, and tells us the reason therefor. We quote, "The book is handed to one who is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: Again it is handed to one who is unlearned saying, Read this, I pray thee; and he saith, I cannot for I am unlearned." Thus, saith the Lord, the word is become to all of you as a sealed book. The reason for this is stated, "Because this people draweth nigh to me with their lips while their heart is far from me." (Isa. 29:11-13.) The lesson for us is that God reveals the secrets of his Word and plan only to those who are of a contrite heart—to the honest hearted who love the truth, and who will hold to it at any cost of property or worldly prosperity or honor of men—esteeming the riches of Christ of greater value than all the treasure of the world.

The prophet, picturing our doy, shows the creeds in which many have been seeking to rest under the figure of a short bed and narrow cover. An intellectual babe might roll and crow and have abundance of room in such a trundle bed, but those of more developed mind, whose eyes of understanding are opening, find that the turndle bed of the past is too short and its covering too narrow. They cannot properly stretch themselves; they are cramped and uncomfortable in such neds; neither is the covering sufficiently ample that they may wrap themselves and feel comfortable and secure. The Calvanistic creed, for instance, as a sample of many others, has become too short, too cramped. Intelligent people cannot continue to rest in its porvisions and limitations. As taught in the creeds the doctrine of election at one time served to cover and satisfy those in the Westminster creed bed, but as their minds have grown, these are unsatisfactory and they feel that if only a handful are to be saved they are not certain that the handful will all be Calvinists, and moan, "'Tis a point I long to know."

Mark the words of the Prophet respecting the higher critics and doctors of divinity of our day, and their leaving of the Bible to follow the paths of science, falsely so-called, the path of the higher critics and eveolutions. He says, "Behold, I proceed to do a marvelous thing—a marvelous thing and an astonishment: for the wisdom of their wise men shall perish and the understanding of their prudent men shall be buried."—Isa. 29:14.

THE BIBLE OPPOSES EVOLUTION.

The Bible does give some ground for supposing that the lower animals were developed to their various perfections somewhat along the lines of evolution. For instance, the statement that God caused the sea to bring forth fish of every kind. It is not said that God formed the fish and put them into the sea, nor that he formed any of the lower animals. Furthermore, this is not the question of contention by evolutionists. Their attack is upon man himself: their claim is than man sprung from the monkey, and that the monkey originally sprang from protoplasm. Their claim is that these various steps of evolution have brought us as a race to our present condition, and that the process of development into gods is gradually going on. The Scriptural proposition is the very reverse of this. The Bible tells us that man was formed by the Almighty, was a direct creation and that he was made perfect and upright, the mental and moral image and likeness in the flesh of his Creator, the Almighty Spirit Being.

Whoever takes the evolutionary theory must reject this statement, and hence the attemmpts of the higher critics to make the book of Genesis appear ridiculous and foolish and unreasonable. But it is not the book of Genesis merely that would need to be demolished in order to support the evolution theory. The entire Bible speaks with one harmonious voice respecting the fall from divine favor and likeness into sin-and-death conditions. The Apostle tells us that sin and death began to reign in Adam's day and he explains the cause therefor, saying, "By one man's disobedience sin entered into the world and death as the result of sin, and thus death passed upon all men because all have sinned. (Rom. 5:12.) Our Lord Jesus contradicts the evolution theory most emphatically in his statement, "The Son of man came to seek and recover that which was lost." (Luke 19:10.) The prophet David, picturing man in his original state, before sin entered, says, "Thou madest him a little lower than the angels, thou crownedst him with glory and honor (God-Likeness), thou didst set him over the work of thy hands—all sheep and oxen, yea, the beasts of the field; the fowls of the air and the fish of the sea."—Psalm 8:5-8.

How could these testimonies of the divine Word be reconciled with the theory of evolution, even if the book of Genesis and its account of man's original perfection were blotted out of the Bible? Whoever is willing in his mind to contradict the Lord, the apostles and the prophets, and assume that the worldly wise men of our day are better informed and more authoritative teachers, let him honestly repudiate the Bible in toto, and acknowledge that if its teachers are unworthy of credence on this subject, they are unworthy of confidence on any subject; and that if the worldly wise, the higher critics, are authoritative on this subject, their wisdom should be recognized also in other directions, and they should make us a new Bible according to their own presentatons, their own so-called scientific guesses respecting the past and the future. On the contrary, whoever has set to his seal that God is true, that Jesus is the Son of God, and that the apostles and prophets were the inspired mouthpieces, let such say to themselves and to others—We utterly repudiate this so-called wisdom of the world, and anchor our faith in the word of the living God—We abandon evolution as it relates to mankind in every sense and particular, and will hold fast to the Word of Life and to all the exceeding great and precious promises of the scriptures.

RANSOM CONTRADICTS EVOLUTION.

Those who will look at the subject from the Bible standpoint will see that its every teaching is in accord with its teaching of Adam's perfection and his fall. The penalizing of Adam's sin with the death penalty presupposes that the original sinner possessed intelligence of a high order, which would properly qualify him for a trial at the bar of God for either life or death eternal, and the death sentence corroborates the declaration of the Scriptures that Adam was disobedient in his trial. Thus the phenomena of death and mental, moral and physical impariment are all accounted for by the Scriptures through this doctrine of sin and its penalty. Every person and every theory which in any sense or degree either repudiates or ignores this Scruptural teaching, that all men are sinners and that their dying condition is the result or penalty of sin, are surely, therefore, in error.

In line with this we find the Scriptural doctrine of a ransom—that as sin and its penalty started in father Adam's disobedience and was inherited by all of his posterity, so God's provision for the future resurrection of Adam and his race made provision for their redemption. Thus the apostle states the matter, "As by a man (Adam) came death, by a man (Christ) also came the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive," "every man in his own order." (1 Cor. 15:21-23.) If, as the evolutionists tell us, man is "falling upward," wherein was the justice of the divine sentence against him? Why should God speak of him as a sinner, a transgressor? Is it sinful to evolute upward? Surely not! Why should man be spoken of as under the curse or penalty for sin, since self-development is not sin? Why should it be written that Justice demands a ransom price before Adam and his race could be released from the death sentence and be granted an opportunity for eternal life? Why did the Law given through Moses symbolize sin-offerings and divine propitiation through Day of Atonement sacrifices, etc., and the High Priest's services, if there was no fall, no sin, and no need of a redemption and sin-offering and a reconciliation to God? Why should the New Testament continue the same story of the necessity for the death of Jesus as the redemption price, that by his stripes we might be healed, that through the sacrifice of his life the world might be granted a resurrection to life in due time?

Why is the doctrine of the second coming of Christ and the resurrection so prominently before us in the Bible if there was no fall into sin and death, no need of a redemption, and no need that at his second coming the sins of the world shall be blotted out, and the world of mankind uplifted out of sin and death conditions back to full perfection of human nature and all that was lost in Adam? There can be no answer to these questions before an honest mind. The matter is a simple one: we must either reject the Bible doctrine of man's creation in perfection, his fall into sin and its penalty death, his redemption by the precious blood of Jesus and his recovery by and by from sin and death and restoration to full perfection during the Millenial age at the hands of the great Redeemer, or, on the contrary, we must repudiate in toto all the theories of human evolution as being absolutely, unqualifiedly, untrue "Let God be true though it prove very man a liar."—Rom. 3:4.

RESTITUTION OPPOSED TO EVOLUTION.

The pity is that very few Christian people are aware that restitution is the Scriptural teaching respecting the future hope of the world. I am sure few if any of this audience ever heard a discourse from our text. In fact, experience proves that remarkably few ministers or laymen know that there is such a statement in the Scriptures—that God through the inspired Apostle declares: Times, years of restitution are just before us—to begin at the second coming of our Lord, and, as our context declares, are to be seasons of refreshing, of blessing, of uplifting to the world of mankind. Yea, notice that in our text the Apostle declares that all the holy prophets since the world began have foretold these coming times of restitution and blessing. Strange that for so long we have overlooked the teachings of God's Word, the real hope set before the world. The hope before the church is a heavenly one, the prospect of a change from an earthly nature and conditions and surroundings to the heavenly, to be accomplished in the first or chief resurrection. The blessing promised to the world is not a change to another nature, but a restitution of the present human nature to its original perfection and connection with this earth, its future home or paradise.

Restitution, as all are aware, signifies the restoring or putting back to previous condition. It is consistent, therefore, that the Scriptures point out the glory of God exhibited in our first parents, lost through sin, redeemed by the precious blood, and assure us that ultimately all the world of mankind who will render submission to the voice of the Lord when they hear it with the ears of their hearts, will be restored to all that was lost, to the full perfection and dignity of human nature, the fleshly image of the divine nature. All of this restitution is predicated upon the fact that Jesus paid Adam's penalty and thereby attained the legal right to release Adam and all of his posterity from the death penalty by an awakening and a restitution, otherwise called the general resurrection, as the perfecting of the church is called her change, or the chief resurrection to glory, honor and immortality.

THERE IS A REASON.

There is a reason why the Scriptural doctrine of restitution, spoken by the apostles and all the holy prophets since the world began, has been overlooked by theologians in general. For the same reason the doctrine of the second coming of Christ and the resurrection of the dead have lost their trust and power in the faith of Christendom. The reason is that false doctrines were added very early to and engrafted upon, the faith once delivered to the saints. These traditions of the ancients have largely made the Word of God of none effect in the minds of the people, have rendered many of the statements of the Scriptures unintelligible, and have prepared the masses of Christendom to believe a lie—the lie that is now being made so prominent, that death is not death, that there was no fall, that there was no redemption from the fall, and that there will be no restitution.

This false doctrine is based upon the human theory that a man cannot die—that the soul cannot die. It is in complete opposition to the Scriptural declaration, "The soul that sinneth, it shall die," the "wages of sin is death," "God is able to destroy both soul and body." The theology that man when he dies is not dead but more alive than ever renders meaningless the doctrine of a resurrection from the dead, and also the doctrine of the second coming of Christ for the purpose of resurrecting the dead and granting them blessed opportunities during the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." This false doctrine that man is alive when he is dead is the basis for all the horrible teachings regarding purgatory, respecting the doctrine of prayers to the saints, supposed to be alive in heaven, when according to the Scriptures, they are dead and waiting for the second coming of our Lord and the resurrection of the dead.

Note the Apostle Peter's statement on the Day of Pentecost—"David is not ascended into the heavens." (Acts 2:34.): and if David has not ascended, why should we suppose that others of the prophets and saints, except the Lord, have ascended? Our Lord's word on this subject is, "No man hath ascended into heaven"—save the Son of man. (John 3:13.) Everything in the Scriptures agrees that the prophets of old as well as the Apostles, and all the faithful as well as the unfaithful, fall asleep in death and "know not anything" until awakening in the resurrection morning. (Eccl.9:5; Job 14:12.) Hence Scripturally death is spoken of as a sleep, as when we read that Jesus said of Lazarus, "Our friend Lazarus sleeps," and afterward explained that in common parlance he meant that Lazarus was dead. Again of Stephen, the first martyr, it is written, "He fell on sleep." The doctrine that the dead are more alive than ever before is responsible for many of the unreasonable views of the people now so generally entertained, even by some who think themselves Bible students, but are not, and who wrest the scriptures from their true import to conform them to the creeds of the "dark ages."

Let us go back to the Bible and common sense. Let us believe the record which God has given us of Adam's original creation in his likeness, of his fall into sin, of the sare that we all as his race have in his imperfection and unworthiness; and then let us hope in the redemption accomplished by our Lord and in the resurrection or salvation from death as it shall finally be accomplished through his power now the high calling of salvation to the church—and during the Millenial age the blessing of the world by restoration, restitution processes, which shall bring them back to all that was lost, plus valuable lessons in knowledge which will be to their eternal advantage. Let us see further God's reasonable provision that any who once really see and understand and appreciate the divine plan if they sin wilfully, deliberately, will become subject to the Second Death—utter destruction, from which there will be no redemption, no recovery by resurrection or otherwise.

RESTITUTION SPOKEN BY THE PROPHETS.

Did time permit, it would afford us great pleasure to go through the various prophesies and point out wherein all the holy prophets have spoken of the coming times of restitution. Moses the prophet distinctly set forth that in due time God would send a greater one than himself, "A prophet like unto me," the Messiah, and that through him blessings more abundant would come—blessings of relief and uplift and succor, forgiveness of sins and reconciliation with God. Peter quotes this in the words just following our text, and indicates that the fulfillment of it will be in the times of restitution, the times of refreshing and rejuvenation which God has proclaimed through all the prophets. Then, says the apostle, under those favorable conditions, "it shall come to pass that the soul that will not obey that prophet, shall be utterly destroyed from among the people." (Acts 3:23.) God himself prophesied of these coming blessings of restitution, declaring to Abraham unconditionally, "In thy seed shall all families of the earth be blessed." As the curse was death, the blessing of our Lord will be the reversal of the death and dying, namely, restitution to life.

Job, a prophet, taught the restitution of all things in a figure, himself representing the human family losing all of his possessions—everything—and in God's providence, in due time, got back all that was lost, person for person, animal for animal. David the prophet over and over tells us about the blessings that shall fill the earth when Messiah shall reign, cause wars to cease, succor the poor and needy, and uplift the world out of degredation back to divine favor. The prophets mainly refer to Israel when speaking of the restitution times; and without ignoring fleshly Israel and the blessings which will begin with them and extend to all the nations, we should not forget that Natural Israel was a typical people; that one of its tribes, the Levites, represented or typified Spiritual Israel with its Royal Priesthood, the Gospel Church, under the leadership of Christ, while the other tribes represented the remainder of mankind, who are to receive a blessing and instruction and uplift through the priestly class, the Lord's people now being selected from among mankind.

But doubtless all in this audience would be impressed more by the words of Jesus himself than by all the testimony of all the prophets. Hearken, therefore, to the great Teacher, the great Prophet, telling of restitution. He spake through his subsequent mouthpieces, the apostles, to tell us through our text of the coming restitution times, and to tell us through the Apostle Paul that the whole creation is groaning and travailing in pain together waiting for the manifestation of the sons of God—when their groaning and travailing in pain shall cease, and when they, by the grace of God, by acceptance of his favors of the Kingdom, shall regain the liberty of the sons of God—freedom from sin and death—restoration to divine favor. Not only so, but in his own dark utterances, with his own lips, he corroborated the testimony of the angels who announced his birth and who declared that it meant "good tidings of great joy, which shall be unto all people."

Our Lord told that he came to "seek and to save that which was lost;" he told how as the good Shepherd he was giving his life for the sheep, and as a result he would lead all of his true sheep, both of the present flock and of another flock yet to be called, to the fold. He told how he came "not to destroy men's lives, but to save them;" he pointed to his second coming as the time when he would reward the servants of this Gospel Age, the church, and that then he would set up his kingdom and give his faithful servants, the church, dominion over the world for its blessing and uplifting. He told how the time of blessing and uplift would not only be for the then living peoples, but also that all in their graves should hear his voice and should come forth, and that those who would hear in the sense of obey should live—ultimately be freed entrely from all the sin-and-death conditions of the present.

RESTITUTION EVEN FOR SODOM.

So prone are we to think of God as less merciful and less generous than ourselves instead of more so, that we are inclined to limit the gracious promises of his Word and to suppose that they are merely for the saints of this Gospel age. On the contrary, while the exceedingly great and precious promises are for these saints, there are other promises to the world in general which shall be theirs after the saints shall be glorified with their Lord. Whoever will read carefully and prayerfully and intelligently Romans 11:25-32 will find distinctly stated the great blessings that are to come to natural Israel at the second coming of Christ; and after the church shall be glorified, that Natural Israel "shall obtain mercy through your mercy"—through the mercy of glorified Spiritual Israel during restitution times.

But notice particularly a nation of the past, admitedly a very sinful nation, and see what our Lord declares to be their future prospects. He testified that all of the Sodomites were destroyed, saying, "Fire came down from heaven and destroyed them all." But he tells that in the Day of Judgment, the great Millenial day of his Kindgon, when the whole world shall have a judgment or trial of eternal life, the Sodomites will not be forgotten. More than that, it will be "more tolerable" for Sodom and Gomorrah in the day of Judgment than for you—you of Chorasin and Bethsaida, who have had larger opportunities and have failed to profit thereby. But why should it be more tolerable for the Sodomites than for some others? Were they not wicked sinners? Our Lord testifies that they were sinful men. There is no excuse made for their iniquity, but he also testifies, saying, "If the mighty works that have been done in you had been done in Sodom and Gomorrah they would have repented long ago in sackcloth and ashes." Thus we see why it will be more tolerable for them in the Millenial day than for some who were more highly favored and who therefore sinned against greater light.—Matt. 10:15.

Turn now to Exekiel 22:48-63. Hear what the Lord has said through his prophet respecting Sodom in the times of restitution—in the Day of Judgment—in the Millenial Day—under the reign of our Lord's Kingdom for the blessing and uplifting and trying and testing of the whole world for life or death everlasting. The prophet declares the sin of the Sodomites, and his word agrees with our Lord's testimony that the Israelites were more blameworthy; and then he tells that in due time he will restore the Sodomites and restore the Israelites, not for the merit or worthiness of either of them, but because of his own gracious plan and arrangements to give to all under the Millenial reign of Christ the fullest opportunity for knowledge and obedience and return to all that was lost and to life evtrlasting.

Mark the words of the prophet and remember to associate them with Jesus' words respecting the same people, all of whom had gone into destruction, the tomb, the state of death, none of whom remained alive. He says, "This was the iniquity of thy sister Sodom, pride, fullness of bread and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they committed abominations before me: therefore I took them away as I saw good."

God did not take them away and deliver them over to devils for their torture eternally, but he did rain down fire from heaven and destroyed them all. He made an example of them as evil doers, and they have been dead ever since, knowing nothing. And the moment of their awakening, when they shall hear the voice of the Son of man and shall come forth, will be to them the very next moment of consciousness to that one in which they "suffered the vengeance of eternal fire" from heaven.

They will come forth to learn that they were redeemed from the death sentence and that while they will be held responsible for and suffer punishment for their wrong doing in proportion to their knowledge, nevertheless the Lord will be ready to help them out of all their difficulties and to forgive their transgressions and to remember their sins and their iniquities no more if they will render obedience to him and accept his offer of restitution, return to all that was lost in Adam and redeemed for them by the precious blood of Christ. Notice how the prophet continues and tells of the resurrection also of the Israelites and their unworthiness of God's favor, and then his concluding words, "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant (the new covenant). Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder (Sodom) and thy younger (Samaria); and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee: thou shalt know that I am the Lord." How wonderful it seems that we have overlooked such plain statements of the Word of God. Verily, our wresting of the Scriptures and turning of things upside down has resulted disastrously to us. It was unprofitable that we forced theological definitions upon such simple words as destroy, death, destruction, to make out of these simple words life in torment and everlasting suffering. Christendom has every reason to be ashamed of its neglect of the Word of God and its following after the traditions of the ancients and the philosophy of Plato and other sciences, falsely so-called. Let us note now in conclusion the words of the Lord through Ezekiel to the Israelites respecting the effect of the outworking of his glorious plan of restitution. He says: "That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

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THE OVERTHROW OF SATAN'S EMPIRE.

THE PERSONALITY OF SATAN. —ONCE A COVERING CHERUB.—AMBITION HIS SIN.—"PRINCE OF THIS WORLD."—"GOD OF THIS WORLD."—RULING WITHOUT DIVINE COMMISSION.—HIS SUBJECTS DELUDED. — HIS VARIOUS DECEPTIONS.

CHRIST THE DELIVERER FROM THE EVIL ONE.—"THE PRINCE OF LIGHT" WILL VANQUISH THE "PRINCE OF DARKNESS" IN DUE TIME.—HOW, WHEN AND WHERE THE DELIVERANCE WILL BE ACCOMPLISHED AND THE REIGN OF RIGHTEOUSNESS INAUGURATED.

Cincinnati, O., Nov. 25.—Pastor Russell of Allegheny, Pa., preached twice here to-day to large and intelligent congregations. His afternoon discourse, which we report, was delivered at the large "Grand Opera House," which was crowded. He seemed to take the entire Bible as his text. He said:

The Scriptures uniformly assert a personal Satan or Adversary of God and righteousness, but nowhere do they intimate that he is beyond the power and control of the Almighty nor that his dominion is to be everlasting, but quite to the contrary. It is not the Bible but human tradition, however, which declares that he, with hordes of subordinate fireproof demons, is constantly busied with the tormenting of deceased members of the human family—thousands of millions of them—in some unknown place "beyond the bounds of time and space." That is human tradition, received not from Jesus and the apostles nor from the Jewish prophets, but from the heathen, of whom the Apostle tells us that the gods whom they worship are devils. (I Cor. 10:20.) And no wonder also that the Apostle designates such doctrines as "doctrines of demons" (I Tim. 4:1)—undoubtedly Satan and his associated fallen spirits (those angels which kept not their first estate but who for disobedience were cast down and are "reserved in chains of darkness" until a coming time of judgment.—Jude 6.

Satan is Scripturally represented as a being of superior ability—the recognized head and chief of other demons: he is the "prince of devils," and the organization and operation of these demon forces is evidently under his general control. These evil spirits are the bane of humanity, and while they have chief control amongst the heathen, they evidently also have large influence in Christendom so-called. They not only operate through mediums and by obsession, but in various other ways to delude the human family, to put light for darkness and darkness for light, to misrepresent the Almight's character and plan, and to thus alienate the hearts of men from their Creator.

SATAN'S GLORY, AMBITION AND FALL.

The Scriptures refer to Satan as having been created an angel of a very high order, a "covering cherub." He is styled Lucifer, the name signifying one who is a bright shining light, a "morning star" amongst other angels. He is represented as saying in his heart, "I will ascend above the stars (the bright ones, all other angels), I will be as the Most High"—a god, a superior one with a separate dominion. He is referred to as developing an ambitious pride, which finally led to outward rebellion against God.

The time evidently that this pride began to develop was when Satan beheld our first parents in Eden, and perceived that in them God had created a new thing—an intelligent pair in his own likeness, possessed with the powers of procreation—for the multiplying of their own species. Ambition led Lucifer to disloyalty; he determined to capture if possible the first human pair, and thus to gain control of the entire human race of men which should be born to them. He has succeeded marvellously, and, as the Apostle says, "The world lieth in the wicked one." He is indeed the prince or god of this world, the ruler of this world, who now worketh in the hearts of the children of disobedience.

"THE PRINCE OF THIS WORLD."

This is one of the names given to Satan by our Lord, and the more we come to know about the affairs of this world the more we can realize the appropriateness of the name. For although unseen by men, and unrecognized by the majority, his power is everywhere manifested. We may reasonably believe, however, that Satan did not expect that the penalty of death would be executed against humanity. He knew, of course, of the death of the lower animals, but evidently assumed that man, created in God's image as are the angels, like them would be free from death. Indeed he probably presumed the angels to be immortal, incapable of dying, and supposed that man also would be so. The execution of God's sentence, "Dying thou shalt die," against Adam and his race was quite probably a surprise to Satan, tarnishing his victory. Nevertheless, himself cut off from divine fellowship by his course, Satan continued to deal with humanity, to bring them further under his control; and his policy succeeded, in proportion as mankind became more and more weak and degenerated through the fall—through the outworking of the sentence, "Dying thou shalt die," "Dust thou art, and unto dust shalt thou return."

Thus it will be noted that man did indeed, according to the Scruptures, fall into the hands of Satan—not in some far off, unknown place after death, but in the earth prior to his death, the reign of Satan and sin and death working havoc with the race and bringing almost indescribable weaknesses, pains, sufferings, sorrows, mental, moral and physical, until in the language of the Apostle our race as a whole is a "groaning creation."—Rom. 8:22.

Let none suppose, however, that Satan is the "Prince of this world" by any recognition of the Almighty God. Quite to the contrary—everywhere in the Scriptures Satan's kingdom is denounced as a rebellious one, and everywhere do they present the thought that in due time Satan and his empire will be overthrown by Messiah, who shall establish instead of the pesent reign of sin and death his own kingdom of righteousness, the results and effects of which shall be unto righteousness and life everlasting. Let us note well the antithesis between Satan and Christ and their two kingdoms: the one present with us, the other hoped for, and by many of us longed for; yea, as the Apostle says, "the whole creation is groaning and travailing in pain together until now, waiting for the manifestation of the sons of God"—waiting for the Millennial Kingdom, even though the groaning creation does not realize with any clearness or distinctness how their deliverance is to be brought about. That is known to the Lord and to his faithful, as it is written, "The secret of the Lord is with them that reverence him, and he will show them his covenant."—Psa. 25:14.

The Scriptures do not intimate that any others of the heavenly hosts deflected from their obedience to God at the same time with Satan; but no doubt the apparent success of his rebellion and the fact that no condign punishment was visited upon him may have emboldened others to taste of disobedience. The Apostle clearly tells us of the time and circumstances connected with the fall of the angels from divine favor, since which time they are called in the Scriptures demons, the word being improperly translated "devils" in our common version. St. Peter's account corroborates the narrative of Genesis 6:2, to the effect that certain of those angels who had been given charge over the human race were allured into sinful relationship with the human family, on account of which they were rejected from divine fellowship and from all association with the heavenly angels. Thus we read of them as "Those angels which kept not their first estate, but left their own habitation, he hath restrained under everlasting chains of darkness," awaiting a coming trial or judgment. (Jude 6.) These are the angels the Apostle Paul tells us the Church shall judge during the Millennial age, saying, "Know ye not that we shall judge angels?"—1 Cor. 6:3.

Outcasts from God and his favor, these disobedient spirit beings had evidently gone from bad to worse so as to fully merit the title given them of "demons." Their chief pleasure and business would seem to be in connection with humanity—seeking always the ultimate degradation of the latter and to their estrangement from the Lord, his Word and his spirit. Through witches and wizards in the past, and today through "mediums," clair-audient voices deceive humanity by personating their dead friends, and sometimes by personating the holy angels and the Lord himself—that they might lead their minds away from truth and righteousness unto sin. This seems to be the tendency of sin in every instance—to spread the degradation.

We will remember that in our Lord's day these demons infested many members of the human family, and that our Lord himself and his apostles made a specialty of casting out devils. These were addressed as persons and answered as intelligent beings, and those who accept part of the divine record should hesitate before rejecting these. Those who have made insanity a study, we think, generally agree that it may arise from two causes: (1) From some pressure upon the brain, or some organic disturbance; or, (2) from obsession—from the fact that the human being has come under the control of one or more of these evil spirits who run riot with his reasoning faculties According to some estimates more than one-half of all the insane are suffering from obsession—the same malady exactly that our Lord and the apostles cured by casting out the demons.

A MURDERER FROM THE BEGINNING.

We are aware that our Lord's words to Peter, "Get thee behind me, Satan, are made the basis for the denial that there is any personal devil or subordinate demons. Our reply is that although any man may become an adversary of God (a satan), the Scriptures everywhere speak of the prime mover in evil as the "devil," the "Satan." Mark how the Apostle tells us, "Your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour—whom resist, steadfast in the faith." (I Pet. 5:8.) Mark how our Lord declared of Satan, "I beheld Satan, as lightning, fall from heaven"—doubtless referring to Satan's original deflection. (Luke 10:18.) Mark again his words respecting Satan, "He was a murderer from the beginning, and abode not in the truth."—John 8:44.

Ah, yes! he was a murderer—the murderer of Adam and Eve and their entire family, now estimated at twenty thousand millions. He is the great murderer, the first murderer. He murdered our first parents by deceiving them, and thus inducing them to be disobedient to their Creator, which brought them under the sentence of death. Hence for now 6000 years the penalty, "Dying thou shalt die," has been inflicted upon Adam and upon the entire human family, and associated with that penalty have been various of its concomitants of pain, sorrow, sighing crying, all included in and swallowed up by the word, dying. This is bad enough, but thank God it is not as bad as Satan would have us believe in order to turn our hearts perpetually from the Lord—it is not as bad as the "doctrine of devils" would imply—not as bad as eternal torment, which all the creeds of Christendom erroneously teach to be the penalty of original sin. We know well the lie, the misrepresentation by which Satan secured this original power over our race and became their murderer; God had said that disobedience would bring death—Satan had contradicted the Almighty, declaring, "Thou shalt not surely die."—Gen. 3:4.

And now, dear friends, this is the same lie which Satan today is promulgating, and which he has advocated from the first until now. While God has reiterated through the Apostle that the "wages of sin is death," "The soul that sinneth, it shall die," Satan has kept up in various ways his delusive contradiction of God, "Ye shall not surely die." As a consequence we find all heathendom believing Satan's statement—believing that when their friends die they are not really dead, but more alive than ever before. Still more remarkable *is it* that Satan's lie, by which he murdered our race in the beginning, is generally believed through Christendom—yea, has been believed by many of us who at heart once thought that we glorified God by contradicting his Word and by affirming Satan's lie. What a strong delusion this is! And yet how absurd it is! How much more rational is God's testimony that the dead are dead, and that there can be no future life for them except by resurrection, and no resurrection except by redemption.

Upon this murderer's falsehood Satan has built nearly all the various errors which have injured our race. For instance: (1) The erroneous theory that the dead are now either in purgatory or hell, except a handful taken to heaven; (2) By this theory the Bible teaching of a resurrection of the dead is made void and meaningless; (3) By this doctrine the work of Christ is rendered null and valueless, for if it were true that death took all the human family either to heaven or to hell according to their merits, before Christ came, before Christ died, as well as since, then indeed Christ died in vain, for nothing has been accomplished by his death since it is claimed that the whole proceeding continues the same. Furthermore, upon this false doctrine is based the communion with devils, which has done so great injury in heathen lands, and is to-day doing increasingly great injury in civilized lands. On the same error is built the doctrine of the mass, by which it is claimed that souls can be liberated from purgatory on the word of the priest. And in the same line come various superstitions and errors respecting holy water, holy candles, the confessional, etc.

Those who believe God's Word to the effect that the penalty of sin is death, and again that the soul that sinneth shall die, and again that the "dead know not anything"—these are saved from such superstitions, such injurious errors, God dishonoring and man-degrading. Is it not time, then, that we awaken to the use of our reason, and get to some extent at least free from his blinding adversary, Satan, and his lie, and reach the place where we can appreciate the fact that the dead are really dead, and without any hope except as God's mercy has provided a Redeemer who bought the world with his own precious blood, his own death, and who by and by is to be the great Deliverer of mankind from the power of Satan and sin and death—during the times of resurrection and restitution.—Acts 3:19-21.

WHY EVIL IS PERMITTED.

Before examining the Scriptural proofs of the overthrow of Satan and the glorious blessings to result to mankind under the reign of Christ, let us briefly glance at God's reasons for permitting matters to go as they have gone for the past 6,000 years. Why did he not destroy Satan and the fallen angels long ago? Why was Adam permitted to come under the influence of the great Deceiver?—or why were not Adam and Eve as well as Satan destroyed and a new race begun?

These are reasonable questions, and the Bible gives us the key to their solution, showing that all created in the image and likeness of God are designed to have the liberty of the sons of God—liberty of conscience, liberty of heart and will, and that God seeks only such to worship him and to enjoy his blessings eternally as worship him in spirit and in truth. To create angels and men free moral agents signified their liberty to sin through disobedience to the divine law if they chose. And in humanity God has given an illustration not only of the exceeding sinfulness of sin and its injurious effects, but also an illustration of the various features of his character—justice wisdom, love and power—as these could not have been revealed to angels or to man without the permission of evil—without the permission of the exercise of free moral agency.

Already the angelic hosts have been purged of all who had sympathy with sin—Satan, and those angels which kept not their first estate. The holy angels thus developed as well as manifested character for right, for good—in opposing their temptations. They are of the kind God is pleased shall have everlasting life in his favor. As for the fallen angels, the demons, the Scriptures clearly intimate that during the Millenial age during the reign of Christ, these will be thoroughly tested, so that if any of them have learned by thier experiences in sin to hate sin and desire and love righteousness, they may eventually be recovered and brought back into harmony with the Creator. As for Satan, they clearly teach that he is incorrigible and will be utterly destroyed in the Second Death in due time. As for mankind, they show God's provision that as by a man—Adam—came death, so also by man shoulr come the resurrection of the dead— the man Christ Jesus, who gave himself a ransom for all.—I Cor. 15::21; 1 Tim. 2:6.

The assurance is that as sin abounded through Adam into condemnation and death, so through Christ, in due time, eternal life shall come to as many as will receive it under the Lord's conditions. Six thousand years have been permitted for the development of the race to fill the earth, all except our first paents being born in sin, shapen in iniquity. (Psa. 51:5.) As these all were condemend in one man, God's provision is that the death of the man Christ Jesus is a sufficient ransom for the race, and this ransom price having been paid the first work of salvation has been the gathering from the world of the Lord's little flock. the Royal Priesthood, the household of faith, the Levites. This is as far as the work has yet progressed; soon this election or selection of the little flock will be completed, and they as the Bride, the Lamb's Wife, will be glorified with their Lord, and as his Kingdom associates will with him be engaged during the Millennial age, a thousand years, in the great work of blessing and uplifting from sin and death conditions every member of the human family who may desire to return to God and be abundantly pardoned.

Is it asked why they do not return now? The Scriptures answer that the world in general is both blind and deaf to the Lord's message; they are enemies through wicked works, they are deceived by Satan's misrepresentation of the divine character, they know little reason why they should love God or seek to walk in his way; and, besides, they have learned to love the ways of sin and death and must be helped out of their deplorable condition.

For the assistance of mankind the Millennial Kingdom is provided, in which Christ and the glorified Church shall have and exercise all power—autocratic power first, so as to bring every creature and every thing to a recognition of the King and his dominion, as it is written, Unto him every knee shall bow and every tongue confess to the glory of God. Those who are rebelliously inclined shall be chastened with stripes, that they may learn the way of the Lord and learn to appreciate righteousness; while those who obey the divine law of that time will be blessed with restitution, the uplifting of mind and body and heart, which shall progress with them to a completion, when they shall have attained a full likeness of God in the flesh even as Adam possessed it in the beginning. And as for the remainder—as for those who repudiate and rject and refuse under full light and knowledge, the Scriptures declare that they shall be destroyed with an everlasting destruction—the Second Death.

Here, then, we see the wisdom in the permission of evil. It has served not only to test the holy angels and to sift out those who would have any sympathy or loyalty to sin, but it will similarly serve its purpose with humanity; and the result will be, as the Scriptures declare, that the time will come when every creature in heaven and earth and elsewhere will be heard praising God and giving thanks to him that sitteth on the throne and to the Lamb.

SOME OF SATAN'S DECEPTIONS.

Satan's influence seems to be limited by the light of truth, the knowledge of the divine plan. Hence those who are his special objects of attack are such as are awake rather than intellectually asleep; especially those who being awake are actively engaged in lifting up the light, the truth, to the people. Looking back we see how Satan especially worked against Christ and the apostles—as Jesus said to St. Peter, "Satan hath desired to have you that he might sift you as wheat." (Luke 22.31.) And again our Lord writes, "The devil shall cast some of you into prison" (Rev. 2:10); and we may reasonably understand that he had much to do with the stirring up of the animosity and prejudice of the Scribes and Pharisees and Doctors of the Law against the teachings of Jesus and his followers, resulting in their death. So also has it been throughout this Gospel age: Satan has actively opposed the light and the children of the light, and assisted and encouraged and cooperated with the darkness and those under its influence. Our Lord not only called him a murderer from the beginning, but also designated him a "deceiver." The Apostle declares that for the deception of the children of light Satan transformed himself into an angel of light, a messenger of the light, the truth. In other words, he affects to be a leader of the Lord's people for the very purpose of misleading them and enthralling them in ignorance, superstition, fear and doubt.

As an illustration it is admitted on all hands by all Christian people that our Lord's teachings led the apostles and the early church to expect his second coming, and that at that time he would establish his Kingdom, in which he would grant them a share, to "sit with him in the throne," and that by his rule, his dominion, all evil would be subdued and the world of mankind uplifted from sin and death conditions. He did not tell them when these things would be, but merely promised grace sufficient and the guidance of the Holy Spirit in the interim, assuring them that he would be with them in spirit to protect and care for them until he would come again and receive them to himself. As the years rolled by the Adversary stirred up an ambitions spirit amongst the leaders of the church, suggesting that our Lord's words would be fulfilled if they should gain power in the world and exalt one of their number to be Christ's representative in power, dominion, honor and dignity, and a company of ecclesiastice, bishops, cardinals, etc., to represent the elect little flock—that thus the Kingdom work would and should begin at once. By appealing to their love of honor of men, to their ambition, etc., he succeeded. As a result we have today the great Papal system, whose succeeding popes have claimed to sit in authority and power in the church and in rule over the nations as vicegerents of Christ Jesus —as reigning in his stead and as his representatives in the world.

In the pope's gaudy vestments we have simulations of the glory and dignity and honor of the Messiah as predicted in the Scriptures. Similarly the robes, etc., of the higher clergy of that system represented the glories and honors of the church associated with Christ in his Kingdom. During the "dark ages" the whole world was made to feel that finally the Kingdom of Christ had come and that his will must be done on earth as in heaven—and papal bulls of excommunication and abrogation of the rights of the kingdoms of earth were thundered at all the monarchs of Europe, and people who refused or failed to obey the mandates of the pope, heretics, were racked and otherwise tortured and burned to death at the stake, because it was claimed the Kingdom and power of the Lord had been established, and all insubordination of every kind was to be put down with all the force that was necessary. We will not say that if the power were granted today similar scenes might be expected from those who claim that papacy is unchangeable: on the contrary, we will hope that, with the advance of general knowledge, Romanism has made advances out of the darkness, ignorance, superstition and persecuting spirit of Anti-Christ which controlled in the past.

SATAN AUTHOR OF SUPERSTITIONS.

What we are now noting is that Satan operated to the blinding and deluding of mankind and to the corruption of many followers of the Lord—always to their injury and the perversion of the truth, and in opposition to the word of the Lord. His change of tactics in connection with the Reformation movement is also worthy of notice. When the Lord's spirit stirred up some of his followers for a defence of his Word, and Satan found it impossible longer to continue the gross darkness, he sided in with the reformers in some measure, not, however, with a view to producing a real reform, but to turn aside the reformation work. Luther, the reformer was still under some of the delusions of his past education; he still belived that the dead were alive. His rebellion was against corruption in the system rather than against the system itself: he objected that money could not purchase the release of a soul from purgatory, through the saying a mass or otherwise. He still believed that Christ's Kingdom had come and was somehow represented in the church; he looked about him to see how and where Christ's Kingdom was in the world, and concluded that those governments which accepted the teachings of the Reformation must be God's kingdoms. And thus it came about that while the king of France and king of England and king of Germany and others had erstwhile looked up to the pope as the source of their authority, and under his authority claimed to be kingdoms of God, by and by those princes who accepted the reformers' looked to them for authorization that the people might still recognize their rulers as of divine appointment.

Thus protestant England and protestant Germany continued to stamp upon their coins as before, that their monarchs ruled by the grace of God —accepting the grace and their authorization as changed from the papacy to the reformers. For instance, when Great Britain was under papal control one of her kings was called to Rome to give an account of violation of some of the pope's rules; and is is a matter of history that for three days he walked barefoot in the snow and at the conclusion was permitted to come into the pope's presence on his knees and to kiss his great toe, in claimed fiulfillment of Psalm 2, "Be wise now therefore, O ye kings . . . . . Kiss the Son, lest he be angry and ye perish in the way, when his wrath is kindled but little." The pope subsequently placed the crown upon the king's head with his feet as indicating how much beneath the pope, how much a vassal was the king. Had the king refused thus to submit, the understanding was that his kingdom would have been given to another, who would have been loyal to the pope as the vice-gerent of Christ—reigning in his stead. But after the Reformation it was Henry the Eighth who disregarded the pope's authority and called upon the protestant bishops of the Church of England to acknowledge his kingship as of divine appointment.

Thus the error was kept alive by the wiles of the Adversary, the delusion was held over the heads of the people, and the Reformation was measurably turned aside—God permitting this the while because his due time for the establishment of his kingdom was not yet. Thus we have it today that all the great governments of Europe, armed to the teeth against one another and between whom wars have waged for centuries, all claim to be kingdoms of God, their coins declaring that their monarchs rule the people as divine representatives. But the whole matter, dear friends, is a delusion of the Adversary, the great deceiver. These kingdoms are not the kingdoms referred to by our Lord and the Apostle, and especially mentioned in our Lord's prayer, "Thy Kingdom come, thy will be done on earth as it is done in heaven." On the contrary, as the Scriptures declare, "kingdoms of this world," and all under the direction and superintendance of the "prince of the power of the air," the "prince of this world."

GOD'S WILL ON EARTH AS IN HEAVEN.

Christian people in general have gotten this erroneous idea that God's Kingdom is already set up, and hence are not looking for the Kingdom of God's dear Son, the kingdom of glory foretold n the Scruptures. In harmony with their erronious thought they are seeking to convert the world, —that there are twice as many heathen as there were a century ago, notwithstanding the great missionary efforts put forth. But even if the heathen were all converted to as civilized a condition as prevails throughout Christendom, how far this would be from the glorious condition which the Lord has referred to in his prayer. Surely God's will is not done on earth as it is in heaven in any place, and hence if the heathens were as good as the best state in the world they would all need converting over again to bring them into proper accord with the Lord.

The ultimate overthrow of Satan was vaguely prophesied at the time of the expulsion of our first parents from Edeu, "The seed of the woman shall bruise the head of the serpent." This message was repeated with growing clearness for 4,000 years, the prophets telling of the glorious blessings that would follow the establishment of Messiah's Kingdom upon the ruins of present institutions, and how then the glory and knowledge of the Lord would fill the whole earth and all the families of the earth would be blessed. Through Daniel prophetic pictures representing the history of the world were given, and Messiah's kingdom was distinctly shown to be that which would ultimately prevail under the whole heavens, a dominion that should not pass away and that would be given to the holy people, a dominion of righteousness.—Dan. 7:27.

SATAN'S OVERTHROW AT HAND.

Our Lord fully enunciated these same teachings, quoted from these various prophecies, and told of the coming time when by virtue of his death for man's sins he would establish his Kingdom with power and great glory to release the world from the bondage of Satan and sin—and death and to grant resurrection to all, the grand and glorious conditions that have been lost through Satan's murderous work in Eden. The cross of Christ, his death as our redemption price, is the very center of this plan; the calling of the church during this Gospel age to be joint-heirs with him in his Kingdom is the intermediary feature, and the Kingdom itself to be established at his second coming is to be the grand outcome. It is to be the Sun of Righteousness with healing in its beams that will bless the world, and properly enough the declaration is made that amongst the first things of the new order will be the binding of Satan for a thousand years that he shall deceive the nations no more until the thousand years are finished.

IN A TIME OF TROUBLE.

So far from the Lord's Millenial Kingdom being produced by the conversion of the world by human agency, which we see to be impossible, the Scriptures declare that it will be introduced by a great time of trouble, such as was not since there was a nation—no, nor ever shall be. This time of trouble will, according to God's word, result in the overthrow of all present institutions, which are all more or less blended with pride, ambition, selfishness and sin, inculcated by the prince of this world and the methods which he has favored, which trouble will be an awful experience upon the world, and our Lord suggests if it were not for the elect, there would no flesh be saved—the social, political, financial, religious elements would destroy each other in anarchy. It will be short, sharp and decisive, for "a short work will the Lord make upon the earth."—Rom. 9:28.

We believe, dear friends, that this time of trouble and anarchy is very near at hand, but we are interested more in the glorious outcome than in the trouble itself. We can lift up our heads and rejoice at the evidence that the Kingdom is very near at hand notwithstanding the trouble by which it will be introduced, knowing that the driving of the plowshare of trouble through the hearts of mankind according to the promise of the Lord's Word will eventuate in a blessing for them, the great blessing, the inauguration of the Kingdom which God has provided for the upliftment and refreshing and restitution of all who will come into harmony with him. The Lord represents this in one of his parables as the binding of the strong man, Satan, and represents himself at his coming as being the stronger one who will make him captive, and who represents his second coming as being secretly, quietly, as a thief in the night, unknown to the world, not comprehended by any except those whose eyes of understanding have been opened. Let us then who are hoping to be sharers in the Kingdom be more and more sanctified by the gracious Word of God, and more and more encouraged as we come to a knowledge of what is the real character of God. O, come and let us worship and bow down, let us call upon the name of our God, for his mercy endureth forever.

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BLOWING OF THE SILVER TRUMPETS.

THE JUBILEE PROCLAMATION.

The Old-Time Jubilees of the Jews Were Typical of Blessings Yet to Come Within the Reach of all People. These Are Already Enjoyed by Faith by All True Christians.

THE "JOYFUL SOUND" NOT YET HEARD BY ALL.

Pastor C. T. Russell preached Sunday afternon at Carnegie Hall, Allegheny, to a large audience of about 600. His text was: "Then shalt thou cause the trumpet of Jubilee to sound on the tenth day of the seventh month, in the Day of Atonement shalt thou make the trumpet to sound throughout all the land."—Lev. 25:9.

Two months ago we considered together the typical and antitypical Atonement days. We found that the Jewish "Day of Atonement," in which the sin-offerings were sacrificed and the work of atonement for the sins of all the people was completed, typified this Gospel age, by the "better sacrifices" of which reconciliation is effected for the sins of the whole world. We saw what our Lord Jesus began these better sacrifices by offering up himself without spot to God. We saw that on the basis of that sacrifice finished at Calvary believers throughout this age have been made acceptable to God, and have been permitted to be offered also as members of the body of Christ, "living sacrifices, holy, acceptable to God, and their reasonable service." (Rom. 12:1.) We saw thus that the entire Gospel age has been the antitypical day of atonement, and that its close signifies the end of the Gospel age, when the last member of the body of Christ shall have suffered with him and shall also have entered into his glory, to participate in the glory, honor, immortality of the Kingdom of God, then to be established under the whole heavens.

Our text shows that our subject of to-day is closely identified with the Day of Atonement type, for the declaration is that the trumpet is to be sounded in the Day of Atonement. A trumpet symbolizes a public message, an open proclamation. The Jews had silver trumpets specially prepared for this particular service. For other matters they frequently used rams' horns for trumpets. But it was for the priests to blow on the silver trumpets on the Day of Jubilee, and then for each and all of the people who heard the silver trumpet sounding clearly and loudly to repeat upon the rams' horns and in every way they could the message which they heard, until starting from the Tabernacle or Temple it echoed over the entire land of Israel.

ISRAEL'S TYPICAL JUBILEE.

What did that Jubilee announcement signify to the Jew? We answer that it signified emancipation, freedom, liberty. According to the Law every fiftieth year was a Jubilee year, and in that Jubilee year every debt was cancelled, every liberty restored and all things throughout the nation of Israel came back to their original status. For instance, under their Law, if a man became involved in debt he and his children were obliged to make it good, even though it took all of their earthly possessions, and even though it involved their going into the service of the creditor. Thus a householder through a misfortune might be involved in debt so as to lose his entire estate and his own liberty and the liberty of his family. Indeed some of the Israelites were born to a state of servitude because of a debt incurred by their father. But these debts, these obligations, all according to the Law, terminated, were cancelled in the Jubilee year. All reckonings were made as from that date or to that date. When that year came round, in the Day of Atonement and at its very beginning, the silver trumpet was sounded and then the rams' horns echoes of it were repeated, announcing to all Israelites that they were freed: that the year of release, of return to the former estate, was come; that they were no longer in servitude and that they could have back again all the fields and vineyards and everything that they had previously possessed and lost. It can be readily understood that this year of Jubilee therefore meant much to every Israelite, especially to those who were impoverished through misfortune of any kind. True, all did not get back their possessions and freedom immediately—it required a little time and caused considerable confusion for the re-establishment of matters upon their previous basis. Then, again, all did not hear the trumpet at exactly the same time. The priests and Levites who were nearest to the High Priest, who blew the trumpet, heard first but ultimately the good tidings thus announced spread everywhere to every ear.

THE ANTITYPICAL JUBILEE.

The fiftieth year in the type represented the Millennial age in the antitype, just as Israel's High Priest represented the household of faith and the consecrated ones of the present time. All the people of Israel represented all mankind who will ever come into harmony with God—all who will ever be blessed with the New Covenant, participating in the Jubilee blessings. Be it noticed that the priests themselves did not share in the Jubilee blessings. The priests and the Levites had no inheritance in the land given to them, thus typifying the fact that the Royal Priesthood and spiritual Levites will in the future not have an earthly inheritance but a heavenly one. As the tribe of Levi surrendered its share in the earthly inheritance in order to be the Lord's special people, sanctified, separated to his service, so Christian people, spiritual Israelites, give up their interest in the world and all earthly prospects for the opportunity of becoming heirs of God, joint-heirs with Jesus Christ their Lord, to the inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—I Pet. 1:4, 5.

Thus seen, the priests who blew upon the silver trumpets were disinterested, except as they possessed the spirit of love and devotion to their brethren and appreciated the divine arrangement made for their release from difficulties. And since the silver trumpets of Jubilee could not be sounded until after the sacrifices of the Day of Atonement had been effected, the implication is that not until the close of this Gospel age would it be proper for the Royal Priesthood to blow upon the silver trumpets of truth this message of the coming Jubilee—that the day of Christ is at hand, the day of the world's blessings and uplift, the times of restitution of all things spoken by the mouth of the holy prophets since the world began." (Acts 3:19-21.) It was expected of the priests that they would be sympathetic with the people for whom they were appointed to minister, and hence expected of them that they would have a grand share also in the rejoicing of the Jubilee year. The Apostle points forward to that glorious time of restitution when the Jubilee blessings will be brought to mankind during the Millennium: he says, 'The whole creation groaneth and travaileth in pain together until now"—"waiting for the manifestation of the sons of God."—Rom. 8:19, 22.

True many of the world of mankind, in their slavery to sin and the weaknesses of the flesh, have entirely lost sight of the fact that there is a jubilee of blessing provided by the Lord; hence to many the sounding of the Jubilee trumpet comes as an astonishment and surprise, and they need to inquire the meaning of it. Knowing the selfishness of fallen human nature we can readily surmise that when the trumpet of Jubilee would begin to sound and the people begin to inquire respecting its meaning, there would be a tendency on the part of masters of the situation to say to those under their control, "Pay no heed to that trumpet: go on with your tasks." We can readily imagine, too, that some of those hearing the trumpet and learning respecting the restitution which is announced would be impatient of all restraint, that more or less of disturbance would thus be created throughout all the land, and that the disturbances would continue to a considerable extent until the readustment of matters, until the forfeited land had been restored, until those in servitude had gotten their liberties, etc.

SLAVES OF SIN AND DEATH.

The world of mankind, the Scriptures tell us, were "sold under sin." By his disobedience father Adam lost his liberty, lost his estate, for he was the king of earth. All of his children were born in sin, shapen in iniquity, and are therefore, as the Apostle declares, slaves of sin. Some have no knowledge of the coming times of blessing, release and restitution; others have more or less confused conceptions of a blessed time coming, which is frequently referred to, even by unbelievers, as the Golden Age, and by many Christians as the Millennium. Matters have gone on so long in this way that the Scriptures indicate that when the second coming of our Lord as an event at hand is proclaimed, and the Jubilee is announced as his great work of blessing the world, many will say, Where is the promise of his coming? for all things continue as they were from the beginning. (II Pet. 3:4.) That is to say, the long period of the reign of sin and death and their ignorance of the divine plan leads them to suppose that God intends present evil conditions to last always; that people will always be born in pain and imperfection; that they will always live in sorrow and trouble, vexation and disappointment; that they will always need to battle with the world, the flesh and the devil, and that sin and death will always reign and the race of mankind as a whole be their subjects.

Even some who are the Lord's true people have become so blind and deaf to his gracious promises that they are misled by such suggestions, forgetting the testimony of the Lord that the time is coming when all the families of the earth shall be blessed so that they will be no longer a groaning creation, but, on the contrary, God will wipe away all tears from off all faces, and cause the knowledge of his glory to fill the whole earth ocean deep. (Rev. 21:4; Isa. 11:9.) The result we are assured will be that there will be no more crying, no more sighing, no more dying, because all the former things shall have passed away, and he that sitteth upon the throne proclaims,

"BEHOLD I MAKE ALL THINGS NEW."

This overturning of the present institutions and making of all things new is the work of the Lord during the Millennial age—it is the work of reconstruction, the time of Jubilee, the time of joy. This is the first message of the New Testament sung by the angels, "Behold, we bring you good tidings of great joy, which shall be unto all people"—not merely to the elect. True the elect, the priests, the Levites, first hear the joyful sound of the Jubilee trumpet and first make it known to the people, but it is for all the people, for all the "families of the earth."

The making over of mankind and the thorough reconstruction of all the affairs of man, putting all things back to the basis of love and obedience to God, will require the entire Jubilee year of Millennial epoch, and will be the work of Christ, the great High Priest, and his Royal Priesthood, the glorified Church. Making all things new is but another way of saying restitution or renewing, restoring. This making new, or renewing or restoring of the race, signifies the bringing back of whosoever wills into full harmony with the Heavenly Father, as Adam was. It means more than the bringing back to a heart harmony—it means the taking away of the stony heart out of the flesh, as the Lord promises to do under the New Covenant arrangements. It means the bringing up of man out of his servility to sin and death, and from under his load of imperfections of mind and body, back, back to the original perfection, to the image and likeness of God, which Adam possessed in Eden before his transgression.

PARADISE LOST—PARADISE RESTORED.

It was the Israelites who realized what they had lost in the way of liberty and possessions who would take the most comfort and joy from the sound of the Jubilee trumpet, and from the understanding that the time was at hand for a return to liberty and to inheritances lost. So it is amongst mankind—those who realize what they have lost can best appreciate the great blessing implied by this restitution trumpet message: nevertheless the blessing is coming to every member of the race, whether he has yet realized his losses and God's provision for him in the future or not. The assurance of the Scriptures is that in that glorious time, when the trumpet shall have sounded and the work of restitution shall have begun—then all the blind eyes shall be opened and all the deaf ears shall be unstopped. The majority then will begin to realize for the first time to what extent they have been slaves of sin and receiving the penalties of their taskmaster, and will begin to glorify God on behalf of the liberty accorded them in the gracious arrangement for the Jubilee, the setting free, the emancipation.

We can well imagine better than we can picture the joy of the whole earth as they shall begin to return to the inheritance of human perfection, mental, moral and physical, and to a repossession of Paradise. While Paradise, originally lost by Adam, was but a garden, a sample of what the world is yet to be under the restitution accomplished by the second Adam, the Paradise of the restored future is to be the entire earth. Heaven is God's throne, earth his footstool, and he has promised that he will make his footstool glorious. (Isa. 60:13.) The Millennial reign of Christ will accomplish all the wonderful things of restitution which the Lord has promised—blotting out sin and death and lifting the slaves of these gradually upward to the original perfection, and utterly destroying all who refuse to come into harmony with that righteous arrangement in the Second Death, from which there will be no recovery.

THE DELAY OF THE JUBILEE TRUMPET.

Some may say, Why did we not sooner hear this message of restitution, this blowing on the silver trumpet, proclaiming Messiah's Kingdom and its glorious work for the race? We answer, because it was not due time to be blown, to be announced, to be proclaimed, until the closing of the Day of Atonement. Since this Gospel age is the antitype of the Day of Atonement, this would signify that not until nearer the closing time of this age would it be the proper time to make this proclamation. When the Lord makes a type it is significant in every particular. Now, therefore, this blowing of the silver trumpet of Jubilee and announcing Messiah's Kingdom and the blessing of the world is not only opportune as respects mankind, in preparing them for what is coming, but it is also an indication that we are in the harvest or closing time of this Gospel age—it indicates that the time for sacrificing is about ended, and the time for the Millennial glory and the blessing of the whole world with divine forgiveness under the New Covenant is just about to be ushered in. The announcement must precede the various steps incidental to the return of every man to his inheritance and estate.

Everywhere around us we find that the people are awakening to a consideration of what are their rights and liberties and how to obtain them. It is but natural that selfish minds should view every blessing from a selfish standpoint rather than from the divine. It need not surprise us then to find that many unjust, ungenerous views are held, not only by those who now possess the wealth and power and title of earth, but also by the masses, who feel that they have lost their inheritance in the earth—their proportion of it and of the blessings which flow from such possessions. This is leading many into Socialism, and eventually will undoubtedly lead the majority still further into anarchy, in a desperate effort to grasp for themselves the rights and liberties which they now perceive are the surplus and advantages in possession of the favored few.

Our standpoint of view as Christians leads us to think less of these financial, political and social differences amongst men, and to think more of the great loss all have sustained through the fall. From our standpoint the chief bondage our race is under is that of sin and death. These monarchs have usurped control of the race and enslaved it, and have by this time well-nigh destroyed in man the original likeness of his Creator, mentally and morally degrading some of the race almost to the level of the brute, and some, we might say, below that level. Glad we are that this great slavery will soon be at an end, that the King of glory will reign for the uplift of these slaves and the release of their fetters of weakness and heredity. The Apostle tells us what we may untimately expect will come to all of the groaning creation if they will avail themselves of the blessings of this Jubilee time. He says, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." (Rom. 8:21.) Creation here does not refer to the lower animals, as Brother John Wesley suggested, for we find nothing in the divine Word to indicate either redemption or restitution for future eternal life for the lower creatures. Man is the heir of all the blessings which God has promised through the redeeming blood although the lower creatures will undoubtedly profit by his restitution to perfection, even as in some respects they suffered from the fall of Adam their lord.—Psa. 8:5-8.

THE SEVENTH TRUMPET OF JUBILEE.

The Scriptures tell us of seven trumpets, symbolically seven messages, and the last of these seven is called the "trump of God," because it relates to the events of the great day of God Almighty. Thus the jubilee trumpet and the seventh trumpet, or the trump of God or last trump, synchronize, harmonize. To our understanding this trump or message is already sounding—it began in 1874 and will continue to sound, to be a proclamation of Jubilee to all who will come into harmony with God, for a thousand years. The effect of the trumpet on those who hear it varies. To some, full of plans and schemes of more or less selfish character, religious, political, social, the sound seems discordant; they are not prepared for the change of dispensation, and wish that it would tarry for a while until their schemes could be perfected. But it will not tarry; it cannot be stopped; the great High Priest himself blows the trumpet.

Opposition to the message can only work injury to the opposers, as it works blessing to those who hear it with joy and who co-operate with its sentiments and teachings. Opposers will find that they are fighting against God in trying to prolong the present dispensation, the present reign of sellishnes and sin. The result, as the Scriptures clearly indicate, will be a great time of trouble such as was not since there has been a nation, in that trouble, by that trouble, all opposition shall be thoroughly broken down—"ground to powughly broken down—"ground to powder," and on the ruins of present institutions the Lord will erect his Temple and Kingdom, through which blessings shall flow as a river of water of life for the blessing of all the families of the earth. Then during the Millenial Kingdom shall go forth the message, the invitation, "The Spirit and the Bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

Prophetically we are told what will occur in the beginning of the sounding of the seventh trumpet—the Jubilee trumpet—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world have become the Kingdoms of our Lord and of his Christ; and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead that should be judged, and that thou shouldst have regard unto thy servants, the prophets, and to the saints, and to them that fear thy name, small and great: and shouldst destroy them that destroy the earth."—Rev. 11:15, 18.

"HE THAT HATH AN EAR TO HEAR."

Those who do hear the message and whose hearts are in the right attitude towards the Lord that they are ready to rejoice in the truth and say, "Thy Kingdom come, thy will be done on earth as in heaven," these will have a special blessing; for while they will indeed share with the world the troubles that are to close this age, they will at heart have what the Lord has promised, "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." They will be able to rejoice even in the midst of tribulation, knowing that the tribulations are about to work out the great blessing which God has foretold. But we must not expect that many will have the ear to hear or the eye to see and appreciate the heights and depths and lengths and breadths of the divine plan. The heathen are totally blind as respects God's gracious plan and Christendom is practically blind—blinded by false doctrines and cruel absurdities handed down from the "dark ages." Many Christian peoples, for instance, are so bent upon converting the world by these means, through sectarian methods, that they are quite unwilling to even consider the Scriptural teaching respecting how the Lord proposes to convert the world—through the time of trouble introducing the Millenial age and its glorious blessings and instructions to all the families of the earth.

Through the prophet of old the Lord foretold the blessings of this time, saying, "O the blessedness of him that waiteth and cometh to the thousand three hundred five and thirty days"—to the autumn of 1874 A. D. (Dan. 12:12.) Ever since that time a growing blessedness has come to the Lord's people who are walking in the path of the just, which shineth more and more unto the perfect day. But, on the contrary, the confusion grows more and more dense for those who are still in Babylonish darkness and confused by the theories and creeds of the "dark ages." It is high time that those who are awake should give ear to discern the voice of the High Priest speaking through the jubilee trumpet, announcing the end of the present dispensation, the inauguration of the new as being just at hand. Those who do not give ear will have their portion with the hypocrites, as our Lord declared, even though they be not hypocrites themselves, but true children of God. "Light is sown for the righteous and truth for the upright in heart," but if any man love not the truth, if he love sectarain error more, the light and blessing are not intended for him at the present time. He will need to pass through the great time of trouble, and there learn lessons which he is now refusing to learn.

"Blow ye the trumpet, blow
The gladly solemn sound;
Let all the nations know
To earth's remotest bound:
The year of Jubilee is come,
Returning ransomed sinners home."

"Ye, who were sold for naught,
Whose heritage was lost,
May have it back unbought,
A gift at Jesus' cost:
The year of Jubilee is come,
Returning ransomed sinners home."

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The Lord, through the Prophet David, declares, "Blessed are the people who know the joyful sound: they shall walk, O Lord, in the light of thy countenance." (Psa. 89:15.) This prophecy is being fulfilled today, for the Psalmist has reference to this very Jubilee trumpet and its message, and those who could hear and rejoice therein. David by inspiration, uses the very Hebrew word **turnah**, that was used by Moses in our text when speaking of the sounding of the Jubilee trumpet. This is not accidental, but of design, and constitutes an attestation to us of the divine foreknowledge and arrangement of all the affairs of God's people, not only during this Gospel age, but also in respect to the coming blessings of Jubilee refreshment of all the families of the earth. Assuredly it is true that all who hear this joyful sound of good tidings of great joy which shall be to all people are blesed and refreshed thereby. "Blessed is the people!" More and more as the trumpet is sounded the Lord's people who have the hearing ear throughout the whole world are being awakened and recognizing the Master's voice and the harmony of his announcement with that which was foretold. We have no fear that all of the virgin class will hear this summons. But as we have already seen, some will be wise virgins and others foolish.

The prophet declares that those who heard the message of this trumpet with joy "shall walk, O Lord, in the light of thy countenance"—there the presence and favor of the Lord will be with them, their daily walk will be in accord with the divine will, for they are of the class which can say with the Master, "I delight to do thy will, O my God; thy law is written in my heart." It is not given to others to fully, clearly, distinctly hear and understand and appreciate this Jubilee trumpet. Those who hear a little should at once permit that little to sanctify their hearts and separate them from the world and its spirit, that they may hear more and more distinctly, remembering the Scriptural declaration, "None of the wicked shall understand." (Dan. 12:10.) Let us who hear go onward day by day, blowing upon the silver trumpet and having this hope in our hearts, purify ourselves, as the Apostle declares, sanctify ourselves, even as he, the Master, is pure, that we may ultimately be counted worthy to share in his Kingdom and glory through the riches of his grace.

"SISTER'S BEST FELLER."

My sister's best feller is most six-foot-three,
And handsome and strong as a feller can be;
And Sis, she's so little and slender and small,
You never would think she could boss him at all;
But, by jing!
She don't do a thing
But make him jump round like he worked with a string;
It just makes me 'shamed of him sometimes, you know,
To think that he'll let a girl bully him so.

He goes to walk with her and carries her muff,
And coats and umbrellas, and that kind of stuff;
She loads him with things that must weigh 'most a ton;
And honest, he likes it, as if it was fun.
And, oh, say!
When they go to a play
He'll sit in the parlor and fidget away,
And she won't come down till it's quarter past eight,
And then she'll scold him 'cause they get there so late.

He spends heaps of money a-buyin' her things
Like candy and flowers and presents and rings;
But all he's got for 'em's a handkerchief case—
A fussed-up concern made of ribbons and lace—
But, my land!
He thinks it's just grand,
'Cause she made it, he says, "with her own little hand."
He calls her an "angel"—I heard him—and "saint,"
And "beautifulest bein' on earth"—but she ain't.

'Fore I go on an errand for her any time
I just make her coax me and give me a dime;
But that great, big silly—why, honest and true!—
He'd run forty miles if she wanted him to.
Oh, gee whiz!
I tell you what 'tis!
I just think it's awful—those actions of his.
I won't fall in love when I'm grown—no, sir-ree!
My sister's "best feller" 's a warnin' to me!

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Labor Tribune

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

Midvale Underbids Rivals.

The chief of ordnance of the army has opened bids for 100 10-inch armor piercing shells, 300 12-inch armor piercing shells and 100 12-inch armor piercing shot.

The Firth-Sterling Steel Company of Washington bid $300 each for the 10-inch shells. The Midvale Steel Company bid $199 each on these shells and the price offered by the Bethlehem Steel Company was $206.50.

Bids on the 12-inch shells were as follows: Midvale Steel Company, $358 each; Bethlehem Steel Company, $345 each. On the 12-inch shot, Midvale Steel Company bid $397 each, Bethlehem Steel Company $408 each. Bids were also opened for 10 sets of forgings for three-inch rapid fire guns as follows: Bethlehem Steel Company 40 cents a pound, Midvale Steel Company 40 cents a pound.

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THE LAW OF RETRIBUTION

Sowing and Reaping—Visiting Sins of Parents Upon Their Children. Justice of the Divine Arrangement. Grace So Much More Abound. Else Were Your Children Unholy.

St. Louis, Mo., Dec. 9.—Pastor Russell, of Allegheny, Pa., preached twice here to-day, to large and attentive audiences. We report his morning discourse from the text, "I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandment." (Deut. 5:9, 10.) A report of the discourse follows:

No one of intelligence can question the fact that our text is corroborated by all our experiences in life. However unjust some may claim it to be that the children should inherit the weaknesses resulting from parental dissipations and violations of the divine law. However atheism may question the existence of a God or infidelity doubt the inspiration of His Word, the facts remain. None can question the two facts of this text: (1) That sin and its penalty can be inherited, and (2) that God is merciful to such as renounce sin and turn to Him and seek to walk according to His direction. To whatever extent these blemishes upon evil doers and their children and these blessings upon well doers and their posterity may be termed natural laws and laws of heredity, it does not alter the result, because the Almighty is the One who made these laws of heredity.

Under the delusions handed down to us from the "dark ages" — that God had condemned to eternal torment all the children of men beause of Adam's sin—we are all inclined properly enough to feel rebellious against any such decision or conclusion and to assert that from the standpoint of human reasoning it would be entirely unjust to torture the posterity of Adam eternally for his transgression—"original sin"—but as we get the eyes of our understanding opened to see what is the real penalty for sin—that it is death, extinction, and that our perfect parents, fully informed respecting the divine will, were culpable, worthy of death—and when we learn further that whatever is enjoyed by Adam's posterity in the way of life, however disadvantageous the conditions, is that much of divine leniency and mercy, and comes that much short of being the full penalty, death, extinction—then we begin to see that life under any conditions and disadvantages is still a boon, better than extinction. When further we begin to learn of the divine arrangement by which the race was redeemed from the death sentence by the sacrifice of Christ, and that this redemption guarantees an opportunity for eternal life to every member of Adam's race, then we begin t oreverence and adore the Creator as not only just in His sentence of death, but now revealed to the eyes of our understanding as merciful in providing for our recovery out of that death, by a resurrection from the dead.

IN WRATH HAVE MERCY, LORD.

Recognizing the wrath of God as manifested in the death penalty (not in an eternity of torture) we can see what the Scriptures everywhere declare, that the whath of God is resting upon our race, that every member of it is subject to this penalty which came upon Father Adam and has been entailed upon all of his posterity. This is the curse, the condemnation everywhere referred to throughout the Bible. As we have previously seen, it is a death curse or sentence, but this includes all the incidentals leading up to death, such as mental, moral and physical degradation. The Almighty Creator did not wait for us to cry out for His pity and compassion, but from the very beginning foreknowing our fall into sin, He had the plan arranged for our redemption and ultimate recovery from this condition of wrath, curse, death. We are informed that our Lord Jesus was the Lamb of God slain from the foundation of the world—in the divine purpose and arrangement — though only now being made manifest to the church and shortly to the world. Thus viewed, there has been no injustice practised against our race in allowing the children to share with their father Adam in his penalty. Rather they had esteemed it and do esteem it better than the sentenc itself; and furthermore, in the Lord's providences the world's present experiences in the fall—and later on in the recovery from the fall in the hands of the great Redeemer during the millennial age—is to prove a lesson, a schooling, in the exceeding sinfulness of sin, which the race as a whole will never forget, and out of which many (now the church, later on the world) will draw lessons of wisdom and grace.

Looking still more deeply into the divine plan as it is revealed in the Lord's Word for those who are His (Psa. 25:14), we find a particular reason why it was not only advisable, but necessary, that this law of heredity should operate in our race, even though it brought in its train a terrible list of experiences. The reason for this is based upon one element of the divine character—justice—the very element which at one time we supposed was violated by this law of heredity. As our eyes open to the teaching of the Scriptures we perceive that if God had not permitted His law of heredity to operate, but had permitted each individual of the race to come forth to perfection and to stand an individual trial, such as Father Adam was subjected to, it would doubtless have meant that at least one-half of the race, possibly more, would have deliberately chosen a course of sin, as Father Adam chose it. To expect more than one-half to be obedient would be unreasonable. Rather from what we see about us in the experiences of life, we would have been apt to conclude that only a very small majority, perhaps one-tenth, would have been obedient to God, while the remaining nine-tenths would have been disobedient. Some might ask, would not even that have been better than the divine arrangement as we see it operating now, that the whole race should suffer for one man's disobedience? We answer, No! Not according to the testimony of the Scriptures. The Bible shows us that while this law of retribution has worked such terrible havoc in Adam and his race for now 6,000 years—while 20,000,000,000 have been born in sin and sorrow and pain, and after a few years of trouble have died in sorrow and pain—nevertheless in God's due time all of these shall have more favorable opportunities of knowing God's true character and of attaining to a full character-development in his likeness during the millennial age. This means that probably many more will gain eternal life and blessing under the divine arrangement condemning all for Adam's sin, than if God had permitted each to be born in perfection and to stand his trial for life or death, as Adam did, and witout a Redeemer and restitution possibilities.

CONDEMNED BY ONE, REDEEMED BY ONE.

A great economic law is connected with the divine arrangement; the condemnation of a race in one man's loins because of his transgression made possible the divine arrangement that a second man should pay the penalty for the first, and redeem both him and all who were in him at the time of his condemnation. This is at once a demonstration of divine wisdom and of divine justice. Suppose for instance that the law of heredity had not prevailed, had not been instituted by our Lord, but that each individual had come forth perfect and had been personally placed on trial and been personally condemned to death, would it not have required an individual savior for each one condemned under such an arrangement? Surely it would. Hence, had one-half of the race proven themselves sinners and been personally condemned, it would either have been necessary to have avoided redemption altogether or to have redeemed the sinner half of the race at the expense of the righteous half. Estimating the total number of our race at 20,000,000,000, justice would have been obliged to require 10,000,000,000 of perfect beings to be offered as the ransom price for the 10,000,000,000 of sinners. Under the very best estimation that we can possibly make, this would have required the death of all the perfect ones of the race as redeemers for all the imperfect ones, and what a havoc that would have implied—with just as many dying as under present conditions, namely, one-half as sinners, the other half as redeemers, ransoms.

Besides, we perceive that it would not have been just on the part of the Almighty to have compelled the righteous ones to suffer for the unrighteous as their redeemers—hence there would have been no assurance even then that any but a fraction of the sinner race would have been redeemed. On the contrary, how wise, conservative and economical was the divine arrangement that by one man's disobedience under the laws of heredity the many would be born sinners and shavers in his penalty, death; and that then in due time one Savior, one perfect one, the "Man Christ Jesus," might redeem Adam, and, redeeming him, redeem all of his race from the death sentence, the curse, the wrath of God, and as a result of the redemption obtain the right, the authority, the power during his millennial kingdom, and in association with his glorified church of the Gospel age, to bless all the families of the earth, and to uplift as many as would be willing out of all their ignorance, weakness and sinful and dying condition to all that was lost in Adam.

We have seen that in harmony with the divine law it would not have been just for the Heavenly Father to have obligated the righteous to die for the sinners, and that hence the redemption of the sinners would have been problematical—very doubtful. But on the contrary the Heavenly Father well knew in advance the loyalty of His first begotten, His only begotten, who is declared to have been the "beginning of the creation of God." (Rev. 3:14.) He knew not only of His loyalty, but that His experience with Him in glory would every way qualify Him for the tests and the sacrifices necessary for the redemption of the race with His own precious blood. The Scriptures assure us furthermore that the Father set before Him some certain joys, certain blessings, certain promises, in connection with this work of man's redemption; as we read, "Who for the joy set before Him endured the cross, despising the shame, and is now set down on the right hand of the majesty on high."—Heb. 12:2.

RETRIBUTIVE JOYS AND REWARDS.

We are to remember, too, that the Scriptures distinctly teach that the affairs of our world, sin, retributive punishment, the redemption through Jesus, the call of the Church and their sufferings with their Redeemer, and the promises of future blessing and glory both for the Church and for the world, are subjects in which the angels of God are interested. As the Apostle Peter says: "Of which salvation the prophets have inquired and searched diligently. . . . Searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. . . . Which things the angels desire to look into." (I Peter 1:10-12.) They wondered when all the sufferings of Jesus and the Church would be completed, and when the glory time would come and recovery from sin and death conditions—when God's purpose would thus ripen and bear fruit in the recovery of those who fell from his favor in Adam's disobedience, but were redeemed by the precious blood.

The great lesson of what constitutes disobedience, and how serious a sin it is and what it would lead to if allowed to take its course, was illustrated in man's experience, and all the hosts of angels looked on with amazement, no doubt. God's justice was fully demonstrated in the infliction of the death penalty and the permission of its inroads upon the mental, moral and physical perfection of His creatures, bringing many of the race down almost to brutality. God's love was manifested in the gift of His Son, in the arrangement of His plan by which, for the joy set before Him, Jesus might become Adam's redeemer, and the bridegroom of the elect Church, and ultimately the great King of Glory, who during the millennial age is to restore, revive and bless and test Adam and all his race.

CHRIST AND THE CHURCH CRUCIALLY TESTED.

We cannot wonder if all the holy angels looked on in amazement as they beheld the only begotten Son of God leave the glory which He had before the world was and humble Himself to take human nature—to be born a man that He might redeem Adam and his race. It must have seemed wonderful to them, not only that the Heavenly Father would arrange such a plan, but wonderful also that the glorious "Only Begotten" "First Born" should be the one to whom the proposition would be made, to show his faith and love for the Father, to do His will to the extent of such a sacrifice, not only of glory, but eventually of life. They had yet to see a further operation of the divine law of retribution operating in Jesus for His blessing and honor. So intent were they in looking at the humiliation of the Only Begotten and then at His death that apparently they did not so carefully note the fact that the Heavenly Faher had set before Him great joys—great blessings, great exaltation, when He should have finally finished His work.

Already the Only Begotten was next to the Father in glory and dignity, honor and power, what more of divine honor could have been bestowed upon even the First Born of every creature? The Only Begotten Himself appears not to have thought particularly of the promised glory; the joy set before Him, however, seems to have been that He would do the Father's will, and thus demonstrate His absolute loyalty even unto death. While, no doubt, it was a joy to the Lord to be the Father's agent in the rescue of Adam and his race from sin and death, nevertheless we believe that His chief joy in connection with the matter was that thus He might demonstrate to the Father His absolute love by His submission and obedience. Our Lord's own words were, "Father, glorify thou me with the glory which I had with Thee before the world was." (John 17:5.) He knew of the Father's proposed high exaltation of Him as a reward, but He did not mention this; He would merely ask of the Father that when He had accomplished the divine purpose He might have back the same honor and position and divine favor which He had laid aside when He humbled Himself to become Adam's redemption price, the world's Savior. Such modesty and loyalty are difficult for us to comprehend because of our fallen, imperfect conditions.

But the apostle explains to us, speaking under the power of inspiration, that because of our Lord's obedience in leaving the glory, becoming a man and dying for our sins—therefore God hath highly exalted Him and given Him a name above every name, that at the name of Jesus every knee should bow and every tongue confess of things in heaven and things in earth. (Phil. 2: 10-11.) Elsewhere in the Scriptures we are assured that our Lord became partaker of the divine nature in His resurrection; that thus He attained a reward far above anything that could have been thought, not only above angels, but also far above His own pre-human condition. In thus rewarding the faithful the Lord is carrying out the spirit of our text—he has been exemplifying what is otherwise taught in the Scriptures—"whatsover a man soweth that shall he also reap." (Gal. 6:7.) Adam sowed disobedience, and he and his race have reaped a terrible harvest of degradation, suffering and death The Only Begotten sowed obedience, as prophetically expressed of Him at the time of His baptism, "I delight to do Thy will, O my God; Thy law is written in my heart." (Psa. 40:8.) Laying down His life in harmony with the divine program was His sowing, and the reaping at the resurrection was glory, honor and immortality, the divine nature. How richly Jehovah rewards every demonstration of loyalty to Him and the principles of righteousness!

The same principle of retribution, good and evil, is manifested in God's dealing with His people during this Gospel age. Those who follow in the footsteps of Jesus and lay down their lives in harmony with the divine plan and co-operation in the same, are promised not only peace and joy and love and the Holy Spirit in this present life, but that by and by they shall be joint heirs with their Redeemer and Lord in His Kingdom glory as His bride. But those who sow sparingly, the aspostle assures us, will reap sparingly; those who sacrifice little will get a smaller blessing, and proportionately those who sacrifice nothing have neither part nor lot in the call of this present time, while those who, on the contrary, sow to the flesh may expect to reap corruption, death—the second death.

RETRIBUTION COVERING THE WORLD.

We have already seen that this law of retribution has operated in our race as a whole, bringing all under condemnation. We are all witnesses that it operates with greater intensity upon each individual according to his will, desire, intentions. Those who wilfully, deliberately violate conscience and the laws of nature step onward in the downward way, increase their difficulties. Every evil thought, every evil word, tends to break down the moral and physical and mental fiber of the transgressor and according to the laws of nature help to hasten mental, moral and physical degeneration, disease, imbecility, etc. On the contrary those (outside the church, the world heathen), who recognize with more or less clearness the principles of right and wrong, justice and injustice, receive under this law of retribution a measure of blessing, their mental, moral and physical fibers may be somewhat strengthened, and their characters and dispositions be considerably rectified, to their comfort and advantage even in the present life.

In the life to come, after being awakened from the sleep of death, during the millennial age or times of restitution, this law of retribution will still be enforced. When the eyes of understanding of all shall be opened and the clear light of truth shall shine upon all, the willing and obedient will quickly come into divine favor and receive the more abundantly of the restitution blessings, while those who in any measure or degree shall resist the light of that glorious day will make correspondingly slower progress toward the full perfection it offers, and those who persist in their opposition shall ultimately be destroyed in the second death. Furthermore, the Lord intimates clearly that the conduct of the present life, in either upbuilding character or deteriorating it, will mean proportionately more or fewer "stripes" in the life to come. Those who knew the Master's will and did it not will be beaten with many stripes; they by reason of the breaking down of their characters and the greater demoralization of their consciences and powers will need and proportionately receive that much more chastisement from the corrective rod of discipline during the millennial age than if they had taken the opposite course of living in accord with their consciences.

The Lord declares that those who have sinned with little knowledge will receive proportionately fewer stripes. (Luke 12:47-48.) And this also is what we should expect under the divine law of retribution and compensation. There is a force and power in this teaching of the Scriptures respecting a future retribution with which the present life has to do, and which mean greater or less stripes or corrections by and by in proportion as the individual has been faithful to present responsibilities and light; there is a force in this that does not attach itself to the ordinary and unscriptural teaching that all who do not gain the prize of eternal glory now offered to the Church, the saints, will share alike in an eternity of torment, unthinkable and untellable, in cruelty and atrocity. Let us hold fast to the teachings of the divine Word; let us remember that error never does sanctify, that our in His prayer, "Sanctify them through in His prayer, "Sanctify the mthrough Thy truth; Thy Word is truth."—John 17:17.

"ELSE WERE YOUR CHILDREN UNHOLY."

The apostle, addressing those who recognize the distinction between believers and unbelievers, the justified and unjustified, calls attention to the fact that the children of believers, especially where both parents are of the consecrated or saintly class, should be considered as sharers with them in their justification, in their reconciliation to God. This would apply only until such time as, having reached the age and development of personal responsibbility, they should either endorse the faith of the parents or by slighting it should take their stand in opposition with the world. Supposing that all would recognize this fact the apostle points us to an item which might cause confusion to some. The question relates to those children, one of whose parents is a consecrated child of God and the other an unbeliever. What would be the relationship of such children to God? Would they be counted as unbelievers because one of the parents was an unbeliever, or would they be counted as coming under divine protection and care because one of the parents was a child of the Lord? The apostle settles this question, and assures us that whether it was the father or mother who was a consecrated child of God, the child would be reckoned as his or hers, and therefore in relationship to the Lord covered with the merit of Christ's righteousness, and under the special providential guidance of the Lord until years of judgment should be reached. Thus we see in operation the same principle that was applied to Adam and his children when he sinned; they were counted with him. And now, since the redemption price has been paid, any one who becomes the Lord's is counted as having passed from relationship to Adam into relationship to God through Christ, and his children are counted thus also—in relationship to God during their minority.

"SHOWING MERCY UNTO THOUSANDS."

The portion of our text which declares that the Lord shows mercy unto thousands is applicable to the present as well as to the future life. God shows mercy unto thousands under sentence of death in that, under present conditions, He permits and arranges that the sun shall shine and the rain shall fall upon the evil and upon the good, upon the just and upon the unjust. To those who have the eyes of understanding to appreciate the teachings of the divine plan of the ages, God was in Christ reconciling the world unto Himself not imputing their trespasses unto them, but imputing them unto Christ. True, this Scripture is a comprehensive statement, covering the Lord's favor to unbelievers in this present time, and as well His ultimate favor to all the families of the earth during the times of restitution, the millennial age. Let us, however, sub-divide these blessings that we may appreciate them more fully, thus:

God in the present life shows mercy and all who have the hearing ear may now hear His voice "speaking peace through Jesus Christ our Lord." By faith these may now understand that God has graciously forgiven them for Christ's sake. The ears of such believers throughout this Gospel age have heard the Father's invitation of divine mercy that they may become associated with Christ His Church, members of His bride; and that the terms or conditions upon as members of His body, members of which they may thus become associated are that they shall make a full surrender of themselves, minds and bodies, to Him and under His direction. This step of consecration or sanctification having been taken, its reward has followed forthwith, namely, the begetting of the Holy Spirit—that such should be new creatures in Christ Jesus, changed now as respects their wills, their hearts, and to be fully changed in a moment, in the twinkling of an eye, in the resurrection early in the millennial morning.

True, these, like their Master, are expected to prove, to demonstrate, their loyalty to the Lord and the principles of righteousness at any cost, even unto death; but even here the Lord's mercies are with them, for they would be insufficient for such things except as grace sufficient would be supplied them through the Reedeemer and by the Holy Spirit. While they follow their Leader, their Lord, their Redeemer, and seek to walk in His steps through the valley of the shadow of death, they will have His companionship all the journey through; He will lead them by the green pastures and still waters of the divine promises, giving them meat and drink in due season, and finally bring them to the heavenly fold and the glory of the Father's house. That these should be made partakers of the divine nature with Jesus will certainly be an astonishment to both angels and men, and a fresh evidence of the wisdom of complete faith in God and absolute obedience to His arrangements.

But God's mercy is not confined to the little flock nor to the present life, the present age—we have His testimony through the prophet that His mercy endureth forever. It does not surprise us then to find that the mercy of the Lord will be world-wide and ocean deep for all the race of Adam during the millennial age—not for those who shall remain in alienation and opposition when the eyes of their understanding are opened in the millennial age; but He will show mercy unto thousands and myriads of those who then see His glory, taste of His goodness, accept of His favors and come into harmony with Him. O the riches of the grace both of the knowledge and wisdom of God! How unsearchable are His judgments and His ways past finding out! (Rom. 11:33.) "The secret of the Lord is with them that reverence Him, and He will allow them His covenant." (Psalm 25:11-14.)

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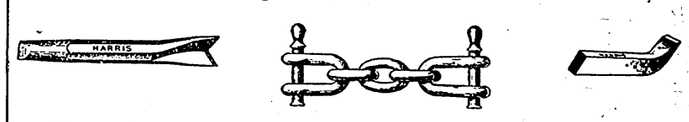

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Plan New Furnaces.

Official announcement has been made by the Pittsburg Steel Company of a plan to build a $7,000,000 addition to its plant at Monessen. The improvements will include two new blast furnaces, a blooming mill and an open hearth furnace. The furnaces will be located on a strip of land with three-quarters of a mile frontage on the Monongahela river, between the Lake Erie railroad and the river.

The company will be able to compete for government contracts for boiler tubes for the United States navy which have been supplied almost exclusively by the United States Steel Corporation. The company has secured valuable ore beds and on the expiration of its contract with the United States Steel Company two years hence, will be able to make its own steel billets. The improvements are expected to be completed by next June. The company now has 1,650 employes on its pay roll and it is estimated that this number will be increased to about 4,500.

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GOD'S GIFTS AND CALLINGS.

Divine Promises Center in Israel—Both Spiritual and Natural Israel Favored.—All Things Ultimately to Be Favored, but "The Jew First."—His Rejection Because of the Crucifixion of Christ Not Permanent.—The Return of Favor to the Jew Sure and Near at Hand.—Lessons for Spiritual Israelites.

Marion, O., Dec. 16.—Pastor C. T. Russell of Allegheny, Pa., preached twice here to-day to attentive audiences in one of our largest auditoriums. His afternon topic was "A Cure for Infidelity—To Hell and Back." In the evening his discourse was on God's Gifts and Callings, from the Apostle's words, "The gifts and callings of God are without repentance." (Rom. 11:29.) He said:

The Apostle in our text, and the Scriptures everywhere, assure us that God knows the end from the beginning, and that all of his purposes shall be accomplished eventually. Such wisdom we finite beings are unable to comprehend, and yet we all recognize the fact that our God must be greater than we, not only in power, as our Creator, but also in wisdom and in all the attributes of perfection. Those who thus recognize an Almighty One will not expect to comprehend fully all of his powers, for such a comprehension would imply equal or superior wisdom or ability on our part. Our Lord freely declares to us his greatness as well as his unchangeableness and the superiority of his plans and arrangements to anything that we have ever comprehended.

God says through the prophet, Your ways are not as my ways nor your plans as my plans; for as the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts. (Isa. 55:8. 9.) Again, "The word that goeth out of my mouth shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereto I sent it." (Isa. 55:11.) And again, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Mal. 3:6.) The inference of this last citation is that Israel has come so far short, been so rebellious against divine favors, that if it were possible to imagine God as a changeable being, we might surely expect that he would rescind his covenant engagements with that people and utterly destroy them. The same thought is emphasized by another Prophet, who—after telling of God's coming favor to Israel and to other nations in their restoration to "their former estate," the forgiveness of their sins and the remembrance of their iniquities no more (Ezek. 16: 52-63)—tells them frankly, "Not for your sakes do I this, saith the Lord God, be it known unto you: Be ashamed and confounded for your ways, O house of Israel."—Ezek. 36: 22. 32-38.

Only those who come to know God in the fullest and truest sense through the enlightenment of the holy Spirit and the instruction of the Scriptures can have this confidence in God's unchangeableness. And O, what a peace and a joy it gives them to realize that, having become the children of God through faith in Christ, nothing can separate them from his love and care, and from the inheritance of his exceeding great and precious promises. (2 Pet. 1:4.) That is, no outside influence can separate them—only their own willful rejection of the Lord and his favor can work separation. He is faithful who called us, who also will do it—do all that he has promised: no failure therefore will be ours.

GOD'S GIFTS TO ABRAHAM'S SEED.

From Genesis to Revelation the Word of God sets before us the Abrahamic Covenant as the primary statement of the divine plan for human salvation. The Apostle declares this, saying, "God preached beforehand the Gospel unto Abraham." (Gal. 3:8.) True, that message of favor or good tidings has since been elaborated and opened up to the Lord's people, not only by the testimonies of the prophets but also by the testimony of our Lord and the Apostles, who continually referred to that covenant of grace as the basis for all of our hopes. The Apostle Paul speaks of it, saying, "Which hope we have as an anchor to the soul both sure and steadfast, and which entereth into that within the vail, whither our forerunner is before entered." (Heb. 6:19, 20.) The Apostle thus applies some of the precious features of that Covenant to Christians—Spiritual Israelites; but this does not alter the fact that the promise itself was made primarily to Natural Israel, as the Apostle shows. Spiritual Israel is to get the cream of that Covenant, but Natural Israel is yet to have a goodly portion of divine favor in harmony with that promise;—yea, all the families of the earth are vitally interested in it. It reads, "In thee and in thy seed shall all the families of the earth be blessed."—Gen. 12:3.

Faith in this promise has been a condition for a share in its blessing for the thirty-seven centures since it was given. Abraham believed, and this was the basis of the covenant; Isaac and Jacob believed, and thereby shared its hopes and joys and comforts. The nation of Israel believed, and all were accepted of God as his holy people, separate from other nations. But faith was not strong in all of the nation, nor did they all have obedience. Indeed it was the unbelieving condition of heart in the majority which led that people so frequently into idolatry, until by captivity amongst the heathen the Lord sifted out the unbelieving, and in the return from Babylon brought together a remnant of 50,000 of all the tribes out of the hosts who went into captivity. These restored Israelites never afterward showed signs of faithlessness to the extent of idolatry, and we find them at the time of our Lord's first advent the most religious people in the world.

Their faith in God and in his promise or covenant to Abraham was strong, nevertheless another condition was set up, namely, a kind of spiritual pride. They felt themselves worthy of the honor which God had bestowed upon them—that he desired to carry out a certain plan and could find no other people as suitable as themselves, and was so dependent upon them that, without their co-operation, and all were accepted of God as his his word of promise to Abraham would fail. This spiritual pride, the Scriptures point out, prevailed to such an extent that only a comparatively few were in right condition of heart to be pleasing to the Lord, and only to these therefore was God's favor in Christ speccially manifested. Thus we read of the majority of those who rejected Jesus and the few who accepted him the Apostle's declaration that Jesus came unto his own and his own received him not; but as many as received him to them gave he privilege to become the sons of God, even to them that believed on his name—who accepted him as the Savoir, the sent of God.—John 1:11, 12.

This was a crisis in the affairs of the seed of Abraham according to the flesh—a testing time—a judgment as to whether or not they were fit to be God's holy nation. Their rejection of Jesus and his testimony showed that they were not fit as a nation for God's purpose. But God's favor toward that people was manifested in the fact that he rejected none of those who were fit for his purpose. These "Israelites indeed in whom there was no guile" were favored of the Lord in that to them it was given to know the mystery of the Kingdom—to appreciate the special features of God's plan in connection with his election of a little flock to be his Kingdom class, joint-heirs with Christ. The Apostle adds his word just at this point, saying, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. 11:7.

"THE ELECT OBTAINED IT."

What does the Apostle mean by this statement? Who were the elect, and what did they obtain? Who were blinded, and what is their portion?

Elect here is used in the sense of the chosen, the acceptable. Primarily our Lord Jesus was the acceptable Jew—the one who kept the divine law particularly, and demonstrated his loyalty to God even unto death, even the death of the cross. The Scriptures assure us that our Lord's previous acquaintance with the Father, establishing his confidence in God's faithfulness, constituted much of his strength in the trials and difficulties of his consecrated life and in his faithfulness even unto death. He was with the Father even before the world was, knew of his faithfulness, and learned to trust him even where he could not trace him, and that all of his promises were sure. So when it came to the laying down of his life in obedience to the Father's arrangement, as a Redeemer for all, for Adam and his race, his faith enabled him to come off more than victor, more than conqueror—enabled him to rejoicingly do the Father's will, as it is written of him, "I delight to do thy will, O my God; thy law is written in my heart." Jesus, as the only one born under the Law who ever kept the Law or was able to keep it, became "heir of all things"—every feature of the divine promise made to Abraham thus came to him as the sole heir of that Abrahamic covenant. He was the seed of Abraham, and through him and him alone could the blessing of God proceed. The Apostle expresses this in Galatians 3:16.

But it was the Heavenly Father's plan, as the Apostle declares, to bring many sons to glory through the Only Begotten Son, the Captain of our salvation—or literally forerunner as well as guide. The Scriptures beautifully picture these sons as a Bride class, which God purposes shall be selected from the world to be associated with his Son in the Kingdom. Hence, as soon as our Lord Jesus had finished his sacrifice, the work of selecting those who would be associated with him in the chief favor of the Abrahamic covenant began. At Pentecost God recognized those who had already shown themselves Israelites indeed by their acceptance of Jesus as Messiah and becoming his disciples; and this same Pentecostal blessing extended still further to that nation to seek and to separate to the Lord every true Israelite in whom there was no guile. Therefore the Lord directed the apostles that, while eventually their ministries should be to all people, yet they were to begin at Jerusalem—begin with the Jews.

The Apostle Paul declares on this subject, "It was necessary that the Word of God should have first been spoken to you" (the Jews.) God's plan made this necessary, for he had purposed to give Abraham's natural posterity the first and highest opportunities under this covenant. However, God foreknew that there would not be enough Israelites indeed of the natural seed of Abraham to fulfill the required or foreordained number, to constitute the Bride of the Messiah and his joint-heirs in the blessings and favors of this covenant. Hence as the Apostle points out, God foretold through the prophets that he would take but a remnant of Israel, and would extend opportunities to the Gentiles to be fellow-heirs with them, while the mass of the Jewish nation would be cast off in blindness. Thus the work of selecting the Bride of Christ under this Abrahamic promise began with natural Israel and ultimately proceeded to every nation—even "as many as the Lord your God doth call." (Acts 2:39.) True to the picture of the prophetic atonement, the remainder of the nation of Israel became so blinded to the conditions and promises of the very covenant in which they trusted that it has been easier for other peoples to see, to accept, the Messiah and the fulfilment of that covenant than for the Jew. While there is a blindness upon the world in general as respects God's mercy and favor, yet this blindness is specially upon the Jew, and fewer of that nation than of any other, perhaps, have been found ready for the divine message and blessing.

THE GOSPEL AGE A PARENTHESIS.

When we get a clear view of the matter we perceive that this entire Gospel age, from the death of Christ to the second advent, is in many respects a parenthesis in the divine plan. During this period a work has been going on which no Jew had ever expected. Nothing was said to them in the Law or in the prophets respecting a spiritual class of Israelites, to be changed from human nature to divine nature and made like unto the angels, heavenly beings. True, this class was referred to in the Law in a figurative way, in that they were typified by the High Priest and the under-priests, by Melchisedek and by Moses, who was a figure of the great antitypical Leader, who ultimately was to bring the people from under the power of Satan, the antitype of Pharaoh, and from under the dominion of sin, the antitype of ignorance, darkness, bondage, the antitype of Egypt, into the glorious liberty and privileges of the children of God, typified in the land of Canaan.

But these types and shadows of good things to come were not seen nor understood previous to the coming of the holy Spirit at Pentecost, and have not been understood since except by those who are partakers of that same spirit of anointing. But Abraham and Isaac and Jacob and all the prophets looked for and expected a Kingdom of God under the whole heavens—in the earth, and not a heavenly or spiritual Kingdom. This spiritual phase of the matter—that Messiah was to be a spirit being, far above angels, principalities and powers and every name that is named, and that the Church of the First-born One, selected during this Gospel age, are to be with him and to be like him on this spirit plane—these things were not revealed in times past. Hence the Apostle calls this matter the "mystery"—the mystery hid from past ages and dispensations, but now made known unto the saints. —Eph, 3:3.

With the end of this Gospel age the parenthesis closes, and the general outward fulfilment of God's promise to Abraham continues just as though this parenthesis of time had not intervened. As soon as the last member of the Church shall have been glorified, the seed of Abraham in its fullest, completest sense as God meant it to be, as men did not understand it, would be fulfilled. The Apostle refers to this, and shows that the Church as the espoused virgin, shortly, at the second coming of Christ, will become his Bride and joint-heir in this promised Kingdom, and be with him an inheritor of that Abrahamic covenant and have the privilege of administering its blessings to all the families of the earth. The Apostle's words addressed to the Church are, "If ye be Christ's (Bride) then are ye Abraham's seed and heirs according to the promise." (Gal. 3:. 29.) So then Christ and the Church, his Bride, must be completed before the Anointed Messiah will be complete and begin the work of blessall the families of the earth.

THE FIRST WORK OF THE "SEED."

This brings us to the exact point referred to by the Apostle in our text. In the preceding context he had been telling us that the natural Israelites were broken off from divine favor, were turned aside in blindness, that the Spiritual Israelites might be developed. Then he assures us that the blindness is not perpetual and total, but shall continue only until "the fulness from the Gentiles shall have come in"—until the fulness of the specially elect ones, Spiritual Israel, shall have been completed from amongst the Gentiles, added to the remnant of natural Israel found worthy of the favor as "Israelites indeed." The Apostle tells us that these "all Israel shall be saved." We are to take these words in harmony with their connections; we are not to suppose that the Aposte means that all Israelites are to be saved to the spiritual, divine nature, because he has already told us that this will not occur until the elect class is completed, and it is the elect class alone that gets the divine nature. Neither are we to understand the Apostle to mean by these words that all Israel will be saved to eternal life by restitution processes, bringing them up to full human perfection. The opportunity to thus come to perfection and everlasting life is a part of God's provision for them, but the Apostle is not here speaking of this. He is speaking of their being saved from the blindness which came upon them when they rejected Messiah—all Israel shall be saved from their blindness.—vs. 26, 27.

The Apostle here refers to the promise of the New Covenant, which elsewhere he quotes at length from Jeremiah 31: 31-34—"The days come, saith the Lord, when I will make a New Covenant with the house of Israel and the house of Judah"—"after those days, saith the Lord, I will put my laws in their minds and write them in their hearts, and I will be to them a God and they shall be to me a people: and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest of them. For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more." (Heb. 8:8-12). The Apostle had this promise in mind, as well as others which declare that in due time God will regather the scattered people, bringing them back into his favor, have mercy upon them and blot out their sins. This New Covenant will become operative as soon as the Church has been glorified. The Church will be the heir of God under the Abrahamic Covenant, while Israel will be the heir of God's favor under the New Covenant, which will apply to Israel first and subsequently to all the families of the earth.

The Apostle emphasizes this matter and leaves no doubt respecting his meaning when in the twenty-eighth verse he says, "As concerning the Gospel they are enemies for your own sakes; but as touching the election they are beloved for the fathers' sakes." What could be more plain, more simple, than this statement? Who could misunderstand that the Apostle is here referring to Natural Israel, broken off from special favor and relationship to God, that the favored ones from amongst the Gentiles might be gathered into membreship in the Church of Christ, Spiritual Israel. And how strong, how convincing, is the statement that, in harmony with divine predestination on the subject, Israel is not forever cast off from divine favor, but is included amongst God's elections—elect of God as a people, not to the highest place, the spiritual, but to have the first and highest blessing of all the families of the earth under Messiah's Kingdom, and this not for their own sakes but for the fathers' sakes—for the sake of Abraham, Isaac and Jacob—for the sake of God's promises made to them —for the sake of all the faithful of that nation who walked with God, and to some of whom the Apostle makes reference in his list of ancient worthies in Hebrews 11.

Notice in the Apostle's reference to the faithful ancient worthies that, after declaring that "they had this testimony that they were pleasing to God;" he proceeds to say that "they received not the promise." Why, Because they were not as worthy as those called during the Gospel age; We think this not the reason, but that they lived before the time for the call to the spiritual class. The Apostle proceeds to show this distinction in the gifts and callings of God, saying, "These all having obtained a good report through faith received not the promise, God having provided some better thing for us (the Gospel Church), that they without us should not be made perfect."—(Heb. 11: 39, 40.

In other words, God's callings and selections are definite, positive, separate and distinct, as the various wheels in a great machine are separate and distinct from each other, while they all co-operate together in the work for which the machine is constructed. Note a further evidence along this line in the fact that our Lord said of John the Baptist, "There is not arisen a greater prophet than John the Baptist," and then he added, "And yet I say unto you the least in the Kingdom is greater than he." (Matt. 11:11.) Here the Kingdom class, the Gospel Church, the Bride class, is declared to be superior in every way, so that the least one in it would be on a higher plane than the highest one on the earthly plane—John the Baptist being admitted to be onc of the highest amongst the prophet class and therefore to share amongst the highest honors that will come to that class.

"THE GIFTS AND CALLINGS OF GOD."

Putting the foregoing matters together we find, first, that God's principal gift or favor or call to his service was to his only begotten Son, our Lord Jesus, who in obedience to that call left the glory which he had with the Father before the world was, humbled himself, became a man, and as the man Christ Jesus tasted death for Adam and all his race, as our ransom price, and was subsequently highly exalted of the Father above angels, principalities and powers to the divine nature, glory, honor and immortality, and all power in heaven and in earth, that he may now in this glorified condition carry out to the full the Father's gracious plans respecting our fallen race. We see, secondly, the selection of the Bride class, to be associated with Christ in his Kingdom—composed, first, of those Israelites who were of proper condition of mind to receive our Lord at the first advent, and then of others from amongst the Gentilcs of similar condition of heart.

Thirdly, we see that in previous times God had a special people who are to be connected with his plan—associated with the glorified Christ in the Kingdom work, only on a lower plane, on the earth plane. "They without us shall not be made perfect." The Church must be perfected first by the prime, the first, resurrection, and then these ancient worthies will be resurrected, perfected as men, that they may be the earthly representatives or instruments of a spiritual and invisible Kingdom in administering the divine law to mankind. Fourthly, we see that as soon as the Gospel Church shall be completed and glorified, the blindness will be turned away from natural Israel, so that they shall look upon him whom they have pierced and all come to perfect knowledge of divine goodness and mercy. This will be under the favorable conditions of Messiah's Kingdom, when everything will be favorable to the righteous and unfavorable to evil doers, and we may hope that large numbers will respond to privileges then opened to them to attain full perfection of human nature and the blessing of the Lord under the whole heavens. It will be amongst these that the ancient worthies, Abraham, Isaac and Jacob and all the prophets shall be princes, and to their words we may be sure the natural Israelites will the more readily respond when once their eyes are opened.

Thus natural Isral under God's favor will be the first of the nations to be blessed under the Millennial Kingdom. Thank God, however, that the divine plan of salvation is not merely for one nation or people, but according to the Abrahamic covenant the blessing through Christ shall extend to every creature, "In thy seed shall all the families of the earth be blessed." With the close of the Millennial age the blessing of every creature, of every nation, will be accomplished—the full opportunity will have been granted to each and to all to come to a knowledge of the Lord, to respond to His favor and to attain eternal life, and all the unwilling and rebellious will be utterly destroyed from amongst the people.—Acts 3:23.

"SIMEON HATH DECLARED."

Notice how this matter just rehearsed was discerned by the Apostles. They were all surprised when God's favor was extended to the first Gentile convert, Cornelius: the Apostle Peter, who went to preach the Gospel to the Gentiles, was called to an account for it when a council was held. After the council, when Peter had been heard, James made an address, saying, "Simeon hath declared how God did first visit the Gentiles to take out of them a people for his name (Cornelius being the first, and the work progressing during this Gospel age..) And to this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle of David, which is fallen down, and will build again the ruins thereof, and I will set it up [this rebuilding of Israel's kingdom amongst the kingdoms of the earth has not yet taken place; it is still in ruins, but the time for its restoring is nigh at hand]: that the residue of men might seek after the Lord, even all the Gentiles upon whom my name is invoked, all included in the Abrahamic promise—"all the families of the earth."

"WE HAVE STRONG CONSOLATION."

We have taken a hasty survey of the entire field covered by our text and have seen the wide range of the gifts and callings of God which he will not repent of. We are comforted by this broad view of the divine plan, and we are specially strengthened in respect to our own hopes, based upon what the Apostle designates "exceeding great and precious promises." We have heard the voice of Him that speaketh from heaven, telling us that if we believe in him and forsake our sins we may reckon ourselves as justified from sin and acceptable in God's sight; and that then, if we present our bodies living sacrifices, take up the cross and follow him through evil report and through good report, at the cost or sacrifice of earthly fame and name and riches and honors, we shall be counted in as members of his espoused Bride, that with the close of this age our espousal will be consummated in the Marriage Supper of the Lamb, and that we shall thenceforth be with our Lord, see him as he is and share his glory.

To whatever extent we see these things and hear the voice of him that speaketh from heaven, we have joy and peace through believing; then additionally the words of our text come in as binding, strengthening those hopes by assuring us that God is unchangeable, that his gifts and callings he never repents of. Hence we may have "strong consolation," as the Apostle expresses it—we who have fled for refuge, for rest, to lay hold of the hope set before us in the Gospel, which hope we have as an anchor sure and steadfast. Let us abide in this faith, in this confidence, in this love, and with zeal press onward to perform all of our consecration vows, knowing that faithful is he who hath called us, who also will do for us exceedingly and abundantly more than we could have asked or thought.

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"My oldest boy's ingenuity."

"How so?"

"He set a steel trap in his stocking to catch Santa Claus."

As Usual.

Micky—Say, Swipsey, what do yer expect to have in yer stocking Christmas mornin'?

Swipsey (mornfully)—Holes!

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present.

Pig Iron Output.

Pig-iron production in the United States in November amounted to 2,187,000 tons, only 9,000 tons smaller than the record output of October Production for a series of months compares as follows, in tons:

	1905-06	1904-05	1903-04
Nov.	2,187,665	2,013,635	1,486,605
Oct.	2,196,808	2,053,174	1,450,401
Sept.	1,970,902	1,899,500	1,352,677
Aug.	1,926,736	1,843,673	1,167,672
July	2,013,402	1,741,935	1,106,290
June	1,970,733	1,793,289	1,292,030
May	2,098,746	1,963,717	1,533,350
April	2,073,222	1,922,041	1,557,267
March	2,165,632	1,936,264	1,447,065
Feb.	1,904,032	1,597,343	1,205,449
Jan.	2,068,893	1,781,847	921,231
Dec.	2,045,718	1,016,007	846,605
Nov.	2,013,635	1,486,605	1,039,622

Furnaces in blast on December 1 numbered 315, a gain of one furnace for the month. The active weekly capacity reached a new high point 516,160 tons, 15,580 tons above the capacity on November 1.

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"GOD'S UNSPEAKABLE GIFT."

Generosity an Element of God-likeness.—God the Giver of Every Good and Perfect Gift, Including the "Unspeakable Gift."—Our Appreciation of God's Gifts. How Expressed.—"More Blessed to Give Than to Receive."

Lancaster, Pa., December 23.—Pastor Russell, of Allegheny, Pa., preached twice here to-day to large audiences. His afternoon topic was "A Sure Cure for Infidelity." His evening topic was "God's Unspeakable Gift," from the text, "Thanks be unto God for His unspeakable gift" (II. Cor. 9:15). He said:

In proportion as we attain God-likeness, in proportion as the Spirit of Christ dwells in us richly and abounds, in proportion as we possess the Holy Spirit, the mind of the Lord, in that same proportion will we be able to appreciate increasingly the testimony of the Scriptures that "It is more blessed to give than to receive." In our dealings with God it is proper, yea, it is necessary, that we realize our dependence, our own insufficiency, and His greatness and bountifulness; and that we learn to go to God as His "dear children," to whom He delights to give His favors, and who delight to receive these and to appreciate them with grateful hearts. We are debtors to God in every sense of the word, and always will be His debtors—we can never dispute the obligation under which His mercyand loving kindness have placed us. The sooner we realize this the better it will be for us. Some there are who, possessed with a false pride, feel and declare that they ask no favors from either God or man—that they pay their way and wish always to do so. Something of this spirit is praiseworthy as respects our dealings with our fellows, but the entire proposition is inconsistent with our relationship to the Almighty.

As we did not create ourselves, neither can we maintain our being, as the Scriptures assert: "In Him we live and move and have our being." This would have been true of us whether born on an angelic plane or as perfect human beings—we could not have created ourselves, directly or indirectly. God was responsible for our birth through the arrangements of His providence in nature, and He is the provider for His creatures on every plane. The fact that He causes the sun to shine upon the just and unjust and gives rain upon the evil as well as upon the good, and thus provides for the world of mankind that as a whole is in rebellion against Him and His authority, does not prove that the laws of nature are autocratic and that the results could not be otherwise. Rather, as the Scriptures show, these mercies of God scattered broadcast to all tell of a provision on God's part for the necessities of His creatures. That He allows these laws to be interfered with at the present time and permits adverse conditions upon our race He fully explains to be because of our sinful, rebellious attitude, because the sentence, the curse of death, has been justly pronounced against us, and because He sees a way by which present lessons of adversity and tribulation may be made instructive to us as respects the "exceeding sinfulness of sin."

"ALL TAUGHT OF GOD."

Two of the great lessons for us to learn are our complete dependence upon God and His loving kindness and tender mercies over all His works. But these things can only be learned truly from one standpoint and by one class. Those who view matters from the outside will surely misunderstand, misinterpret many of the operations of divine providence, as the poet declared,

"Blind unbelief is sure to err,
And scan God's work in vain;
He is His own interpreter,
And He will make it plain."

"The secret of the Lord is with them that reverence Him, and He will show them His covenant"—His agreement, His future plans. In order to see, to understand, to appreciate them we must accept certain matters by faith: (1) "that He is"—that there is an Almighty Creator; (2) "that He is the rewarder of them that diligently seek Him." Seeking the Lord diligently we find in the Bible that which commends it to our hearts as well as to our heads: but here we are beset by a danger and a difficulty, for while it is possible to have great assistance from our fellow-believers in the study and understanding of the divine Word, there is much danger of our becoming even more confused by such assistances—by the creeds and theories of men, particularly those handed down from the "dark ages." Whatever, therefore, we receive from men we must accept tentatively—for examination, for proving and testing by the Word of God. Thus we try the spirits or doctrines, as the Apostle admonishes; thus, as the poet has expressed it, we allow God to be His own interpreter and to make the matter plain to us. Teachers who refer us to the Word of God, pointing out its harmony with itself and with reason, giving the chapters and verses and showing the relationship between text and text—these are the teachers who are really helpful: all others are apt to be injurious, whether they address us orally or in print.

"EVERY GOOD AND PERFECT GIFT."

Only after we have been for a time in the school of Christ can we comprehend the force of the Apostle's words that "every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning" (Jas. 1:17). Then we begin to look about to find some of these good and perfect gifts. We do find many gifts and blessings, but very few of them purely good, very few of them perfect. Everything connected with our present condition is imperfect; even the sunshine and the rain which are common to all God's creatures are evidently not furnished under perfect conditions. Imperfection seems to be written upon everything that we have as well as upon ourselves. The Bible explanation of all this is that, while God's work is perfect, we are not really samples of His workmanship, but depraved, fallen, imperfect through the original sin of Father Adam and its entailed weaknesses and blemishes upon His posterity. The good and perfect gifts of God are only seen by the eye of faith—only seen by those whose eyes of understanding have been opened to see by faith Jesus, the great Redeemer—to see in God's due time His great work of redemption accomplished, the wiping away of all tears from off all faces, and the re-establishment of everything on the plane of perfection—the destruction of death and everything connected therewith, and the establishment of perfect life conditions such as God has promised.

What, then, is seen by the eye of faith by those whose eyes of understanding have to some extent been opened? We answer that they are seeing more and more of the riches of God's grace, and appreciating more and more all of His gifts and favors, and especially the great gifts the unspeakable gift, mentioned in our text. What this gift is the entire Scriptures set forth in various presentations. One of the most forceful of these statements is by the Apostle, who declares that "the wages of sin is death, but—

"THE GIFT OF GOD IS ETERNAL LIFE."

What is there in the gift of eternal life that makes it so wonderful, that leads the Apostle to describe it as God's unspeakable gift? Ah, everything is in that gift! for without it, without eternal life, there is no eternal blessing. False theologies have diverted or taken away from this Bible statement that eternal life is God's gift, and that He will supply it only to those in fullest harmony with Himself. False theologies have taught us that eternal life is a natural quality—yea, more, that it is a persistent one, so that even God Himself could not destroy our lives or being. This erroneous thought has distorted all our reasonings, and left the issue as between an eternal life in torture or an eternal life of bliss; whereas the Scriptures clearly define a different issue, namely, as between extinction, destruction, and a life in harmony with God, a life which divine love and mercy has provided for those in accord with the Almighty.

Let us hearken back to the testimony of the Lord and the Apostles and the prophets on this subject, and see that God is now proffering the church a gift of eternal life through Jesus Christ our Lord; let us note the Scriptural proposition that if we are wilfully and deliberately and intelligently rejecting this gift it will be withdrawn, and the effect upon us will be Second Death, everlasting oblivion, from which God offers no hope of recovery. Let us note that this is the general dealing of God, and hence that when His time shall come for dealing with the world of mankind in general, during the Milllennial age, the offer then to be made to them, when their eyes of understanding shall be opened and their deaf ears shall be unstopped, will be a similar proposition of life or death everlasting. Those who will accept God's gift on God's terms are welcome to it; He is pleased to give it to them; those who will then reject it shall die the Second Death, extinction.

"Through Jesus Christ our Lord," is the Apostle's statement. The gift is not offered to us by the Father directly, but indirectly through the Son. The Apostle writes to those whose eyes of understanding have been opened, whom he declares are all with open face looking into the mirror of God's Word and seeing there His glorious character and purposes—to these the Apostle says, "This is the record, that God has given unto us eternal life; and this life is in His Son; he that hath the Son hath life, he that hath not the Son shall not see life." Again the Scriptures inform us that this life is merely reckoned to us now and that we will not get it until we experience the change of the First Resurrection at the second coming of our Lord, as it is written, "Your life is hid with Christ in God" (Col. 3:3). Thus every suggestion of God's gift is bound up similarly in Christ; only as we become united to Him, related to Him, can we have this gift of God, this unspeakable gift. Hence it is not improper that we should sometimes both think and speak of Jesus Himself as being

THE GIFT UNSPEAKABLE.

Both Jesus and the eternal life which the Father has provided through Him are unspeakable in the sense that it is impossible for us to fully present to others the rich fulness and glory which inhere in both. Who can describe life eternal either on a spirit plane or as restored and perfect humanity? It is unthinkable—beyond all the powers of our mental comprehension: the thought can only be imperfectly communicated, only be imperfectly grasped, and must gradually dawn upon us, grow upon us in appreciation and comprehension. Similarly the wealth of riches of divine grace represented in our Lord Jesus is unspeakable; we cannot tell it—the natural man cannot receive of the things of the Spirit of God, neither know them (I. Cor. 2:14).

Only those who are especially favored of God can get even the first glance of the riches of God's grace in Christ. If this glance be received and appreciated it leads to clearer and still clearer views, for all who will appreciate either Jesus or the gift of life must be "taught of God" (John 6:45). As our Redeemer said to Peter, "Blessed art thou, Simon Barjona, for flesh and blood have not revealed this unto thee, but my Father in heaven." So all our teaching and preaching cannot overcome the blindness of the natural fallen mind in respect to God's gift and the channel through which it comes; only as the Father shall grant His blessing may fruits to our labors be expected. As it is written, "As many as the Lord your God shall call," and again, "No man can come unto me except the Father which sent me draw him." Hence we see that our present appreciation of divine goodness implies three gifts—(1) the divine provision of eternal life; (2) Christ the channel; and (3) the knowledge by which we are enabled to appreciate both the gift and the channel.

RECEIVING AND REJECTING GOD'S GIFT.

As we look out over the world and perceive 1,200,000,000 in heathen darkness, and the remaining 400,000,000 of nominal Christendom in the dull, foggy light of superstition and ignorance, our first thought might be that the world in general has rejected God's gift and hence has seaed its doom for the Second Death. Then we find relief in the scriptural assurance that the present darkness over all the earth is the result of Adam's sin and condemnation to death; that the world has been in this sinful, fallen, darkened condition from Adam's time until now; that although Christ has come and offered His sacrifice for sin, and thus made possible the removal of the curse and the bringing back of Adam and all of his race to harmony with God and to the possibility of accepting His gift of eternal life upon His terms, nevertheless the offer of this opportunity to the race in general is still future. How glad we are that in God's due time all the blind eyes will be opened and the deaf ears unstopped, and the shadows and fogs of superstition and error all flee away before the rising of the Sun of Righteousness—the glories of the Millennial Kingdom.

The few who now see and appreciate and accept God's gift are indeed, as the Scriptures declare "a little flock," and although generally disowned by man and "counted fools for Christ's sake," they are rich indeed in that they have become in advance of the world the recipients of God's favor by faith, and that even now they may think of themselves as being possessors of life eternal—because of their joy and confidence in Him who has promised. Indeed there is a superlative blessing of eternal life on the spirit plane, "far above angels, principalities and powers," partakers of the divine nature. Surely "eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things God hath in reservation for them that love Him"—for the class he is now calling out—for the class who have now accepted Christ as their Redeemer and their Bridegroom—for the class which, having Christ, possess also all the riches of God's grace that center in Him, and whose hopes will be perfected when He shall appear and they shall be changed and made like Him, sharers in His glory. Thanks be unto God for His unspeakable gift, is certainly the language of their hearts.

"MORE BLESSED TO GIVE"

God Himself is the great pattern set before us in His Word, "Be ye like unto your Father which is in heaven." In proportion then as we have received of God's gift and appreciate it, in that same proportion are we privileged to be so "taught of God" as to be more and more of His mind, His spirit, His disposition—desirous of giving—generous. Since man was created in God's image, all men would have possessed this generous disposition had it not been for the fall; and we find that the fall has especially blighted some in one particular and others in another. Hence amongst natural men there are some who are generous, and to that degree have perhaps more God-likeness than some of the children of grace—especially until the latter have been trained in the school of Christ. For we are to remember that God's message and drawing power are exerted often upon the mean things of this world, the less honorable, that the Lord may demonstrate the power of His grace and truth in the transformation of character. But so surely as we have become God's children, the recipients of His blessing and the instruction of the school of Christ, this quality of benevolence will grow in us, and the more ripe we become as Christians, the more it will abound in our words and thoughts and deeds. Any other condition, any failure to make progress, and turning toward greater selfishness, would be sure signs that we are faced in the wrong direction, walking after the flesh and not after the Spirit.

Our benevolence may manifest itself in various directions according to the enlightenment of our understandings, but associated with everything that is God-like will surely be an endeavor to copy our Maker—to be generous along the same lines in which He is generous. Thus the Apostle says that the followers of Christ should "do good unto all men as they have opportunity, especially unto the household of faith" (Gal. 6:10). The household of faith should come first in our estimation, in our love, in our benevolence, because they are His—because they are in harmony with the Lord, accepted by Him, and seeking to walk in His way, fellow-sojourners with ourselves in the narrow way, enduring the offense of the cross, the misunderstanding of the world, the opposition of the Adversary. Such properly enough demand our chief sympathy, our chief love, our chief endeavors and benevolences.

"To do good and communicate forget not, for with such sacrifices God is well pleased," writes the Apostle. There are thousands on thousands in the world who are in need, in want, and those possessed by the Spirit of the Lord will feel an intense desire to give a gift from their fulness to the needy. But here again the difficulty arises: there are so many needy and so many needs, and our opportunities and talents are so limited—how shall we discriminate? What lines shall we draw? We answer that as comparing spiritual and temporal gifts we should prefer to give the higher, the spiritual, wherever we have the opportunity—not forgetting, however, the use of the other as occasion may demand or opportunity offer. Since the judgment of each will be according to his lights and the opening of his understanding, it follows that there are many more who can appreciate the privilege of giving earthly blessings, comforts, succor, solace, etc., than can understand or appreciate the still higher privilege of giving heavenly gifts, blessings, counsel, succor, consolation, comfort. Whoever therefore has spiritual ability to give further spiritual favors should rejoice in the exercise of this as his highest privilege. So it is, we have seen, with our Heavenly Father: in a general way He provides for all, but in a special particular sense His gifts and blessings at the present time are for those who love Him, and we are instructed to follow His example. Likewise our Lord gave His time and attention especially to the most advanced and earnest of His day; and similarly the Apostles, wherever they went, sought first those who knew the Lord and reverenced Him.

"THANKS BE TO GOD."

The chief gift that we can bestow upon any is the unspeakable gift, for, remarkable as it may seem, the Heavenly Father is pleased to use our ministries in the conveyance of His gift, in the finding of those who are of an appreciative heart, ready to receive it. Additionally, however, there are other ministries of love in which we may engage. Those who are our brethren in spiritual things, who like ourselves are the recipients of the unspeakable gift of God through Christ, have their special trials and besetments and difficulties from the world the flesh and the Adversary, and we should be on the alert to comfort, to assist, to counsel, to uphold, these, to help them bear their burdens, and thus to co-labor with them and with the Redeemer and so to become special servants of the great Burden-Bearer and Shepherd of the sheep in His care over the flock. The same spirit will lead us, as opportunity may afford, to speak words of gentleness and encouragement and kindness and sympathy to others who are not of the Lord's consecrated ones, but of the world; and whosoever has the Spirit of the Lord in good measure will surely be glad to engage in this service, glorifying the Lord in His body and spirit, which are His.

We are not to be content with receiving the gift of God, eternal life through Jesus Christ our Lord; we are not to content ourselves either with carrying the good tidings to others for their blessing and comfort We are to remember the appropriateness of thanksgiving. The Psalmist, speaking prophetically for us, says, "What shall I render unto the Lord for all His benefits to me?" He answers, "I will take the cup of salvation and call upon the name of the Lord." It is thus true that in accepting God's cup of salvation we are rendering him the acknowledgment and thanks which he most heartily approves. Nevertheless it is appropriate that we render thanks at all times and for all things—that we render thanks to the Father as well as to the Son—that we recognize that all things are of the Father and all things are by the Son—that the Father planned the entire arrangement for our salvation, and that the Son, our Lord Jesus, is His gracious and honored representative and servant in the carrying out of His program. So, then, while thanking the Son and appreciating His service, let us also remember to give thanks unto God the Father for His unspeakable gift.

FANTASTIC CELEBRATIONS.

Mysteries and Moralities at Christmas in Middle Ages.

During the middle ages Christmas was celebrated by the gay fantastic spectacle of dramatic mysteries and moralities given by personages in grotesque masks and singular costumes. The scenery usually represented an infant in a cradle surrounded by the Virgin Mary and St. Joseph, bulls' heads, cherubs, eastern magi and many ornaments.

Then there were the Christmas carols or some which recalled the songs of the shepherds at the Nativity. These songs were attended by dances to the rhythm of the various musical instruments. Everybody joined this merrymaking, and the wild music and singing were kept up the livelong night. Of these ancient Christmas carols but few have been preserved to us. The foregoing seemed to be the custom of all Christian nations during the middle ages.

In Italy it was the custom of the Calabrian minstrels to descend from the mountains and discourse their wild music before the shrine of the Virgin Mary. In England and on the continent the bells are still rung at midnight. Among other revels of the Christmas season were the so-called feasts of fools and asses, in which everything serious was burlesqued, inferiors dressed up as their superiors and great men becoming playful, the whole showing the proneness of man to reverse the order of society and to ridicule its decencies.

In England Christmas is a term at once for a religious and merrymaking festival for every rank and age, the festivities commencing on Christmas eve and lasting till Candlemas, and every day being a holiday till Twelfth Night (January 6). In the houses of nobles a "lord of misrule" formerly was appointed, whose duty it was to provide the rarest amusement and whose rule lasted from All Hallow eve till Candlemas. They lived on the fat of the land, and all of the tenants were invited in to share the general fun and merrymaking.

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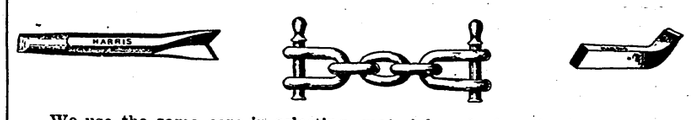

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FIXING CHRISTMAS DAY.

Why the Holiday Is Always Celebrated on the Twenty-Fifth of December.

There are no definite allusions in the writing of any of the disciples of Christ as to the date of His birth, nor has there ever been produced proof of any character as to the exact period in the year when Christ was born. There are, very true, occasional references to the event in the Scriptures, indicating that the nativity occurred in the winter season.

The insitution of the anniversary dates back to the second century of Christendom, and it has been since uniformly celebrated by nearly all branches of the Christian church with appropriate rejoicings and ceremonies. The frequent, and somewhat heated, controversies, however, relative to the date of Christ's birth early in the fourth century led Pope Julius I. to order a thorough investigation of the subject by the learned theologians and historians of that period, which resulted in an agreement upon December 25, and that decision seemed to have so settled all disputes that that date was universally accepted except by the Greek church, says the American Queen. While this date was never changed, the reckoning of it is made according to the Gregorian calendar, which was adopted in the latter part of the sixteenth century, and upon which computations of time in nearly all civilized nations have since rested.

The British government has appointed a committee of scientists to inquire into the probable economic effect of an eight-hour working day in the mines.

Shoe cutter won a strike in St. Louis, after which the strikers organized.

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